

**108027**

(V. 2.) There was a king called Gōvinda-rāja [I.], a royal lion among kings, whose fame reached to the ends of the regions, (and who) pure (of conduct), lifting (his) scimitar (and) facing (them), destroyed his enemies in battles, just as the lustrous Moon, whose glory (i.e. radiance) penetrates to the ends of the regions raising the tip of (his) orb (above the horizon and sending his rays) straight forward, dispels at night the darkness.

(V. 3.) Invariably, when he saw on the battlefield the armies (of the enemies) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (his) lip (and) knitting (his) brow, elevated (his) sword, (his) family, (his) heart and (his) pride.<sup>1</sup>

(V. 4.) His son, the glorious Kākka-rāja [I.], was the gem of the (Rāshtrakūṭa) race, a king who was grateful (for services rendered), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (and) possessed the valour and the majesty of the lion, (thus) resembling (Indra), the king of heaven.<sup>2</sup>

(V. 5.) <sup>3</sup>At the mere (sound of the) name of him fell straightway from the wives of his enemies, retreating from the laps of (their) lovers with (their) hair standing on end and trembling, (the following three things:) tears, armlets and also (their) minds, which were deranged by the impetuosity of their fright.

(V. 6.) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into cries (of delight), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i.e. Brāhmaṇas).

(V. 7.) His son was Indra-rāja, as it were the Mount Mēru of the noble Rāshtrakūṭas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (his) enemies on earth.

(V. 8.) Every day people walked about in (his) palace ankle-deep through the water (sprinkled during) unceasing recitals of sānti-texts<sup>4</sup> by Brāhmaṇas.

(V. 9.) <sup>5</sup>The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (to him), was perpetually shared by virtuous men<sup>6</sup> . . . . with unclouded countenances.<sup>7</sup>

(Vv. 10, 11.) His queen, who had fulfilled (all) desires (of others);—who was pure like the lustrous moonlight (which), filling (all) regions, destroys darkness;—who was by her mother's side descended from the Moon<sup>8</sup> and on her father's side from the Chulukyās (Chālukyas), called the glorious Bhavagapā<sup>9</sup>—was the standard of comparison among virtuous and chaste women: she freed the world from misery by protecting and maintaining (the needy).

<sup>1</sup> Better perhaps to take *garva* in the sense of *gurutā*—'dignity', 'importance'.

<sup>2</sup> All the attributes apply to Indra as well. In his case, however, *hari-vikrama-dhāma-dhārī* is to be understood in the sense, 'one who supports the place (covered by) the strides of Hari (i.e. Viṣṇu)', referring to the form of the latter striding over the heavens in three paces. None of the earlier interpretations of this verse take into account this *ślēṣa*.

<sup>3</sup> This verse is not found in any other Rāshtrakūṭa record.

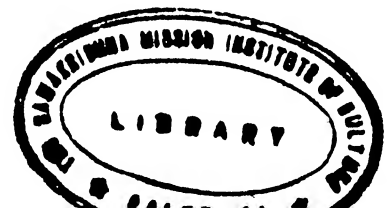
<sup>4</sup> These are recited for the averting of evil and the pacification of various deities.

<sup>5</sup> This verse does not occur in any other Rāshtrakūṭa record.

<sup>6</sup> *Tri-jagat-pracīṇatī* does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off *tri-jagat* in place of something less familiar. Read perhaps *tri-gaṇa-pracīṇatī* and translate: 'by those versed in the triad of duties (viz. *dharma*, *artha* and *kāma*)'.

<sup>7</sup> i.e. without being made to feel the subservience. <sup>8</sup> The Rāshtrakūṭas were themselves also *Sōma-vanshī*.

<sup>9</sup> The corresponding verse of the Sāmāgaḍ grant contains a *varietas lectionis* in the first half-verse. See above, p. 122.







or short. At all events the name must be compared with the Eastern Chālukya *Kokkili*,<sup>1</sup> the Telugu-Chōḍa *Kōkili*,<sup>2</sup> the Chōla *Kōkili*,<sup>3</sup> etc. The correct form seems to be a cerebral *l*, single or doubled. The name is certainly Dravidian. The same is probably the case with *-Kalvīvana-*, l. 29. *Pālakēti* is likewise in its first part a Dravidian name; compare Kanarese *puli*, tiger, where it is of interest that the *l* of this word is dental and not cerebral. Also the remaining names are most likely of a similar kind. At all events, it seems quite certain that in ordinary words the two forms of *la* are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affairs in some other inscriptions, viz. the spurious plates of Dharasēna II of Valabhi, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417.<sup>4</sup> Here also there are some few exceptions. In the Bombay Museum Plates of Dharasēna II<sup>5</sup> we find the sign which usually denotes an initial or a doubled *l* written in the name *Giriviligrāmaḥ*, l. 20, while the intervocalic form is used in *lagna* in *trīṇāgralagna-*, l. 27. In the Umētā grant of Dadda<sup>6</sup> we find *jīvalokah*, l. 12, and *trīṇāgralagna-*, Pl. II, l. 9, with the intervocalic, and the name *Gilaka-*, Pl. II, l. 15, with the initial *l*. In the Bagumrā grant<sup>7</sup> we find the same words *jīvalōkah*, l. 11; *trīṇāgralagna-*, l. 25, with the intervocalic, and the name *Ushilathana*, l. 18, with the initial form. The Ilāṣ plates<sup>8</sup> likewise have *jīvalōkah*, l. 10, and *trīṇāgralagna-*, l. 21, with the intervocalic, and the name *Akulēśvara-*, l. 14, with the initial form of *la*.

It will be seen that the exceptions are everywhere of the same kind. In the first place, we find some standing terms in which the *l* has been treated as intervocalic, though it is the initial of the second part of a compound word. There is nothing extraordinary in this. We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi. It is also of interest to note that the exceptional use of intervocalic *l* in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source. The remaining exceptions to the rule, where the initial form is used when a single *l* occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of *l* differed according to its use. When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels.

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāṭhi, Rājasthāni and Gujarāṭi. As I have shown elsewhere,<sup>9</sup> every old initial *l* and such *l*s as are derived from old compound consonants in Marāṭhi, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound *l* between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars. In the so-called Pāisāchi dialects, which belong to the oldest Prakrits, it was already fully developed.<sup>10</sup> According to the oldest Indian tradition the old Pāisāchi was spoken somewhere in the neighbourhood of the Vindhya,<sup>11</sup> and we have no information that the same

<sup>1</sup> *Ep. Ind.*, Vol. V, p. 128; Vol. IX, pp. 51, 133.

<sup>2</sup> *Ep. Ind.*, Vol. V, p. 123 n.

<sup>3</sup> *Ep. Ind.*, Vol. IX, p. 89 n. 1; and so forth.

<sup>4</sup> Kielhorn, *Inscriptions of Northern India*, Nos. 346-349.

<sup>5</sup> *Ind. Ant.*, Vol. X, pp. 277 ff.

<sup>6</sup> *Ind. Ant.*, Vol. VII, pp. 61 ff.

<sup>7</sup> *Ind. Ant.*, Vol. XVII, pp. 199 ff.

<sup>8</sup> *Ind. Ant.*, Vol. XIII, pp. 115 ff.

<sup>9</sup> *JRAS.*, 1902, pp. 417 ff.

<sup>10</sup> Cf. Pischel, *Grammatik der Prakritsprachen*, para. 260.

<sup>11</sup> Cf. Konow, *ZDMG.*, Vol. LXIV, pp. 95 ff. I cannot find that my arguments have been weakened by Grierson, *ibidem*, Vol. LXVI, pp. 49 ff.



- 60 ते च यः ।[ 20\*] विज'नगरमध्ये रत्नचि'हासनस्थः ज-  
 61 यति[स\*]भुवि वीर'शीर्तीसिंहचित्तिद्रः<sup>4</sup> । नृगनभुषययाती-  
 62 नत्ययन् भु'सुराणां सुरतरिव धीरः पुण्यकि<sup>5</sup>-  
 63 तिप्रतापः ।[ 21\*] शकाब्दे शालिवाहस्य सहस्रेभ्यस्तुश-  
 64 तैः । एकोनसंश्रता<sup>6</sup> गच्छे शुक्लनामनि वस्तरे<sup>7</sup> ।[ 22\*] विख्या-  
 65 ते मासि माघाख्ये पुण्यकाले महोदये तु<sup>8</sup>गभद्रन-  
 66 दीतिरे<sup>9</sup> श्रिविह<sup>10</sup>पाक्षसकीधे<sup>11</sup> ।[ 23\*] परह<sup>12</sup>सपरिव्राजकाचा-  
 67 र्याय मुमुक्षवे । भक्षोद्भुलितगवाय<sup>13</sup> रुद्राक्षावलि-  
 68 धारिणे ।[ 24\*] शितोष्णदादिहृदंखाव्यतिताय<sup>14</sup> महात्मने ।[\*]  
 69 समस्तशास्त्रपाधोर्थ<sup>15</sup>पारगाय तपस्विने ।[ 25\*] अष्टा-  
 70 गयोगयुक्ताय । दयाशीलाय ध<sup>16</sup>मते ।[\*] सदाशीव<sup>17</sup>-  
 71 सरस्वत्यैशीत्यायामिततेजसे<sup>18</sup> ।[ 26\*] मष्टे<sup>19</sup>वसर-  
 72 स्वत्यै गुरवे शीवर<sup>20</sup>पिणे ।

## Plate III.

- 73 मंडले जयचोलस्य पडयोडसुराण्यके ।[ 27\*] काक्षी<sup>21</sup>नाडुसमा-  
 74 युक्तंवलकारु<sup>22</sup>सीमनि । [छण्णवंशपत्तु<sup>23</sup>नायुक्तं] कालीयुक्कोष्टसम्पन्नितं<sup>24</sup> ।[ 28\*]  
 75 कलकाष्टसुग्रामाद<sup>25</sup>चोणस्यां दिशि स्थितं । शूरिष्टिलुक्तम-  
 76 हाग्रामाप्र<sup>26</sup>तीक्षां दिशमाश्रितं ।[ 29\*] शित्तिलीपाक्षसुग्रामादुत्तरस्या<sup>27</sup> दि-  
 77 शि स्थितं ।[\*] कुनंतागव्यग्रामा पुत्रस्या<sup>28</sup> दिशिसुपाश्रितं ।[ 30\*] नालिकेरा-  
 78 <sup>29</sup>प्रपन्नशतालहिंतालशोभितं । सर्वस्यामृच्छा<sup>30</sup> च राजमानं  
 79 श्रमान्वितं । कुडियांतंडलाख्यातं ग्रामरत्नं प्रदत्तवा-  
 80 न् ।[ 31\*] यि<sup>31</sup>दमधित नृपाणा मौखिराण्यकिट<sup>32</sup>स्फुरितमणिगणानां  
 81 कान्तिग्रीराजितावे<sup>33</sup> । असत<sup>34</sup>मनघपद्यशासनं नक्षपात्र<sup>35</sup>

<sup>1</sup> Read °विजय.<sup>5</sup> Read भू.<sup>7</sup> Read नक्षरे.<sup>11</sup> Read °संनिधी.

metre.—H. K. S.]

<sup>14</sup> Read °शीर्तीपादिहृदः च व्यतीनाय.  
intended.—H. K. S.]<sup>17</sup> & <sup>18</sup> Read सदाशिवसरस्वत्याश्रित्याय°.<sup>20</sup> Read शिवर.<sup>23</sup> The writing here is confused so much that it is difficult to decipher exactly what it is.<sup>24</sup> Read °सम्पन्नितं.<sup>27</sup> Read क्षी.<sup>30</sup> Read सर्वसंस्तुतमृच्छा.<sup>33</sup> Read तावे.<sup>35</sup> Read तावपत्रे.<sup>2</sup> Read सि.<sup>6</sup> Read की.<sup>8</sup> & <sup>9</sup> Read तुंगभद्रानदीतीरे.<sup>12</sup> Read परमह. [This correction is wrong. It offends against the<sup>13</sup> Read भक्षोद्भुलितगवाय.<sup>15</sup> We should suggest °कीमार्थ. [पाधोधि is evidently what was<sup>16</sup> Read धी.<sup>3</sup> & <sup>4</sup> Read श्रीशृसिंह चितीन्द्रः.<sup>6</sup> Read त्रि'श्रता<sup>10</sup> Read ह.<sup>19</sup> Read नक्षदे.<sup>22</sup> Read °युक्तवक्त्राटव.<sup>26</sup> Read त्रतीची.<sup>28</sup> Read स.<sup>29</sup> Read राजकिरोट.<sup>32</sup> Read ह....पा<sup>34</sup> Read लिखित ? The context is ungrammatical.

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# EPIGRAPHIA INDICA

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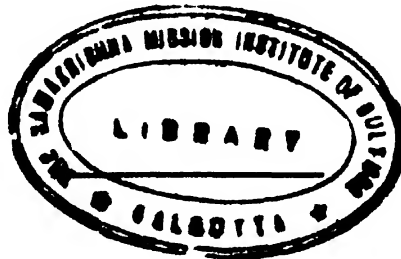
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EDITED BY

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on the west of the temple of Svayambhū (Śiva) in Kurugōdu, where a sanctuary was raised and worship paid to him under the name of Udbhava-Rāchamallēśvara, "the god Śvara of Rāchamalla in (miraculous) revelation" (ll. 18-21). We then learn that Rāchamalla I begot by Sōvala-dēvi Iruṅgōla (not Iruṅgūla, as in A), who by Ēchala-dēvi begot Rāchamalla II (ll. 21-22); and upon the power and blessed estate of the last-named our poet dilates in ll. 23-26. We may note the statement that his hero was suckled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v. 11); on this see above, p. 269. It is then announced that in his reign there was a high minister, the royal treasurer Rēchirāja, the son of Sāyidēva (Sāvidēva or Svāmidēva) and Savitri, and Sāyidēva was the son of an older Rēchirāja by Rōkāmbikā-dēvi (ll. 30-35). The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmaṇḍalēśvara at the instance of the younger Rēchirāja.

TEXT.<sup>1</sup>

[Metres: v. 1, *Ślōka* (*Anuṣṭubh*); vv. 2, 13-15, *Sragdharā*; vv. 3, 6, 7, 9, *Mahāsrāgharī*; v. 4, *Uṭpalamālā*; v. 5, *Kanda*; vv. 8, 10, *Mattēbhavikrīḍita*; v. 11, *Champakamālā*; v. 12, *Śārḍūlavikrīḍitā*.]

- 1 \*Śrīmad-Udbhava-Rāchamallēśvarāya [namaḥ ||\*] Namas=tuṅga-sīras-chuṁbi-  
chandra-chāmara-chāravō [!\*] trailōkya-nagar-āraṁbha-māla-stambhāya Śambhavō ||  
[1\*]
- 2 Śrīmat-sailēndra<sup>2</sup>-putri-pati namag=abhivāṁchechh-ārtthamam māḷke tēja[s\*]-stōmam  
prastutya-nity-ōdbhavav=esar(v)-esav-i Rāchamallēśvar-ā-
- 3 khy-ōddāmam nissīma-nāmam stavad-akhila-lasat-sāman=ātm-ābhirāmam bhīmam jñt-  
āgra-sōmam viṇṭa-jana-manah-prōman=uddigū-lalāmam || [2\*] Jala-kallo-āḥi  
bāhā-
- 4 yugala | v=esevi(va) kīrmam padam | bāla-mīm kaṇ | polev=unmuktāphalam  
pal | kuḷisame nakha | v=ā kambu kamtham | sunḷam vilasat-kōś-āvakāśam |  
tolasuva pavalam bāy | ka[ra]m
- 5 padmarāgam talam=āgal | rōji ratnākarana vol=esagum rāja-chadram<sup>4</sup>  
samdrām || [3\*] Ant=enisida gambhīrara<sup>5</sup>-ratnākaranim parivṛitav=āda  
Jambūdvipada Bharatākshētradoḷu
- 6 Kumtala-vishayam=unt=alli || Svasti Samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham  
mahārājadhīrājam paramēśvaram paramabhaṭṭarakam Satyāśraya-kuḷa(ḷa)-tilakam  
Chāḷuky-ābharanam
- 7 śrīmat-Tribhuvanamalla-Vira-Sōmēśvara-dēvana rājyam=uttarōttarav=āgutt-iral-ittal ||  
Vṛi || Ant=enis-irdda Bhārata-mahī-mahilā-mahanīya-bhāḷadoḷu kumtala-
- 8 [d=ante] śobhisuva Kumtala-bhūṭala-bhāmog-ō(ū)vagam kāmṭa-mukh-āntadoḷ=pidida  
kamṇādiy-anname chennan=āgi vōr=ant=ire Ballakumde naḍu-naḷ=karam=  
oppugum=etta nōlpadam || [4\*] Va || Ant=ā nā-
- 9 ḍa naḍuvo rājad-rāja-nagara-ramaṇī-ramaṇīya-maṇidarppanāyamānam=enise Bhargg-  
ādriy=ānt=ārggav=ari-durggamam=āda Kurugōḍa giri-durggada pora-voḷala  
vilāsam=ōnt=ōindaḍo || Kum ||

<sup>1</sup> From the ink-impressions.

Read *Śrīmach-chaḷaiēndra*.

<sup>2</sup> This word is preceded by the *saṅkha* symbol.

<sup>4</sup> Read *rāja-mudram*; cf. the inscription *PSOCI*. No. 83 (*Ind. Ant.*, Vol. IX, pp. 96 f.), v. 2, and the *Sabara-saṅkara-vilāsa*, i. 30.

<sup>5</sup> Read *gambhīra*.

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and here, again, I think Dr. Fleet may be correct in identifying the latter with Vima-Kadphises.<sup>1</sup> On the other hand, it is also possible that Kujula-Kadphises may be meant. The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor. Again, the title *maharajasa rajatirajasa* also suggests Vima-Kadphises; indeed, it was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a petty local chief (*yavuga=jabgu*), never 'a king of kings,' like his successor. But this assertion is erroneous. On some of his coins Kujula-Kadphises styles himself *maharaja rajadiraia*, and, according to Cunningham, *devaputra* also. That he ruled, moreover, at Taxila, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II. Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises. For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names. Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before circa A.D. 50; and, inasmuch as his coins betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, i.e., approximately, in A.D. 65 and 79."

Dr. Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises. The era is, he maintains,<sup>2</sup> the same as in the Takht-i-Bahi and Panjtār records and probably an old Śaka era, which was continued by the first Kushana rulers, at least as late as the years 122 and 136. He goes on to remark: "If Gondophernes died about A.D. 50 after forty years of rule, the year 136 would correspond to A.D.  $50 + 33 + 14 = \text{circa A.D. 70}$ , which approximates to A.D. 78, the beginning of the so-called Śaka era. And A.D. 78—twenty-eight years after Gondophernes—will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes. This would fit the commencement of Kanishka's reign . . . in A.D. 78. We may urge further (1) that the era of the Śakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka; (2) that the so-called Śaka era must have owed its institution to the intentional abolition of a real Śaka era, that is, to the new epoch of Kanishka. On the other hand, if  $136 + = \text{A.D. 78}$ , the commencement of the era is not B.C. 58, but a few years earlier. If, however, the  $+ = 0$ , we arrive actually at B.C. 58. Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp. 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Śaka era and followed after only a short interval; for the Śakas in question may have overturned a ruling dynasty in Ujjain."

So far as I can see, there cannot be much doubt that the Kushana emperor of the Panjtār and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushana.

We learn from Chinese sources that the Yüeh-chi, after their defeat by the Hiung-nu in the second century B.C., proceeded westwards, and that, on the southern slopes of T'ien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Ki-pin. Later on, about 160 B.C., the Yüeh-chi were attacked by the

<sup>1</sup> See, however, Dr. Fleet's remarks, *JRAS.*, 1914, p. 993 and note 1.

<sup>2</sup> *JRAS.*, 1914, pp. 989 ff.



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*The names of contributors are arranged alphabetically.*

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Wu-sun and continued their march towards the west. In Bactria they settled down under the rule of several *hi-hou*s.<sup>1</sup> More than hundred years later the *hi-hou* of Kuei-shuang K'iu-tsiu-k'io conquered the other *hi-hou*s, established himself as king and adopted the dynastic title "King of Kuei-shuang." He invaded An-si (Parthia), conquered Kao-fu and annihilated P'u-ta and Ki-pin. He died at the age of eighty years and was succeeded by his son Yen-kao-chên, who "again" conquered India and appointed a governor of that country.

It is now generally recognised that K'iu-tsiu-k'io is identical with Kujula-Kadphises and Yen-kao-chên with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-murundas.<sup>1</sup> The information which can be gathered from Chinese tradition is accordingly to the following effect:—

The Śakas conquered the country which the Chinese called Ki-pin. Here they were later on replaced by the Kushana chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India. We are not told whether the Śakas extended their conquest beyond Ki-pin. The remark, however, that Vima-Kadphises' conquest of India was a re-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiśa, i.e. the country drained by the northern tributaries of the Kabul river.<sup>2</sup> There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiśa were often in the times of the T'ang dynasty used to denote the same locality. The principal reasons on which it is based have been ably summarised by M. Chavannes,<sup>3</sup> as follows,—

(1) In the Chinese-Sanskrit dictionary Fan-yü-tsa-ming by Li-yen Kie-pi-sho-ye, i.e. Kapiśa, is given as a synonym of Ki-pin;

(2) Hsüan-tsang states that the kings of those parts were in the habit of spending the summer in *Kia-pi-shi*, i.e. Kapiśa, and the winter in Gandhāra. A century later Wu-k'ung gives the same information, but substitutes *Ki-pin* for *Kia-pi-shi*;

(3) From the T'ang-shu we learn that in the days of Hsüan-tsang the dominions of the Tu-kü extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgrim an escort to *Kia-pi-shi*, i.e. to the southern limit of his empire.

That Ki-pin was, in the T'ang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin. According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley.<sup>4</sup>

Finally *Ki-pin* can be considered as a Chinese rendering of the word Kapiśa,<sup>5</sup> though it is by no means certain that such be the case.

Kapiśa seems to have been an old country. Lassen<sup>6</sup> has identified it with *Kapissa* which, according to Pliny VI. 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B.C.

<sup>1</sup> Cf. *SBAW.*, 1916, pp. 787 ff.

<sup>2</sup> Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens*. Berlin, 1904, p. 80.

<sup>3</sup> *Documents sur les Tou-kiue (Turcs) occidentaux*. St. Pétersbourg, 1903, p. 521.

<sup>4</sup> Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

<sup>5</sup> Lévi, *Jo. As.*, IX, vii, pp. 161 ff. According to a note added to the Ming edition of the *Na-sien-king* (Milindapañña), Ki-pin is a *fan*, i.e. Indian word, meaning "mean fellow." Cf. Lévi, *Jo. As.*, IX, x, p. 529<sup>1</sup>; Schlegel, *T'oung-pao*, II, i, pp. 329 f. Perhaps this means that Kapiśa was explained as *ka* (or *ku*)-*pīśas*.

<sup>6</sup> *Indische Alterthumskunde*, Vol. I, pp. 859 f.

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(Verse 5.) In company with this saint shone the stainless lady Arundhati, having the whole of her organs strictly under control, like the embodied spirit of mortification.

(Verse 6.) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification.

(Verse 7.) Then the son of king Gādhi [Viśvāmitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (*to a religious act removes its*) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the insult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (*his*) foes.

(Verse 9.) There issued thence a certain warrior, bearing on his back a pair of quivers and in (*his*) hand a terrible bow, fastening exceedingly tightly the mass of (*his*) braided locks with (*his*) right hand, wrathful, wearing the sacred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents.

(Verse 10.) He, who had most puissant strength of arm, being instructed by that (*saint*), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (*and*) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (*the saint*), with head quivering upon the pair of lotuses that were his feet.

(Verse 11.) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of Paramāra [Destroyer of Foes].

(Verse 12.) In his lineage in due course arose a warrior named the blest Vairisimha because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes.

(Verse 13.) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (*and*) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his espousals with [*or, levied tribute upon*] the earth of (*other*) kings, who was deeply enamoured of his virtues, within the area of the four regions of space.<sup>1</sup>

(Verse 14.) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held foes in restraint; it is unintelligent,<sup>2</sup> and he was shrewd of wit.

(Verse 15.) His younger brother Dambarasimha subdued multitudes of foes by the awfulness of his terrible long arms, (*and*) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment.

(Verse 16.) How could even moonlight be compared to his glory? The one arises from *dōshākara* [the moon, *or* a mine of faults], the other is produced from a multitude of virtues.

(Verse 17.) In his lineage was the blest Kakkadēva, whose long arms were solid as an elephant's trunk, (*and*) whose blazing splendour was a consuming fire to the multitudes of *patra-vallis*<sup>3</sup> on the breasts of the wives of his pride-blinded foes.

(Verse 18.) In (*his*) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19.) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the Lord of Karpāṣa upon the banks of the Narmadā,

<sup>1</sup> Despising ordinary glory, he aspired to and quickly won the earth. [*kumbha* also = 'bowl' of water, an auspicious object in the wedding marquee.—Ed.]

<sup>2</sup> There is a play on the double meaning of *jaḍadhi*, "ocean" (= *jaladhi*) and "dull-witted" (*jaḍa-dhi*: cf. Whitney's Grammar, § 354a).

<sup>3</sup> Lines drawn with fragrant pigments.

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## First side.

- 1 Ni<sup>1</sup> Om<sup>2</sup> Svasti | Maittrim kārūya-ratna-pramudi-ni<sup>3</sup>
- 2 -tahṛidayah prēyasīm sandadhāṇah samyak-samvō(mbo)dhi-vi-
- 3 -dyā-sa(sa)rid-amala-jala-kshālit-ājñāna-paṅkaḥ | Ji-
- 4 -tvā-yah kāmākāri-prabhavam=abhibhavam śśvati-
- 5 -m-prāpa śāntim sa śrīmān-lōkanāthō<sup>4</sup> jayati Da-
- 6 -sa-va(ba)lō śnyās-cha Gōpāla-dēvah ||[1\*] Lakshmi-janma-ni-
- 7 -kētanam sa-makarō vōdhum kshamah kshma-bharam paksha-cōbhēda-bhayād-  
upasthitavatām=ek-āśrayō bhū-bhṛitām | Maryādā-paripā-
- 8 -lan-aika-nirataḥ śaury-ālayō smād-abhād-dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śrī-  
Dharmmapālō nripah ||[2\*] Rāmasy-ēva
- 9 grihita-satya-tapasas-tasy-ānurūpō guṇaiḥ Saumittre-rudapādi tulya-mahimā  
Vākṣpāla-nām-ānujaḥ | Yah śrīmān-na-
- 10 -ya-vikram-aika-vasatir=bhṛatuh sthitaḥ śāsane śūnyah śatru-patākītibhir=akarōd-  
ek-ātapattrā diśah ||[3\*] Tasmā-
- 11 -d-upēndra-charitair=jjagatīm punānah putrō va(ba)bhūva vijayi Jayapāla-nāmā  
Dharmma-dvishām samayitā yudhi Dēvapālō yah
- 12 pūrvvajē bhuvana-rājya-sukhēny-anaishit ||[4\*] Śrīmān-Vigrahapālas-tat-sūnur-  
Ajātasatrur=iva jātaḥ | Śatru-vanitā-prasādha-
- 13 -na-vilōpi-vimal-āsi-jala-dhārah ||[5\*] Dik-pālaih kshiti-pālanāya dadhata[m] dēhē  
vibhaktān-guṇān<sup>5</sup> śrīmantañ-jana-
- 14 -yāmva(ba)bhūva tanayam Nārāyaṇam sa prabhūm | Yah kshōpi-patibhiḥ  
śirōmaṇi-ruchy-ślisht-āṅghri-piṭh-ōpalam nyāyō-
- 15 -pāttam-alañchakāra charitaih svair-ēva dharm-āsanam ||[6\*] Tōy-āśayair=jjaladhi-  
mūla-gabhira-garbhair-ddēvālayais-cha
- 16 kula-bhūdhara-tulya-kakshaih | Vikhyāta-kirttir-abhavat-tanayaś-cha tasya Śrī-  
Rājyapāla iti madhyama-lōka-pālāḥ ||[7\*] Tasmā-
- 17 -t-pūrvva-kshitidhrān=nidhir-iva mahasām Rāshtrakūt-ānvay-ēndōs-Tuṅgasy-ōttuṅga-  
maulēr-dduhitari tanayō Bhāgya-dēvyām pra-
- 18 -sūtaḥ | Śrīmān Gōpāla-dēvaś-chiratarām=a[vanē]r-ēka-patnyā iv-aikō bhartt-  
ābhūn-n-aika-ratna-dyuti-khachita-chatuh-sindhu-
- 19 chitr-āmsukāyāḥ ||[8\*] Yam svāmīnam rāja-guṇair-anūnam-āśēvatē chārutar-ānu-  
raktā | Utsāha-mantra-prabhū-śakti-lakshmīḥ pṛithvīm sa-
- 20 -patnīm-iva śilayanti ||[9\*] Tasmād-va(ba)bhūva savitur-vvasu-kōṭi-varshi kālēna  
chandra iva Vigrahapāla-dēvah | Nētra-priyē-
- 21 -na vimalēna kalāmāyōna yēn-ōditēna dalitō bhuvanasya tāpah ||[10\*] Dēśē  
prāchi prachura-payasi svachchham-āpiya tō-
- 22 -yam svairam bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [i] Kri[tvā] sāndrai[r]-  
mmar<sup>6</sup>ushu ja[da]tām śikarair-abhra-tulyāḥ prālēy-ādrē-
- 23 -h kaṭakam-abhajan yasya sēnā-gajēndrāḥ ||[11\*] Hata-sa[ka]la-vipakshah sāngarē  
vā(bā)hu-darppād-anadhikṛita-viluptam rājyam-ā-
- 24 -ādya pītryam | Nihita-charaṇa-padmō bhū-[bhṛitām] mūrdhni [tasmād-a]bhavad-  
avani-pālāḥ Śrī-Mahipāla-dēvah ||[12\*] Sa kha-

<sup>1</sup> The first syllable of the word *nibaddha*, "registered or recorded," referring to the registration of the grant in the Department of Land Records. See Kielhorn, *Journal Beng. As. Soc.*, 1892, p. 82, note 14.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read *Śrīmāl-lōkanāthō*.

<sup>4</sup> = *tarushu* in other plates.

<sup>5</sup> See note 1.

<sup>6</sup> Read *gandā-śri*.



TEXT.<sup>1</sup>

## First Side.

## श्रीमहादेव

- 1 स्व(स्व)स्ति श्रीविजयाभ्युदय शा[ली]वाहनशकवर्ष<sup>2</sup>सुलु १६०८
- 2 प्रगुनेटि प्रभवा<sup>3</sup>[न]ामसंव[त्स]रं वशाख<sup>4</sup> शुद्ध १५ स्थिरवारं
- 3 चंद्रा<sup>5</sup>परागपुण्यकालमदु<sup>6</sup> [स्व]स्ति श्री[म]दखिलभ<sup>7</sup>मंडलाक्ष(लं)-
- 4 कारत्रयस्त्रिंशत्कोटिदेवतारावि(धि)तश्रीकामाक्षीदेवीसनाथ-
- 5 श्रीमदेका<sup>8</sup>मनाथश्री<sup>9</sup>महादेवा(व)स[न]ायश्री<sup>10</sup>हस्तगिरिनाथसाक्षा-
- 6 त्कारपरमाधिष्ठा<sup>11</sup>नसत्यव्रतनामांकितकांचीदिव्यक्षेत्रे शा-
- 7 रदाप(पी)ठसंस्थितानामतुलितसुधारसमाधुर्यकमलासन-
- 8 कामिनीधम्मिल्लसंपुल्लमलि<sup>12</sup>कामालिकानिष्ठदमक-
- 9 रंद[भ]रोसीवशि(स्ति)कवाग्निगुंभ(फ)विजृम्भणानंदतुंदिलित-
- 10 मनीषी(षि)मंडलानामनवरतादे(दै)तविद्याविनोदरसिकानां
- 11 निरंतरालंकृतीकृतशान्तिदांतिभूजां सकलभुवनच[क्र]<sup>13</sup>प्रतिष्ठा-
- 12 पकविख्यातयशोलंकृतानां निखिल[स्व]<sup>14</sup>पाण्डुपंडकांटकोट्टाटनेन
- 13 विशदीकृतवेदेवेदांतमार्गप्रतिष्ठापना[ना]<sup>15</sup>चार्याणां श्रीमत्परमहं-
- 14 सपरिव्राजकाचार्य<sup>16</sup>[र्य]<sup>17</sup>श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-
- 15 ने सिंहासनाभिषिक्तश्रीमच्छंकरेश्वरेश्वरेश्वरस्वतीसंयमां-<sup>14</sup>
- 16 द्राणामंतेवासिवर्यश्रीमच्छाहादेवेश्वरेश्वरस्वतुलचा(वा)रु चा-<sup>18</sup>

## Second Side.

- 17 आश्वलायनसूत्रले<sup>16</sup>न वा(का)मकायनविश्वामित्रगा<sup>17</sup>त्रुलैन
- 18 होयासानकसेडिवार<sup>18</sup> रामाशास्तुर्नवारिकि गोलकी<sup>19</sup>ड अक्ष-
- 19 कमादं(द)[क]वार यिष्ठिन तम सुसा<sup>20</sup>ग्रामलो चंगलपट्ट्यागीर-
- 20 श्रीमल(लो) अजूर दगौर मेलुपाकलोलु अयहार चसि<sup>21</sup>पनमा-
- 21 नसास्थ<sup>22</sup>जरिकि उत्तरं चरुचकु दक्षिणपु[न]<sup>23</sup>पार्श्व डिमिका-[ल]-

<sup>1</sup> From the original plate and from ink-impressions.<sup>2</sup> Not very clearly inscribed. Read प्रभवनाम संवत्सरं.<sup>3</sup> Read दो.<sup>6</sup> Read मंदु.<sup>8</sup> Read का.<sup>9</sup> Read श्री.<sup>11</sup> Read छा.<sup>12</sup> Read छि.<sup>13</sup> [धर्म instead of चक्र would give better sense.—Ed.]<sup>16</sup> Omit the letter चा.<sup>18</sup> Read °रु°.<sup>19</sup> Read छिदिमय कमाडिवार.<sup>19</sup> Read की.<sup>21</sup> Read चसि.<sup>22</sup> [The unexplained words अयहार चसि पनमानसास्थ appear to me to stand for अयहार चसिन पनमानसास्थ.

i.e. "The tax-free Brāhman's share declared as such in".—H. K. S.]

<sup>2</sup> Read सुलु.<sup>4</sup> Read वशाख.<sup>5</sup> Read भू.<sup>10</sup> Read श्रीहस्तगिरि.<sup>14</sup> Read नी.<sup>17</sup> Read गे.<sup>20</sup> Read मोहारा.



## ADDITIONS AND CORRECTIONS.

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- Page 93, text l. 50,—for भवद् read मवद्.
- „ 93, „ l. 55,—for दायकी read दायकी.
- „ 95, n. 2,—for व read न्.
- „ 96, last line but 2,—for Viltāru read Villāru.
- „ 101, text l. 8,—for युमवाक्. read युमवाक्.
- „ 103, „ l. 54,—for युम read यमी.
- „ 118, „ l. 20,—for वद् read वद्.
- „ 124, n. 19,—for सजने° read सुजने°.
- „ 158, last two lines,—for Āuhāgaḍḍiā and Āuḍā° read Ān°.
- „ 170, n. 2,—for Bhāshage read Bhāshege.
- „ 171, n. 3,—for न read न्.
- „ 171, text l. 16,—[for तं च राज्यं read तंचराज्यं. See *Ep. Ind.*, Vol. III, *Add. and Corr.*, p. viii.—H. K. S.]
- „ 172, „ l. 25,—for सप्तभि[धी]श्च read सप्तभि[धी]श्च.
- „ 172, „ l. 42,—for रुचैक्य read °क्यं.
- „ 172, „ l. 42,—for व्रजदिष्य read °व्य.
- „ 179, n. 1,—The Hansot plates were published in *Ep. Ind.*, Vol. XII, pp. 197 sqq.
- „ 185, n. 7,—for कौशथि read °थिं.
- „ 187, n. 1,—for °मवद् read °मवद्.
- „ 212, no. 16, col. 3,—for Srivatsa read Śrī°.
- „ 213, no. 24, col. 2, } —for Liṅgaṇa read Liṅgaṇa.
- „ 214, no. 52, col. 2, }
- „ 220, text l. 67,—for कुवलय...र read °रं.
- „ 223, „ l. 137,—for महासुत्र read °ह.
- „ 231, l. 2,—for Śālivāhana reckoning read cycle.
- „ 272, text l. 41,—for da-volada read ḍa-volada.
- „ 298, v. 3,—for °jvalitair we might read, for the sake of the metre, °janitair.
- „ 301, v. 59,—for vaikalpya read vaikalya ?
- „ 306, n. 2,—The reason why the elephants recoil from drinking the water of the oceans would rather be that it is scented with the ichor of the *dig-gajas*.—H. K. S.
- „ 307, v. 44,—for ‘applied his energy to battle’ we might read ‘bringing them to peace through battle’.
- „ 309, v. 67,—for ‘the praise of the blest Maṇḍana’ we might read ‘the religious foundation (*kīrttana*) of the blest Maṇḍana’.
- „ 312, trans. vv. 37-42,—for in the month Makara read at a Makara-saṅkrānti.

First Plate

1 ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 2 गङ्गादेव्यै नमः ॥ २ ॥  
 3 गङ्गादेव्यै नमः ॥ ३ ॥  
 4 गङ्गादेव्यै नमः ॥ ४ ॥  
 5 गङ्गादेव्यै नमः ॥ ५ ॥  
 6 गङ्गादेव्यै नमः ॥ ६ ॥  
 7 गङ्गादेव्यै नमः ॥ ७ ॥  
 8 गङ्गादेव्यै नमः ॥ ८ ॥

Second Plate: first side

9 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 10 गङ्गादेव्यै नमः ॥ १० ॥  
 11 गङ्गादेव्यै नमः ॥ ११ ॥  
 12 गङ्गादेव्यै नमः ॥ १२ ॥  
 13 गङ्गादेव्यै नमः ॥ १३ ॥  
 14 गङ्गादेव्यै नमः ॥ १४ ॥  
 15 गङ्गादेव्यै नमः ॥ १५ ॥  
 16 गङ्गादेव्यै नमः ॥ १६ ॥

Second Plate: second side

17 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥  
 18 गङ्गादेव्यै नमः ॥ १८ ॥  
 19 गङ्गादेव्यै नमः ॥ १९ ॥  
 20 गङ्गादेव्यै नमः ॥ २० ॥  
 21 गङ्गादेव्यै नमः ॥ २१ ॥  
 22 गङ्गादेव्यै नमः ॥ २२ ॥  
 23 गङ्गादेव्यै नमः ॥ २३ ॥  
 24 गङ्गादेव्यै नमः ॥ २४ ॥

Third Plate

25 ॐ नमो भगवते वासुदेवाय ॥ २५ ॥  
 26 गङ्गादेव्यै नमः ॥ २६ ॥  
 27 गङ्गादेव्यै नमः ॥ २७ ॥  
 28 गङ्गादेव्यै नमः ॥ २८ ॥  
 29 गङ्गादेव्यै नमः ॥ २९ ॥  
 30 गङ्गादेव्यै नमः ॥ ३० ॥

## CORRECTIONS BY PROFESSOR HULTZSCH.

## VOL. XI.

- Page 84, n. 7,—for भंजतः read भुजतः.  
 „ 144, text l. 33,—for पष read पष.  
 „ 145, „ l. 45,—for °वेद्धान read °वेद्धान.  
 „ 181, no. 18,—This inscription was published independently by Mr. D. R. Bhandarkar in the *Ind. Ant.*, Vol. XLII, pp. 201 sqq.  
 „ 221, text l. 12,—for °तिष्ठेत् read °तिष्ठेत्.

## VOL. XII.

- Page 62, n. 45,—for rōshapamū read rōshapamu.  
 „ 63, text l. 4,—for °वर्षणी read °वर्षणा.  
 „ 63, „ l. 12,—for चालक° read चालक°.  
 „ 63, n. 12,—for ग्रामि° read ग्रामि°.  
 „ 188, l. 13,—for klīpta read klīpta.  
 „ 188, l. 23,—for Maghavanmaṇi read Maghavamaṇi.  
 „ 192, text l. 42,—for विष्णव read विष्णव°.

Rao Bahadur R. Narasimhachar, M.A., has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff.

- Page 270, v. 8,—read bālēnduva kale (“the digit of the crescent moon”. It became a full moon by Parvati’s lovely glance and the lustre of her moon-face).  
 „ 271, v. 13,—ēḷidan-gey, “to laugh at”. *Elidikkeyanē māḍu* means the same. *Āro kāḍuvar*, “who will fight” ?  
 „ 271, v. 19,—read adagunti (=greatness), not aḍagunti.  
 „ 271, v. 20,—avanūbhṛit-samaṅgalam=“equal to a mountain, great”.  
 „ 272, v. 21,—*Āspudey=app-Echala* is the correct reading. See verse 10 of inser. B.  
 „ 272, l. 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaṅgan-dharāyaṇa, the minister of Vatsarāja.  
 „ 279, v. 2,—read Nityōbhava-vesar-esav-i.  
 „ 279, v. 3,—This verse is in praise of Rāchi (not rēji), who is compared to the ocean. *Ratnākara* and *samudra* are synonymous.  
 „ 280, v. 5,—Here there is a play on words. The outer town had *sara*, ‘ponds’ or ‘musical sounds’, like (*terade*) Nārada; swans (moon and sun) like the sky; and groves (*rane*=Lakshmi) like Viṣṇu.  
 „ 280, l. 23,—the correct reading is *billaṁ goṇḍu kalitanada balupin*, “having taken the bow, by the might of his prowess . . .”. There is no reference to Nala.  
 „ 281, v. 15,—*naij-ōnmanitr-ābhi-rājam*=a moon to the ocean of proper policy.

L. D. B.

The figures refer to pages; *n*, after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *dt.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

Rao Bahadur R. Narasimhachar, M.A., has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the *Epigraphia Indica*.

VOL. XIII.

- Page 41, l. 5 of text: the construction is *prabandha-kavi-rājam*, "king of poets of compositions". There is no reference to Virāt; Brahmā is not mentioned under that name.
- „ 44, l. 30 of text: *uru-sere-goffu* = "having become prisoners". *Tamaya keya* should probably be corrected to *tann-arikeya*: 'there were none who did not send precious things and vehicles'. The alteration requires a *r*.
- „ 171, l. 26 of text, and Vol. XIV, p. 271, l. 26 of text: *adagunti* should be corrected to *adaguntī*, a form which occurs in literature.

VOL. XIV.

- Page 270, l. 13 of text: read *bāl-ēndura kaḷe*, "discard the crescent, now that you have the full moon". The form in -a is used for the regular accusative in -am.
- „ 271, l. 17 of text: *kuntala-dēśa* denotes only the place on the head where the locks of hair are; there is no reference here to the country of Kuntala.
- „ 271, l. 18 of text: *bhūta* is a mistake for *chūta*.
- „ 271, ll. 20-21 of text: *ālāvāḍu* = "to despise", *ālīmāḍu* = "to treat with contempt", *ēḷidikke-māḍu* = "to mock". *Elidirkke* is wrong.
- „ 280, l. 10 of text: *torade* is a misreading for *torade*.
- „ 280, l. 23 of text: *bilam* is a mistake for *chalam*; and *Kalita-Nala* is an error for *kalitanada*, "of valour".
- Pages 280-1, ll. 25-6 of text: *bhāgadol* is an error for *chāgadol* ("in generosity"), which should be construed with *-udāra-śrīyan* in the previous portion of the verse.
- Page 281, l. 3 from bottom of page: *kulīśa* here = 'diamond'. Nails are not likened to fish.
- „ 282, v. 5: the meaning of this verse is not properly brought out. The outer town with its *sara* (pond, otherwise *svara*, musical notes) resembles the sage Narada; with its *rāja-hansa* (royal swans, otherwise the moon, *rāja*, and the sun, *hansa*) it is like the sky; with its *ārāme* (grove, otherwise *ā Rame*, "the celebrated Lakshmi") it is like Vishnu's breast.
- „ 284, ll. 13-14 from top of page: *naij-ōnamātr-ābdhi-rājam* should be translated "a moon to the ocean of his policy", and *suribhava-sumanō-rājan*, "an Indra in his magnificence".

L. D. B.

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# EPIGRAPHIA INDICA.

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## VOLUME XIV.

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### No. 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

BY ROBERT SEWELL (I.C.S., RETIRED).

(A continuation of the author's "*Indian Chronography*," continued from *Epig. Ind. XIII. p. 103.*)

234. The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise. All over India for many centuries the civil day has been coupled with the true tithi current at sunrise, the nakshatra in which the true moon stands at sunrise being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions. In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day. For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise.<sup>1</sup>

235. Now the process adopted for this purpose in "*The Indian Calendar*" (Sewell and S. B. Dikshit, 1896), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "*Indian Chronography*," §§ 119, 120, pp. 42-43; something more accurate was required. We want, for each of the Indian astronomical authorities separately, extremely accurate determination of the sun's true longitude each day of the year; and there is only one way to obtain this. For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation. This was a formidable undertaking; but it has now been accomplished for the two principal authorities, and the Tables are published<sup>2</sup> herewith. It is to be hoped that they are final. They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness. I give the result in degrees and parts, and in ten-thousandths of the circle. The former, converted as desired, can be adapted to any system of reckoning; the latter are for use by the *Indian Calendar* system.<sup>3</sup>

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<sup>1</sup> For calculation affecting all parts of India the basis has to be mean sunrise, and this is always taken as mean sunrise at Lanka, or Ujjain.

<sup>2</sup> The *Indian Calendar* System is the system adopted by Prof. Jacobi (of Bonn) in 1888 (*Indian Antiquary*, Vol. XVII) itself founded on Lagrange's *Connaissance des Temps*, 1815).



236. These calculations are, as I have stated, based purely on the Hindu system of reckoning. I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each *Siddhānta* separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position. The Tables are prepared according to the *First Ārya* and *Present Sūrya Siddhāntas*, the latter both with and without the *bija*. The *bija*, which came into general use about A.D. 1500, made no change in the length of the solar year or the number of civil days in a *mahāyuga*, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean. I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other *Siddhāntas* were used. (The *Siddhānta-Sirōmani* Table has been completed and is ready for Press.)

237. Assuming, since these Tables are not intended for any but the initiated, that the *Indian Calendar* process of calculation, which might be termed Prof. Jacobi's first process and which has the advantage of simplicity, is known to readers of the *Epigraphia*, only one or two remarks need be made before entering on details. Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M. Louis de Ries of Moscow for many months. He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processes are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at. Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's arrival at long.  $0^{\circ}$ ) had been carried out for about one-third of the *Ārya-Siddhānta* year, I asked M. de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results. He most kindly did so; and, when I state that our results, worked in entire independence of one another and by different methods, were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon.

238. There is more than one reason why the *Indian Calendar* system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the tithi and nakshatra by the *Sūrya-Siddhānta* data, using the same figures for finding the tithi-index,  $t$ , and nakshatra-index,  $n$ , for all dates, both for inscriptions known to belong to tracts and times when the *Ārya-Siddhānta* was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the *Sūrya-Siddhānta*. The  $c$  of the *Indian Calendar* method, i.e. the sun's mean anomaly at any moment, is always the *Sūrya-Siddhānta*  $c$  in thousandths of the circle, and that it differs in various proportions at different times of the year from the  $c$  of the *Ārya-Siddhānta* will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIII A and B, cols. 2, 3, in ten-thousandths. At the moment of *Mēsha-samkrānti* for instance (the first entry in each Table) the  $c$  by the *Sūrya* is 2794.0642 in ten-thousandths, and is 279 in thousandths in *Indian Calendar* reckoning; but by the *Ārya-Siddhānta* it is 2774.5577, and so for our ordinary reckoning should be stated as 277. In calculation for the tithi-index,  $t$ , in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases alter the value of  $t$  by one unit ( $4\frac{1}{2}$  minutes); but it has greater effect when we are calculating the nakshatra, as will presently be explained. As to the difference between the two authorities in the value assigned to the sun's true longitude,  $s$ , it will be seen that this varies day by day. About Day 261, i.e. the 261st period of 24 hours each measured from

true Mōsha-samkrānti, the value of  $s$  is practically the same by the two authorities; about Day 150 the Ārya  $s$  is about  $3' 36''$  ahead of the Sūrya  $s$ . The difference increases and diminishes regularly throughout the year.

The principal reasons for this difference are that by the *Sūrya-Siddhānta* the position of the sun's perigee-point is different from that assumed by the *Ārya-Siddhānta*, and that there is a difference in the two year-lengths.

239. I have stated above that this difference has only a very slight effect as regards the value of the tithi-index; its effect on the ordinary calculation of the nakshatra and lagna must now be noticed. In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index.

Our method of computing the sun's true longitude,  $s$ , by the system of the *Indian Calendar* has been to take the  $c$  found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the *Sūrya-Siddhānta*, making this serve for both Siddhāntas; to multiply this  $c$  by 10 to get its approximate value in ten-thousandths; to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken as 7146.3 by the *Sūrya-Siddhānta*) in A.D. 1100 plus a small addition (60.4) rendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centre<sup>1</sup>; to deduct from the result the figure representing this equation; and so to obtain the sun's true longitude,  $s$ . The tithi-index,  $t$ , having been already found, we add  $s$  to  $t$ , and find the nakshatra-index  $n$ , or the longitude of the true moon; this index shows in which nakshatra she stands at the moment. The result is an approximation, but it is not close enough. If we are working for an *Ārya-Siddhānta* date, we have used *Sūrya-Siddhānta* values (which differ slightly), and we have arrived at the value of  $s$  in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable. Thus, if we have, in thousandths, the figure  $c = 623$ , this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index  $n$ ; and 10 units represent in time-valuation 39 minutes.

240. All these possibilities of error are entirely removed by the present Tables. The exact value of  $s$  by either Siddhānta is easily found—a value which we know to be absolutely correct—and when we add this  $s$  to the already found  $t$  we know that the result gives the correct nakshatra-index; or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof. Jacobi's calculations for the moon's place relative to the sun ( $a$ ) and for the moon's equation ( $b$ ), correcting the sun's equation by my new Tables.

241. These Tables will also be found very useful for calculating the lagna accurately. Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude,  $s$ , at mean sunrise of the day concerned has been the same as the process for finding the nakshatra. We have found the value of  $s$  by both Siddhāntas from a calculation really correct only by one Siddhānta, and even that after a rather clumsy multiplication by 10, which itself may cause an error of 39 minutes of time. The present Tables give the accurate  $s$  by either Siddhānta, and they give it in degrees, etc., thereby simplifying the calculation.

<sup>1</sup> See *Indian Calendar*, §§ 107, 108; pp. 60, 61.

<sup>2</sup> The tithi-index, " $t$ ", gives the distance of true moon from true sun, i.e. shows the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, " $n$ ", or the required nakshatra-index.

## EXPLANATION OF THE TABLES.

242. Table *XLIII*. The details were worked out with great care by M. L. de Rios from the respective lengths of the sidereal solar year, i.e. the time taken by the true sun to travel from  $0^\circ$  to  $0^\circ$ , according to the several Indian authorities.

Table *XLIV* gives the sun's mean motion per day of 24 hours, and per hour, minute and second, for use in calculation. It is exact for the *Ārya-Siddhānta*, and may be used with care for other authorities, having regard to the footnote.

Table *XLIV A*. See the heading. It explains itself.

Table *XLVA* is for use in calculations. Every valuation given in the main Tables *XLVIII A* and *B* in ten thousandths of the circle was made by it.

Table *XLVB* is the reverse of *XLVA*.

Table *XLVI* is a revised nakshatra Table, showing the exact ending points of each.

Table *XLVII* is very important, being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation. Its preparation is described below §§ 249-253. The supplementary Table *XLVIIA* gives, for close work, very full details of the exact equations according to authorities other than the *First Ārya-Siddhānta* and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations. Table *XLVII* is for the present to be held inapplicable to the *Brahma-Siddhānta*.

Tables *XLVIII A* and *XLVIII B* are the main working Tables, showing, by the *First Ārya* and *Present Sūrya Siddhāntas* (with or without the *bija*), the precise value of the sun's true longitude (*s*) and equation of the centre at each interval of 24 hours measured from true Mōsha-saṁkrānti, the moment when the true sun arrives each year at celestial longitude  $0^\circ$ ; as well as the sun's mean anomaly and mean longitude. There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true Mōsha-saṁkrānti varies each year and the starting-point had to be from that moment. These two Tables therefore give the consecutive 24-hour positions of the mean and true sun after that moment.

Tables *XLIX* and *L* enable us to find the sun's true longitude at mean sunrise; the former giving for each group of days the sun's true motion per hour, and the latter giving his mean motion per minute. It is not necessary for general purposes to give his true motion per minute; if required, this can always be obtained by dividing by 60 the details of Table *XLIX* for one hour of the day.

243. Tables *XLVIII* to *L* are used in the following way, when we desire to find the *s* for mean sunrise. Say that Mōsha-saṁkrānti occurred in the year for which we are working at 12 h. 15 m. after mean sunrise, according to the *Indian Calendar* (Table *I*, cols. 13 to 17 or 17a). Then for every day of that year Table *XLVIII A* or *B* gives us his true longitude, *s*, at 12 h. 15 m. after mean sunrise; and to obtain the *s* at mean sunrise on the day in question we have to deduct the sun's true motion during 12 h. and 15 m. We do this by Tables *XLIX* and *L*, and so get the exact *s* for mean sunrise on the day in question.

Table *XLIX* for hours is exactly correct for the *Ārya-Siddhānta*. When used for the *Sūrya-Siddhānta*, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day. If anyone desires to be absolutely exact by the *Sūrya-Siddhānta*, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table *XLVIII B* the consecutive 24-hour positions, *s*, of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sun varies from hour to hour; but it is quite accurate enough.

244. The calculation for the true longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre. The starting point for the year is the value of his mean anomaly at the moment of true Mēsha-saṅkrānti. This had to be computed with great care. The problem is fully discussed below §§ 254-255.

245. To obtain a correct value of the sun's *mean* longitude at sunrise of any day, take the value given in Table XLVIII A or B, as the case may be, and deduct for the intervening hours and minutes (*cf. s. 243*) the quantities shewn in Table XLIV for the sun's *mean* motion. Greater accuracy even than this can be obtained by the use of Table XLIII.

246. I do not enter very fully into the difference in the sun's true longitude brought about, according to the *Sūrya-Siddhānta*, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored. It would amount to about 1" in the last 1500 years (*see below, s. 254, ii*).

#### *Use of the Tables. Rules.*

247. That the use of the Tables may be thoroughly understood, I append a few rules of work and examples.

(i) *The nakshatra*.—Work by the usual *Indian Calendar* process for finding  $t$ , the tithi-index at mean sunrise of the day in question. Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which Mēsha-saṅkrānti occurred (Table I, col. 13). The result is the number of the day, or 24-hour period, referred to in col. 1 of the new Tables XLVIII A and B. Remembering to use the proper Table for the *Siddhānta* concerned, turn to this number in either of those Tables. Against it in col. 9 will be found the correct value of the sun's longitude,  $s$ , on that day at a moment as many hours and minutes after mean sunrise as elapsed between mean sunrise and the moment of Mēsha-saṅkrānti at the beginning of the solar year (Table I, col. 17 or 17a). Turn to Table XLIX for hours on the day in question and Table I for minutes, and deduct from the  $s$  so obtained the values of the sun's motion during those hours and minutes (*above* § 243). This gives the sun's exact true longitude at mean sunrise of the day in question.  $s + t = n$ , the nakshatra-index. For exactending points of nakshatras, i.e. the points when the true moon passes out of each, consult Table XLVI. (Table VIII of the *Indian Calendar* suffices except in very close cases.) Properly worked, the  $s$  so found yields the correct longitude of the true sun within the hundredth part of a second.

(ii) *The tithi*.—[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than one unit. Until some new Tables are published, we work for the moon's place by Prof. Jacobi's fixtures, and accept them.] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIII A or B, cols. 2, 3, the value of the sun's mean anomaly; and for the intervening hours and minutes deduct the sun's *mean* motion as given in Table XLIV, observing the remarks in the footnote to that Table. This gives the sun's mean anomaly at mean sunrise of the day in question in ten-thousandths of the circle. Take the value in thousandths of the circle by removing the decimal point one place to the left. Refer to Table VII, *Indian Calendar*, and the auxiliary Table for correcting the "equation  $c$ " of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about  $\frac{1}{4}$  minutes.

We can find the equation more accurately as follows:—It has been noted in § 239 that, in order that "equation  $c$ " in the  $a, b, c$  system may always be additive, the quantity 60.4 was taken from  $a$  (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation  $c$ ", if we deduct from 60.4 the amount of the

equation (given in the new table), when it is *plus* (+), and add to 60·4 the amount of the equation, when it is *minus* (−); the signs are given in the heading of cols. 6, 7, Tables XLVIII and B.

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (cols. 6, 7), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (see example given below, § 248, ii, B); or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shewn in § 245, and subtracting the one from the other.

(iii) *The lagna*.—To find the time of rising of the named sign on the day concerned, calculate the *s* for mean sunrise as above explained, but this time use degrees, minutes and seconds (col. 8 of either Table XLVIII A or B). Table XXII, *Indian Chronography*, gives the beginning and ending points of the named sign. Adding to these 360°, if necessary, deduct from their value the value of *s* at mean sunrise. The result shews the distance from the sun at mean sunrise of the beginning and ending points of the sign. Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time. The result gives the times of rising of the beginning and ending points of the named sign.

#### Examples of Work.

248. Given an inscription date to be examined, with the details Śaka 1412, Friday, the day of Uttara Bhādrapadā, Chaitra kṛishṇa 12, Mithuna lagna.

The year is A.D. 1490-91 (Śaka 1412 expired). Chaitra kṛishṇa 12 will be about 25 days later than the day of Chaitra śukla 1. Work first in the usual way by the *Indian Calendar*.

	Day.	Week-day.	a.	b.	c.
(Table I, cols. 19-25)	81	2	75	430	264
(Table IV for 25 days)	25	4	8466	907	68
	106	6	8541	337	332
(Table VI equation b)	.	.	260		
(Table VII equation c)	.	.	7		

Tithi-index, *t*, = 8808

The day was 106, which (Table IX) = 16 April, A.D. 1490.

Week-day 6 = Friday. The index *t* shews (Table VIII) that the tithi current at mean sunrise was Chaitra kṛishṇa 12. We then work for the nakshatra-index.

$c \times 10$	.	.	.	.	3320
Constant	.	.	.	.	+ 7207
					527
Less for the sun's equation <i>c</i>	.	—			7.
Sun's true longitude, <i>s</i>	.	.	.	.	520
Add the tithi-index, <i>t</i>	.	.	.	.	8808
Nakshatra-index, <i>n</i>	.	.	.	.	9328

This value of *n* shews (Table VIII) that by the equal-space system the moon at mean sunrise of the given day was in the nakshatra Uttara Bhādrapadā. So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A. *The exact nakshatra (i) by the First Ārya-Siddhānta.*—Mēsha-saṁkrānti occurred in the year A.D. 1490 (*Table I. cols. 13, 17*) at 10 h. 55 m. after mean sunrise on Day 86. The day of the record is 106.  $106 - 86 = 20$ . Turning to day 20 in *Table XLVIII A*, col. 1, we see that the sun's true longitude,  $s$ , was, at 10 h. 55 m. after mean sunrise, 540·6811, in 10,000ths of the circle. Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes; viz. (*Table XLIX*) for 10 hours 11·2059, and (*Table L*) for 55 minutes 1·0457, total 12·2516.  $540·6811 - 12·2516 = 528·4295$ . This is the value of  $s$  at mean sunrise on the given day. Add  $s$  to  $t$ ,  $528 + 8808$  (in whole numbers) = 9336. This is the proper nakshatra-index,  $n$ , for mean sunrise, always supposing the tithi-index,  $t$ , to be correct. It differs by 8 units from the *Indian Calendar* valuation 9328, which is found therefore so much in error. This, in time (*Table X*), is over half an hour; but we find that the moon was certainly in Uttara Bhādrapadā at mean sunrise.

(ii) *By the Sūrya-Siddhānta.*—The process, *mutatis mutandis*, is similar. Mēsha-saṁkrānti occurred at 12 h. 44 m. after mean sunrise. On Day 20 (*Table XLVIII B*)  $s$ , at 12 h. 44 m. after mean sunrise, was 540·5000. Deduct for the sun's true motion on Day 20, for 12 h. (*Table XLIX*) 13·4471, and for 44 m. (*Table L*) 0·8365. Total 14·2836.  $540·5000 - 14·2836 = 526·2164$ . This was the  $s$  at mean sunrise.  $s + t = 526 + 8808 = 9334$ . This, if the  $t$  is correct, is the correct value of the nakshatra-index,  $n$ , at mean sunrise; and we see that the *Indian Calendar*  $n$ , 9328, was in error by 6 units, or 24 minutes of time.

B. *The exact tithi (t) by the First Ārya-Siddhānta.*—We first check the mean anomaly of the sun,  $c$ . Our preliminary work shewed this to be, in thousandths of the circle, 332. *Table XLVIII A*, col. 3, shews that at 10 h. 55 m. after mean sunrise the mean anomaly was, in ten-thousandths, 3322·1148. Deduct by *Table XLIV* the sun's mean motion during 10 h. 11·4074, and during 55 m. 1·0457, total 12·4531.  $3322·1148 - 12·4531 = 3309·6617$ . This is the exact mean anomaly of the sun,  $c$ , at mean sunrise. If we work by the simple *Table VII* of the *Indian Calendar* and take the  $c$  in thousandths as 331, we see that equation  $c$  would remain unchanged at the value 7. Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808.

We try this again by the more elaborate, but more, accurate process recommended above (§ 247, ii, last para.). By *Table XLVIII A*, col. 7, we have the equation of the centre at 10 h. 55 m. after mean sunrise on Day 20 given as 51·8996 in 10,000ths of the circle. The difference in 24 hours had been (*day 19*) 52·3833 — (*day 20*) 51·8996, or 0·4837. A 24th part of this is ·02015, the average difference per hour. Accepting 10 h. 55 m. as 11 h., we have for 11 h. the difference ( $·02015 \times 11$ ) ·2216. Call this ·222 and add it to 51·8996. Result gives the equation of the centre at mean sunrise 52·1216. Then  $60·4 - 52·1216 = 8·2784$ , the value of equation  $c$ . This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean sunrise was really 8809, not 8808, by the *Ārya-Siddhānta*. But we have also found out a little more regarding the nakshatra-index,  $n$ .  $s$  was found to be really 528·4295; and if we substitute the full value of equation  $c$ , viz. 8·2784, for the value found by the original calculation, viz. 7, we have, for the tithi-index:—

$a$	.	8541
Equation $b$	.	260
Equation $c$	.	8·2784
<hr/>		
$t =$	.	8809·2784
Add ( $s =$ )	.	528·4295
<hr/>		
$n =$	.	9337·7079, or, say, 9338 in whole numbers.

Thus the real nakshatra-index,  $n$ , was 9338, and our *Indian Calendar* process with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(ii) *By the Śūrya-Siddhānta*.—By Table XLVIII B, col. 3, we have the sun's mean anomaly  $c$  at 12 h. 44 m. after mean sunrise = 3341.6212, in ten thousandths of the circle. Deduct for 12 h. 13.68.59 and for 44 m. 0.8365 (Table XLIV) for the sun's mean motion, total 14.5254.  $3341.6212 - 14.5254 = 3327.0958$ . This was the sun's mean anomaly at mean sunrise. Calling this 333 and consulting *Indian Calendar* Table VII, we should raise equation  $c$  in our original work from 7 to 8.

Again we test this by the more accurate process. The equation of the centre on the given day 12 h. 44 m. after mean sunrise was (Table XLVIII B, col. 7) 52.3475. The same for the previous day was 52.8500. Difference = 0.5025. Divided by 24, this gives an average difference per hour of 0.02094. Taking 12 h. 44 m. as 13 h. and multiplying, we have 0.27224. Add 0.2722 to the equation of the day, 52.3475, and we find as the equation of the centre at mean sunrise 52.6197.  $504 - 52.6197 = 77803$ . Hence equation  $c$  in the original calculation should certainly have been 8, and not 7.

Lastly we substitute the newly found values as before, for *Indian Calendar* calculation;  $s$ , having been already determined to have been at mean sunrise by this authority 526.2164.

	$a$	.	8541
Equation $b$	.	260	
Equation $c$	.	77803	
<hr/>			
	$t =$	.	8808.7803
Add	$s =$	.	526.2164
<hr/>			
	$n =$	.	9334.9367 say 9335.

This is as near as we can get to the true nakshatra-index at mean sunrise. It differs by 7 units from the *Indian Calendar* value, which was 9328, or by 28 minutes of time.

(iii) *Allowance for the shift in the sun's perigee-point when working by the Śūrya-Siddhānta*.—I have shown below (§ 254) that, for calculation of the tithi, nakshatra, or lagna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p. 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIII B is calculated for about A.D. 1400. The year of our inscription is A.D. 1400. 90 years after A.D. 1400 the perigee-point had advanced (*see Table*) 0.0806 from the position we assumed for it. Hence the sun's mean anomaly at mean sunrise of our date was not, as already found, 3327.0958, but this amount less 0.0806, or was actually at 3327.0152. 90 years earlier than A.D. 1400 it would have been 3327.0958 plus 0.0806, or 3327.1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the tithi, nakshatra, or lagna.

C. *The Yōga*, by either *Siddhānta*.—The formula for this is  $2s + t$ , and, as the value of  $s$  has been correctly found by the above process, no further remark is necessary.

D. *The lagna*, (i) by the *Śūrya-Siddhānta*.—For this we have to find the correct value of  $s$  at mean sunrise in degrees, etc. By Table XLVIII A, col. 6, the  $s$  for the day was in our

example above  $19^{\circ} 27' 52'' \cdot 27$ . Deduct (*Tables XLIX, L*) for, on day 20, 10 hours  $24' 12'' \cdot 29$ , and for 55 minutes  $2' 15'' \cdot 52$ , total  $26' 27'' \cdot 81$ . Then the  $s$  for mean sunrise was  $19^{\circ} 1' 24'' \cdot 46$ . This was the true sun's longitude at that moment on the meridian of Ujjain. The given lagna was the sign Mithuna. The first point of this is  $60^{\circ}$ , the last  $90^{\circ}$ . We take the  $s$  as  $19^{\circ}$ , which is sufficiently exact for ordinary purposes.  $60^{\circ} - 19^{\circ} = 41^{\circ}$ .  $41 \times 4 = 164$  m., or 2 h. 44 m.  $(90^{\circ} - 19^{\circ}) \times 4 = 284$  m., or 4 h. 44 m. The first point of Mithuna was  $41^{\circ}$  distant from the true sun at the moment of mean sunrise, the last point  $71^{\circ}$ . Mithuna was lagna between 2 h. 24 m. and 4 h. 44 m. after mean sunrise on the given day.

(ii) *By the Sūrya-Siddhānta.*— $s =$  (*Table XLVIII B*)  $19^{\circ} 27' 28'' \cdot 80$ . Deduct for 12 hours (*Tables XLIX, L*)  $29' 2'' \cdot 74$  and for 44 minutes  $1' 48'' \cdot 42$ , total  $30' 51'' \cdot 16$ . Remainder, or  $s$  for sunrise,  $18^{\circ} 56' 37'' \cdot 64$ . We may call this  $19^{\circ}$ , and come to the same result as in the former case. The lagna of Mithuna really began twelve seconds later.

(iii) *By the Indian Calendar process, and for both Siddhāntas.*—Here  $s$  was found to be in ten-thousandths, 520. Converted by Table VIII B, this  $= 18^{\circ} 45'$ . This was the sun's true longitude at mean sunrise. The difference between the actual time of the lagna of Mithuna and that found by the *Indian Calendar* is slight.

More accurately worked, the first point of Mithuna was lagna by the *Ārya-Siddhānta* at 2 h. 43 m. 56 s., by the *Sūrya-Siddhānta* 2 h. 44 m. 16 s., and by the *Indian Calendar* 2 h. 45 m., after mean sunrise on the day in question.

#### Construction of the Tables.

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy experts as to their accuracy.

249. *The Hindu Sine-Table.*—The *Sūrya-Siddhānta* (ii, 34) gives in minutes the sines of a series of angles, each separated from the other by  $3^{\circ} 45'$ , twenty-four of these completing the quarter-circle of  $90^{\circ}$ . These values stand, so far as I can ascertain, for all Indian authorities except the *Brahma-Siddhānta*, which assumes different sine-values. There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology. The sines, as used in calculations by authorities other than the *Brahma-Siddhānta*, are given in Table XLVII, col. 3, and the differences between them, in minutes, in col. 4. For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon.

250. *The equation of the centre.*—For the preparation of the sine and equation Table (XLVII) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine-value by the proper formula for each *Siddhānta*, the calculation being carried to nine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals. The details for the *First Ārya-Siddhānta* (*Table XLVII, cols. 5, 6*) are complete in themselves; details for the other authorities are given in full in a supplementary Table (*XLVIIA*). Table XLVII differs a little, but only in one or two places, from Jacobi's Table XXIV (*Epig. Ind. I, 259*); I have, however, thought it advisable to record two decimals of seconds in all cases.

251. *Equation of centre.*—In Hindu astronomy the sun is treated as a planet, and in all planetary movement a fundamental principle (Jacobi, *Epig. Ind. I, 441*) is contained in the proportion sin. equation : sin. mean anomaly :: minutes in the epicycle : minutes in the orbit. The minutes in the sin. anomaly are given in Table XLVII; the minutes in the epicycle are ascertained from statements made in each *Siddhānta*; the minutes in the orbit of  $360^{\circ}$  are



always 21600'. The formula then for all authorities,  $\alpha$  being the angle of mean anomaly, is :

$$\text{Equation centre}^1 = \frac{\text{minutes in epicycle}}{21600'} \times \sin. \alpha.$$

252 A. The *First Ārya-Siddhānta* gives for the dimension of the epicycle  $13^\circ 30'$  or 810'. Hence by that authority :—

$$\text{Equation centre} = \frac{810}{21600} \sin. \alpha. = \frac{3}{80} \sin. \alpha.$$

Since there are  $3^\circ 45'$  between each base-angle, the difference in minutes between each is 225', and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225. Taken in seconds, this difference is given in col. 6. Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col. 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle.

For an example take the 2nd and 3rd sines. The 2nd sine, i.e. of anomaly-angle  $7^\circ 30'$ , is 449'. Multiply by 3 and divide by 80. Result  $0^\circ 16' 50''\cdot 25$ .

The 3rd sine, of anomaly  $11^\circ 15'$ , is 671'. Multiply by 3 and divide by 80. Result  $0^\circ 25' 9''\cdot 75$ .

The difference between the two results is  $8' 19''\cdot 50$ . This is the total difference in 225', which is the difference between the two anomaly-angles.  $8' 19''\cdot 50$  divided by 225 gives for each minute of angle the increment  $2''\cdot 22$ .

B. *Equation of the centre by the Sūrya-Siddhānta*.—This calculation is made on the same fundamental principle.

The *Sūrya-Siddhānta* (cf. Jacobi, *above*, I, 441) assumes a contraction of the epicycle amounting to 20' at the end of each of the odd quadrants. If this contraction at any point is called  $q$ , we have  $q : 20' :: \sin. \alpha : \sin. 90^\circ$ .  $\therefore q = 20 \frac{\sin. \alpha}{\sin. 90^\circ}$ .  $\sin. 90^\circ = 3438'$  (see Table XLVII).

Hence  $q = \frac{20'}{3438'} \sin. \alpha$ . The *Sūrya-Siddhānta* gives for the dimension of the epicycle  $14^\circ$ .

Hence the formula for the equation without the contraction would be  $\frac{14'}{360'} \sin. \alpha$ . With the

contraction it is  $\frac{14'}{360'} \sin. \alpha - \frac{20'}{3438' \times 21600'} \sin.^2 \alpha$ ; or, finally  $\frac{14'}{360'} \sin. \alpha - \frac{\sin.^2 \alpha}{3713040}$ .

The best authorities agree that this is the correct formula.

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second. The results are given in full in Table XLVIIA, col. 7, and in abbreviated form in Table XLVII, col. 7. The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds. This is tabulated in full in Table XLVIIA, col. 8, and in abbreviated form in Table XLVII, col. 8.

253 C. *Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Śiromaṇi*.—The same fundamental principle holds good. The epicycle is (*Epig. Ind. I. 341*)  $13^\circ$

<sup>1</sup> When an angle is very small, as is the case with even the greatest of the equation-angles, which is only about  $2^\circ 10'$ , the sine is taken to be equal to the arc. Hence the presumed equality in the text of "sin. equation" and "equation centre." Table XLVII shews that the sine of  $3^\circ 45'$  is 225', the same as the arc. The sine of  $1^\circ$  is 60', also the same as the arc.

40' or 820'. There is no contraction. Minutes in the orbit, 21600'. Hence the equation is  $\frac{820}{21600} \sin. a$ , or  $\frac{41}{1080} \sin. a$ . The entries are made in abbreviated form in Table XLVII, cols. 9, 10, and in full in Table XLVIA, cols. 9, 10.

254. *The sun's mean anomaly, and the starting-point for its valuation.* The sun's daily mean motion, i.e. his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Mēsha-samkrānti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition. We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°.

(i) *By the First Ārya-Siddhānta.*—S. B. Dikshit's valuation of the equation by this *Siddhānta*, 2° 6' 59"·9421, was a trifle too great. Dr. Schram's, 2° 6' 57"·323496, is exact down to the fifth decimal. M. de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second. Tested by the sine-table, his valuation is found exact. The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6' 57"·323494885, or, in 10,000ths of the circle, 58·775644170. This is correct for the corresponding mean longitude value 357° 53' 2"·676505115, or 357° 53'·044608419, or in 10,000ths of circle 9941·224355830, the two added together amounting to exactly 360°. Thus, the perigee-point of the orbit being by this *Siddhānta* fixed at 258°, or, in 10,000ths of the circle, 7166·6, we have found the sun's mean anomaly at true Mēsha-samkrānti to have been 99° 53' 2"·676505115 or 99° 53'·044608419, or in ten-thousandths of the circle 2774·557689163 (i.e. 9941·224355830 — 7166·6). This then is our starting-point for cols. 2, 3, 4, 5, of Table XLVIA.

(ii) *By the Present Sūrya-Siddhānta.*—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0"·1161 per ann.; and before working for a correct valuation of the sun's mean anomaly at true Mēsha-samkrānti in any year, we have first to decide which year to select as base of operations. I have chosen the year K. Y. 4500 or A.D. 1399-1400, roughly A.D. 1400, for reasons which follow. The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K. Y. 3500 to 5000, A.D. 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K. Y. 4000 to 5000 or A.D. 900 to 1900. I take the central year of this millennium as my base. In K. Y. 4000 the perigee-point was at 257° 15' 32"·4, and in K. Y. 5000 it was at 257° 17' 28"·5. Hence in K. Y. 4500, say, A.D. 1400, it was 257° 16' 30"·45, or, in 10,000ths of the circle 7146·53125.<sup>1</sup> The difference in the sun's equation of the centre and true longitude, caused by this shift of the apsis, is exceedingly small and may well be ignored.

For we are concerned only with the period A.D. 400 to 1900; and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu solar year A.D. 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigee-point, proves that the total difference in the equation in the whole period of 1500 years was 1"·0739. This constitutes also the total difference in the sun's true longitude, which is his mean longitude ± the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides.

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points.

<sup>1</sup> Actually, for nine decimals, 7146·531250000

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases. Hence for years earlier than K. Y. 4500, A.D. 1400, the amounts entered in col. 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation.

*Change of position of sun's apsidal points according to the Present Sūrya-Siddhānta.*

No. of Years.	Change.		No. of Years.	Change.		No. of Years.	Change.	
1	2	3	1	2	3	1	2	3
	"	10,000ths of circle		"	10,000ths of circle		"	10,000ths of circle
1	0.1161	0.0009	10	1.161	0.0090	100	0 11.61	0.0896
2	0.2322	0.0018	20	2.322	0.0179	200	0 23.22	0.1792
3	0.3483	0.0027	30	3.483	0.0269	300	0 34.83	0.2687
4	0.4644	0.0036	40	4.644	0.0358	400	0 46.44	0.3583
5	0.5805	0.0045	50	5.805	0.0448	500	0 58.05	0.4479
6	0.6966	0.0054	60	6.966	0.0537	600	1 9.66	0.5375
7	0.8127	0.0063	70	8.127	0.0627	700	1 21.27	0.6271
8	0.9288	0.0072	80	9.288	0.0717	800	1 32.88	0.7167
9	1.0449	0.0081	90	10.449	0.0806	900	1 44.49	0.8062
						1000	1 56.1	0.8958

255. Dr. Schram's valuation of the equation of the centre according to the *Ārya-Siddhānta* was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the *Sūrya-Siddhānta*. He fixes this for K. Y. 4000 as  $2^{\circ} 8' 18''.472169$ , and for K. Y. 5000 as  $2^{\circ} 8' 19''.1842321$ . The equation, therefore, in K. Y. 4500, the base-year of my Table, was  $2^{\circ} 8' 18''.828200553$ , or in ten-thousandths of the circle 59.404538584.

The sun's mean anomaly at the moment of true Mēsha-samkrānti is  $360^{\circ}$  less the combined longitude of perigee and equation of centre, or  $360^{\circ} - (257^{\circ} 16' 30''.45 + 2^{\circ} 8' 18''.828200553)$ . The mean anomaly was therefore  $100^{\circ} 35' 10''.721799447$ , or  $100^{\circ} 35' 17.8696657$ , or in ten-thousandths of the circle 2794.064211415. This is the valuation which I have adopted for the starting-point for cols. 2, 3, of Table XLVIII B.

The sun's mean longitude at the same moment, true Mēsha-samkrānti, is his mean anomaly plus the longitude of perigee, i.e.  $100^{\circ} 35' 10''.721799447 + 257^{\circ} 16' 30''.45$ . It was, therefore,  $357^{\circ} 51' 41''.171799447$ , or in ten-thousandths of the circle 9940.595461415. Table XLVIII B, cols. 4, 5, start from this point,

256. In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIII and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols. 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries. It is possible to calculate with still greater minuteness. We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration; but this system would be so troublesome that it may be reasonably assumed to have never been adopted.

256 a. An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIII A was made. The value of the equation is based on the angle of mean anomaly,  $c$ , given in col. 2. The base-equation used is that for the base-angle next lower in the sine-table (*XLVII, col. 5 or 7*), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly being found by multiplying that difference in minutes and decimals by the amount given (*col. 6 or 8*) in seconds (this being the equation-difference per minute of anomaly-difference). The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing. The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIII A or B, cols. 6, 7. This equation is added to or subtracted from the mean longitude of the sun (*Table XLVIII A or B, cols. 4, 5*), and the result is the sun's true longitude,  $s$  (*cols. 8, 9*). The heading of the sine-Table (*cols. 2, 11*) shews whether the equation is *plus* or *minus*.

For an example I take Day 27 and work by the *Ārya-Siddhānta*, using only the number of decimals given in my Tables.

Mean anomaly ( <i>Table XLVIII A, col. 2</i> ) . . . . .	126° 29' 72124
Next-lower base-anomaly ( <i>Table XLVII, col. 2</i> ) . . . . .	-123 45
Difference . . . . .	2° 44' 72124

2° 44' = 164'. The multiplier per minute of difference is (*col. 6*) 1".31.

164' 72124 × 1".31 = 215.7848244. 215" = 3' 35". Hence

Base equation for anomaly 123° 45' ( <i>Table XLVII, col. 5</i> ) . . . . .	1° 47' 12".75
Difference in equation above found, deducted since the values in col. 5 are diminishing . . . . .	3 35.7848244
Exact equation for given anomaly . . . . .	1° 43' 36".9651756
Sun's mean longitude ( <i>Table XLVIII A, col. 4</i> ) . . . . .	24° 29' 43".27
Equation found ( <i>for sign column-heading</i> ) . . . . .	+1 43 36 97
Exact value of sun's true longitude, $s$ . . . . .	26° 13' 20".24

This is converted into 10,000ths of the circle by Table XLVA, and both values are entered in cols. 8, 9, of Table XLVIII. Work by the other *Siddhāntas* is precisely the same, the base-equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every day of the year.

In applying these results to inscription-dates we calculate the  $s$  for mean sunrise as described above, § 238.

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows. In § 254 above I have given by both the *Siddhāntas*, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha-samkrānti each year. Add for the intervening days, i.e. from the day on which Mēsha-samkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day. In calculating for the equation note that the base-equations according to the *Ārya-Siddhānta* are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIIA.

TABLE XLIII.

MEAN MOTION OF THE SUN IN THE ECLIPTIC  
according to the several Hindu astronomical authorities.  
(Details worked out by M. Louis de Ries.)

Serial numbers in Table XXXVII of "Indian Chronography."	Hindu authority.	Per Day of 24 hours.		Per Hour.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		"	"	"	"
5, 6	Original <i>Sūrya-Siddhānta</i> . Utpala's <i>Paulīśa-Siddhānta</i> .	59 8·16961,948	27·37785,2002	2 27·84040,081	1·14074,3833
7	First <i>Arya-Siddhānta</i> (the <i>Aryabhaṭīya</i> ).	59 8·17029,407	27·37785,7207	2 27·84042,892	1·14074,4050
8, 13	<i>Brahma-Siddhānta</i> . <i>Siddhānta-Sirōmanī</i> .	59 8·17265,515	27·37787,5426	2 27·84052,989	1·14074,4829
9	<i>Parāśara-Siddhānta</i> . . .	59 8·17013,667	27·37785,5993	2 27·84042,236	1·14074,4000
10	Second <i>Arya-Siddhānta</i> . . .	59 8·17019,963	27·37785,6479	2 27·84042,498	1·14074,4020
11	<i>Rājamṛigāṅka</i> . . . . .	59 8·17019,064	27·37785,6409	2 27·84042,461	1·14074,4017
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>bija</i> ).	59 8·16955,652	27·37785,1516	2 27·84039,819	1·14074,3813
	Hindu authority.	Per minute.		Per second.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		"	"	"	"
5, 6	Original <i>Sūrya-Siddhānta</i> . Utpala's <i>Paulīśa-Siddhānta</i> .	2·46400,6680	0·01901,2397	0·04106,6778	} 0·00031,6873
7	First <i>Arya-Siddhānta</i> (the <i>Aryabhaṭīya</i> ).	2·46400,7149	0·01901,2401	0·04106,6786	
8, 13	<i>Brahma-Siddhānta</i> . <i>Siddhānta-Sirōmanī</i> .	2·46400,8788	0·01901,2414	0·04106,6813	
9	<i>Parāśara-Siddhānta</i> . . . . .	2·46400,7039	0·01901,24000	0·04106,6784	
10	Second <i>Arya-Siddhānta</i> . . . . .	2·46400,7083	0·01901,24003	0·04106,6785	
11	<i>Rājamṛigāṅka</i> . . . . .	2·46400,7077	0·01901,24003	0·04106,6785	
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>bija</i> ).	2·46400,6636	0·01901,2397	0·04106,6777	

TABLE XLIV.

## THE SUN'S MEAN MOTION

per civil day of 24 hours, hour, minute and second, according to the *First Ārya-Siddhānta*, but generally applicable to all the Indian astronomical *Siddhāntas* (see *foot-note*).

Collective increase per civil day.				Collective increase per hour.				Collective increase per minute.				Collective increase per second.			
No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.
1	0 59 6.17	273779	1	2 27.84	1.1407	1	0 2.46	0.0190	31	1 16.38	0.6894	1	0.04	0.000	31
2	1 58 16.34	547557	2	4 55.63	2.2815	2	0 4.93	0.0380	32	1 18.85	0.6084	2	0.08	0.0006	32
3	2 57 24.51	821336	3	7 23.52	3.4222	3	0 7.39	0.0570	33	1 21.31	0.6274	3	0.12	0.0010	33
4	3 56 32.68	1095114	4	9 51.36	4.5630	4	0 9.86	0.0760	34	1 23.78	0.6464	4	0.16	0.0013	34
5	4 55 40.85	1368893	5	12 19.20	5.7037	5	0 12.32	0.0951	35	1 26.24	0.6654	5	0.21	0.0016	35
6	5 54 49.02	1642671	6	14 47.04	6.8445	6	0 14.78	0.1141	36	1 28.70	0.6844	6	0.25	0.0019	36
7	6 53 57.19	1916450	7	17 14.88	7.9852	7	0 17.29	0.1331	37	1 31.17	0.7035	7	0.29	0.0022	37
8	7 53 5.36	2190229	8	19 42.72	9.1260	8	0 19.71	0.1521	38	1 33.63	0.7225	8	0.33	0.0025	38
9	8 52 13.53	2464007	9	22 10.56	10.2667	9	0 22.18	0.1711	39	1 36.10	0.7415	9	0.37	0.0029	39
10	9 51 21.70	2737786	10	24 38.40	11.4074	10	0 24.64	0.1901	40	1 38.56	0.7605	10	0.41	0.0032	40
11	10 50 29.87	3011564	11	27 6.24	12.5482	11	0 27.10	0.2091	41	1 41.02	0.7795	11	0.45	0.0035	41
12	11 49 38.04	3285343	12	29 34.08	13.6889	12	0 29.57	0.2281	42	1 43.49	0.7985	12	0.49	0.0038	42
13	12 48 46.21	3559121	13	32 1.93	14.8297	13	0 32.03	0.2472	43	1 45.96	0.8175	13	0.53	0.0041	43
14	13 47 54.38	3832900	14	34 29.77	15.9704	14	0 34.50	0.2662	44	1 48.42	0.8365	14	0.57	0.0044	44
15	14 47 2.55	4106679	15	36 57.61	17.1112	15	0 36.96	0.2852	45	1 50.88	0.8556	15	0.62	0.0048	45

16	15	46	10-72	438-0457	10	39	25-45	18-2519	16	0	39-42	0-3042	46	1	53-34	0-8746	16	0-66	0-0051	46	1-89	0-0146
17	16	45	18-90	465-4236	17	41	53-29	19-3926	17	0	41-89	0-3232	47	1	55-81	0-8936	17	0-70	0-0054	47	1-93	0-0149
18	17	44	27-07	492-8014	18	44	21-13	20-5834	18	0	44-35	0-3422	48	1	58-27	0-9126	18	0-74	0-0057	48	1-97	0-0152
19	18	43	35-24	520-1753	19	46	48-97	21-6741	19	0	46-82	0-3612	49	2	0-74	0-9316	19	0-78	0-0060	49	2-01	0-0155
20	19	42	43-41	547-5571	20	49	16-81	22-8149	20	0	49-28	0-3802	50	2	3-20	0-9506	20	0-82	0-0063	50	2-05	0-0158
21	20	41	51-58	574-9350	21	51	44-65	23-9556	21	0	51-74	0-3993	51	2	5-06	0-9696	21	0-86	0-0067	51	2-09	0-0162
22	21	40	59-75	602-3129	22	54	12-49	25-0964	22	0	54-21	0-4183	52	2	8-13	0-9886	22	0-90	0-0070	52	2-14	0-0165
23	22	40	7-92	629-6907	23	56	40-33	26-2371	23	0	56-67	0-4373	53	2	10-59	1-0077	23	0-94	0-0073	53	2-18	0-0168
24	23	39	16-00	657-0686	24				24	0	59-14	0-4563	54	2	13-06	1-0267	24	0-99	0-0076	54	2-22	0-0171
25	24	38	24-26	684-4464	25				25	1	1-00	0-4753	55	2	15-52	1-0457	25	1-03	0-0079	55	2-26	0-0174
26	25	37	32-43	711-8243	26				26	1	4-06	0-4943	56	2	17-98	1-0647	26	1-07	0-0082	56	2-30	0-0177
27	26	36	40-60	739-2021	27				27		6-53	0-5133	57	2	20-45	1-0837	27	1-11	0-0086	57	2-34	0-0181
28	27	35	48-77	768-5800	28				28	1	8-99	0-5323	58	2	22-91	1-1027	28	1-15	0-0089	58	2-38	0-0184
29	28	34	56-94	7-3-9579	29				29	1	11-46	0-5514	59	2	25-38	1-1217	29	1-19	0-0092	59	2-42	0-0187
30	29	34	5-11	821-3357	30				30	1	13-92	0-5704					30	1-23	0-0095			
31	30	33	13-28	848-7136																		
100	98	33	37-03	2737-7857																		
200	197	7	14-06	5475-5714																		
300	295	40	51-03	8213-3572																		
365	359	44	42-16	9032-9179																		

Note.—The Table figures are calculated by the *First Ārya-Siddhānta*. The difference between these and the same according to the *Present Sūrya-Siddhānta*, *Parāśara* and *Second Ārya-Siddhānta* is negligible. For the total of 365 days according to the *Brahma-Siddhānta* and *Siddhānta-Sirōmāni* the difference amounts to 0-86 or (in 10,000ths of the circle) 0-0086, by which these are greater than the figures given, their total for 365 days being 359° 44' 43"-02 or (in 10,000ths of the circle) 9892-9245. It is not necessary for historical purposes to trouble about the *Original Sūrya* or *Toulou-Siddhānta*. Any one desiring to do so can calculate them from Table XLIII.



TABLE XLIVA.

LONGITUDE OF SUN'S APSIS (PERIGEE) AND EQUATION OF CENTRE  
at different millenniums, according to the Hindu standard authorities.

[Position of apsis is given according to Jacobi, Epig. Ind. I, 440, 450; the equation has been  
calculated by Dr. Schram.]

First <i>Arya-Siddhānta</i> ( <i>Aryabhaṭīya</i> ).				Present <i>Sūrya-Siddhānta</i> .			
Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee).	Sun's equation of centre at true Mēsha-samkrānti.	Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee).	Sun's equation of centre at true Mēsha-samkrānti.
	B.C.	° ' "	° ' "		B.C.	° ' "	° ' "
0	3100			0	3100	257 7 48.0	2 8 15.623883311
1000	2100			1000	2100	257 9 44.1	2 8 16.335959734
2000	1100			2000	1100	257 11 40.2	2 8 17.048032824
3000	100	258 0 0	2 6 57.323494885	3000	100	257 13 36.3	2 8 17.760102592
	A.D.				A.D.		
4000	900			4000	900	257 15 32.4	2 8 18.472169007
5000	1900			5000	1900	257 17 28.5	2 8 19.184232099
<i>Brahma-Siddhānta</i> .				<i>Siddhānta-Śirōmaṇi</i> .			
	B.C.				B.C.		
0	3100	257 45 36	2 8 26.527631345	0	3100	257 45 36	2 8 26.527631345
1000	2100	257 48 0	2 8 27.432241607	1000	2100	258 8 0	2 8 33.086055747
2000	1100	257 50 24	2 8 28.336851869	2000	1100	258 20 24	2 8 39.644480150
3000	100	257 52 48	2 8 29.241462132	3000	100	258 37 48	2 8 46.202904552
	A.D.				A.D.		
4000	900	257 55 12	2 8 30.146072394	4000	900	258 55 12	2 8 52.761328955
5000	1900	257 57 36	2 8 31.050682657	5000	1900	259 12 36	2 8 59.319753357
<i>Second Arya-Siddhānta</i> .							
	B.C.						
0	3100	257 45 36.0	2 8 26.527631345				
1000	2100	257 47 54.3	2 8 27.396434118				
2000	1100	257 50 12.6	2 8 28.265236890				
3000	100	257 52 30.9	2 8 29.134039663				
	A.D.						
4000	900	257 54 49.2	2 8 30.002842436				
5000	1900	257 57 7.5	2 8 30.871645209				



FOR CONVERSION OF DEGREES, MINUTES AND SECONDS INTO MEASUREMENT BY 10,000THS OF THE CIRCLE.

DEGREES (°).					MINUTES (').				SECONDS (").				DECIMALS OF SECONDS (").		
No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.
1	27.7	48	1277.7	91	2527.7	1	0.4429	31	14.3518	1	0.007,710,049	31	0.239,197,531	0.1	0.000,771,605
2	55.5	47	1365.5	92	2555.5	2	0.925	32	14.514	2	0.015,432,009	32	0.246,919,580	0.2	0.001,543,210
3	83.3	48	1333.3	93	2583.3	3	1.38	33	15.27	3	0.023,148	33	0.254,029	0.3	0.002,3148
4	111.1	49	1361.1	94	2611.1	4	1.861	34	15.740	4	0.030,804,107	34	0.262,345,070	0.4	0.003,086,420
5	138.9	50	1388.9	95	2638.9	5	2.3148	35	16.2037	5	0.038,580,247	35	0.270,061,720	0.5	0.003,858,025
6	166.6	51	1416.6	96	2666.6	6	2.7	36	16.6	6	0.046,29	36	0.277	0.6	0.004,629
7	194.4	52	1444.4	97	2694.4	7	3.2407	37	17.1296	7	0.054,012,846	37	0.285,498,827	0.7	0.005,401,235
8	222.2	53	1472.2	98	2722.2	8	3.703	38	17.592	8	0.061,728,305	38	0.293,201,877	0.8	0.006,172,840
9	250	54	1500	99	2750	9	4.16	39	18.05	9	0.0694	39	0.300,925	0.9	0.006,94
10	277.7	55	1527.7	100	2777.7	10	4.629	40	18.518	10	0.077,100,404	40	0.308,641,975		
11	305.5	56	1555.5	110	3055.5	11	5.0925	41	18.9814	11	0.084,876,543	41	0.316,358,025		
12	333.3	57	1583.3	120	3333.3	12	5.5	42	19.4	12	0.0925	42	0.324,07		
13	361.1	58	1611.1	130	3611.1	13	6.0185	43	19.9074	13	0.100,308,642	43	0.331,790,124		
14	388.9	59	1638.9	140	3888.9	14	6.481	44	20.370	14	0.108,024,601	44	0.339,506,173		
15	416.6	60	1666.6	150	4166.6	15	6.94	45	20.83	15	0.115,740	45	0.3472		
16	444.4	61	1694.4	160	4444.4	16	7.407	46	21.296	16	0.123,456,790	46	0.354,038,272		
17	472.2	62	1722.2	170	4722.2	17	7.8703	47	21.7592	17	0.131,172,840	47	0.362,654,321		
18	500	63	1750	180	5000	18	8.3	48	22.2	18	0.138	48	0.370		
19	527.7	64	1777.7	190	5277.7	19	8.7962	49	22.6851	19	0.146,604,938	49	0.378,086,420		
20	555.5	65	1805.5	200	5555.5	20	9.259	50	23.148	20	0.154,320,988	50	0.385,802,469		
21	583.3	66	1833.3	210	5833.3	21	9.72	51	23.61	21	0.162,037	51	0.393,518		
22	611.1	67	1861.1	220	6111.1	22	10.185	52	24.074	22	0.169,753,086	52	0.401,234,568		
23	638.9	68	1888.9	230	6388.9	23	10.6481	53	24.5370	23	0.177,469,180	53	0.408,950,617		
24	666.6	69	1916.6	240	6666.6	24	11.1	54	25	24	0.185	54	0.416		
25	694.4	70	1944.4	250	6944.4	25	11.5740	55	25.4629	25	0.192,901,235	55	0.424,382,716		
26	722.2	71	1972.2	260	7222.2	26	12.037	56	25.925	26	0.200,617,284	56	0.432,098,765		
27	750	72	2000	270	7500	27	12.5	57	26.38	27	0.2083	57	0.439,814		
28	777.7	73	2027.7	280	7777.7	28	12.962	58	26.851	28	0.216,049,383	58	0.447,530,804		
29	805.5	74	2055.5	290	8055.5	29	13.4259	59	27.3148	29	0.223,765,432	59	0.455,246,914		
30	833.3	75	2083.3	300	8333.3	30	13.8	60	27.7	30	0.231,48	60	0.4639		
31	861.1	76	2111.1	310	8611.1										
32	888.9	77	2138.9	320	8888.9										
33	916.6	78	2166.6	330	9166.6										
34	944.4	79	2194.4	340	9444.4										
35	972.2	80	2222.2	350	9722.2										
36	1000	81	2250	360	10,000										
37	1027.7	82	2277.7												
38	1055.5	83	2305.5												
39	1083.3	84	2333.3												
40	1111.1	85	2361.1												
41	1138.9	86	2388.9												
42	1166.6	87	2416.6												
43	1194.4	88	2444.4												
44	1222.2	89	2472.2												
45	1250	90	2500												

TABLE XLVB.

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES  
AND SECONDS ( $^{\circ}$  ' ").

10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "
1000	36 0	100	3 36	1	0 2 9'6	41	1 28 33'0	81	2 54 57'0
2000	72 0	200	7 12	2	0 4 19'2	42	1 30 43'2	82	2 57 7'2
3000	108 0	300	10 48	3	0 6 28'8	43	1 32 52'8	83	2 59 16'8
4000	144 0	400	14 24	4	0 8 38'4	44	1 35 2'4	84	3 1 26'4
5000	180 0	500	18 0	5	0 10 48'0	45	1 37 12'0	85	3 3 36'0
6000	216 0	600	21 36	6	0 12 57'6	46	1 39 21'6	86	3 5 45'6
7000	252 0	700	25 12	7	0 15 7'2	47	1 41 31'2	87	3 7 55'2
8000	288 0	800	28 48	8	0 17 16'8	48	1 43 40'8	88	3 10 4'8
9000	324 0	900	32 24	9	0 19 26'4	49	1 45 50'4	89	3 12 14'4
10,000	360 0	1000	36 0	10	0 21 36'0	50	1 48 0'0	90	3 14 24'0
				11	0 23 45'6	51	1 50 9'6	91	3 16 33'6
				12	0 25 55'2	52	1 53 19'2	92	3 18 43'2
				13	0 28 4'8	53	1 54 28'8	93	3 20 52'8
				14	0 30 14'4	54	1 56 38'4	94	3 23 2'4
				15	0 32 24'0	55	1 58 48'0	95	3 25 12'0
				16	0 34 33'6	56	2 0 57'6	96	3 27 21'6
				17	0 36 43'2	57	2 3 7'2	97	3 29 31'2
				18	0 38 52'8	58	2 5 16'8	98	3 31 40'8
				19	0 41 2'4	59	2 7 26'4	99	3 33 50'4
				20	0 43 12'0	60	2 9 36'0	100	3 36 0'0
				21	0 44 21'6	61	2 11 45'6		
				22	0 46 31'2	62	2 13 55'2		
				23	0 48 40'8	63	2 16 4'8		
				24	0 50 50'4	64	2 18 14'4		
				25	0 52 0'0	65	2 20 24'0		
				26	0 54 9'6	66	2 22 33'6		
				27	0 56 19'2	67	2 24 43'2		
				28	1 0 28'8	68	2 26 52'8		
				29	1 2 38'4	69	2 29 2'4		
				30	1 4 48'0	70	2 31 12'0		
				31	1 6 57'6	71	2 33 21'6		
				32	1 9 7'2	72	2 35 31'2		
				33	1 11 16'8	73	2 37 40'8		
				34	1 13 26'4	74	2 39 50'4		
				35	1 15 36'0	75	2 42 0'0		
				36	1 17 45'6	76	2 44 9'6		
				37	1 19 55'2	77	2 46 19'2		
				38	1 22 4'8	78	2 48 28'8		
				39	1 24 14'4	79	2 50 38'4		
				40	1 26 24'0	80	2 52 48'0		

DECIMALS OF UNITS.  
(10,000ths of circle.)

Unit.	' "	Unit.	"
0'1	0 12'96	0'01	1'200
0'2	0 25'92	0'02	2'602
0'3	0 38'88	0'03	3'888
0'4	0 51'84	0'04	5'184
0'5	1 4'80	0'05	6'480
0'6	1 17'76	0'06	7'776
0'7	1 30'72	0'07	9'072
0'8	1 43'68	0'08	10'368
0'9	1 56'64	0'09	11'664

For every successive decimal of unit  
move the decimal point of seconds one  
place to left.

TABLE XLVI.

INDICES OF NAKSHATRAS AND YOGAS.

To take for close work the place of Table VIII, cols. 6 to 13, of the "*Indian Calendar*."

NAKSHATRA.								YOGA.		
Serial number.	Name.	Ending point by the Equal-space system.		Ending point by the system of Garga.		Ending point by the Brahma- Siddhanta.		Serial number.	Name.	Ending point.
		° , ' , "	10,000ths of circle.	° , ' , "	10,000ths of circle.	° , ' , "	10,000ths of circle.			
1	2	3	4	5	6	7	8	9	10	11
1	Āśvini*	13 20	370-370	13 20	370-370	13 10 35	366-0108	1	Vishkambha	The ending point is the same as in the case of the equal-space nakshatra (number by number) as given in cols. 3, 4.
2	Bharanī	26 40	740-740	20 0	555-5	19 45 52½	549-0051	2	Priti	
3	Kṛittikā	40 0	1111-1	33 20	925-925	32 56 27½	915-0270	3	Āyushmanat	
4	Rōhini	53 20	1481-481	53 20	1481-481	52 42 20	1464-0432	4	Saubhāgya*	
5	Mṛigaśīras	66 40	1851-551	66 40	1851-551	65 52 55	1830-0540	5	Śōbhana	
6	Ārdṛā	80 0	2222-2	73 20	2037-037	72 28 12½	2013-0594	6	Atigandā	
7	Punarvasu	93 20	2592-592	93 20	2592-592	92 14 5	2562-0756	7	Sukarman	
8	Pushya	106 40	2962-962	106 40	2962-962	105 24 40	2928-0864	8	Dhṛiti.	
9	Āślēshā	120 0	3333-3	113 20	3148-148	111 59 57½	3111-0918	9	Śāla	
10	Maghā	133 20	3703-703	126 40	3518-518	125 10 32½	3477-1026	10	Gandā	
11	Pūrva Phalgunī	146 40	4074-074	140 0	3888-8	138 21 7½	3843-1134	11	Vṛiddhi	
12	Uttara Phalgunī	160 0	4444-4	160 0	4444-4	158 7 0	4392-1296	12	Dhruva	
13	Hastā	173 20	4814-814	173 20	4814-814	171 17 35	4758-1404	13	Vyāghatā	
14	Chitrā	186 40	5185-185	186 40	5185-185	184 28 10	5124-1512	14	Harshana	
15	Svātī	200 0	5555-5	193 20	5370-370	191 8 27½	5307-1566	15	Vajra	
16	Viśākhā	213 20	5925-925	213 20	5925-925	210 49 20	5856-1728	16	Siddhi, or Āśrij.	
17	Anurādhā	226 40	6296-296	226 40	6296-296	228 59 55	6222-1836	17	Vyātipātā	
18	Jyēṣṭhā	240 0	6666-6	233 20	6481-481	230 35 12½	6405-1890	18	Variyas	
19	Mūla	253 20	7037-037	246 40	6851-851	243 45 47½	6771-1998	19	Parigha	
20	Pūrva Āshāḍhā	266 40	7407-407	260 0	7222-2	256 56 22½	7137-2106	20	Siva	
21	Uttara Āshāḍhā	280 0	7777-7	280 0	7777-7	276 42 15	7686-2269	21	Siddha	
	Abhijit†	.....	.....	.....	.....	280 56 30	7803-9352		.....	
22	Śravaṇa	293 20	8148-148	293 20	8148-148	294 7 5	8169-9460	22	Sādhya	
23	Dhanishthā or Śravishtā.	306 40	8518-518	306 40	8518-518	307 17 40	8535-9568	23	Subha	
24	Satabhishtaj or Satatārakā.	320 0	8888-8	313 20	8703-703	313 52 57½	8718-9622	24	Śukla	
25	Pūrva Bhadrā- padā.	333 20	9259-259	326 40	9074-074	327 3 32½	9084-9730	25	Brahman	
26	Uttara Bhadrā- padā.	346 40	9629-629	346 40	9629-629	346 49 25	9633-9892	26	Indra	
27	Rēvatī	360	10,000	360	10,000	360	10,000	27	Vaidhṛiti	

\* Āśvini begins at 0° by all systems.

† Though, properly speaking, there is no Abhijit in the equal-space system in ordinary use, sometime it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the *Brahma-Siddhanta*, viz. 276° 42' 15" to 280° 56' 30", or, in 10,000ths of the circle, 7686-2269 to 7803-9352.

TABLE XLVII.

HINDU SINES, AND EQUATIONS OF SUN'S CENTRE.

N.B. i.—The sines, col. 3, stand, it is believed, for all authorities except the *Brahma-Siddhānta* (see *Sūrya-Siddhānta*, ii 15-27).

" ii.—"Equation + " or "—" means that the amount of the equation, added to or subtracted from the sun's mean long., gives his true or apparent long.

" iii.—This Table is assimilated to that of Prof. Jacobi (*Epy. Ind.*, 1. 459).

" iv.—First *Ārya* figures are exact. For fuller details see next Table.

Serial number of sine.	SUN'S MEAN ANOMALY.		SINE OF MEAN ANOM. ANGLE.		SUN'S EQUATION OF THE CENTRE ACCORDING TO THE						SUN'S MEAN ANOMALY.		Serial number of sine.
					First Ārya-Siddhānta.		Present Sūrya-Siddhānta.		Second Ārya-and Siddhānta-Sirōmaṇi.				
	Equation +		Minutes.	Diff.	Base-equation.	Diff. per min. of anom.	Base-equation.	Diff. per min. of anom.	Base-equation.	Diff. per min. of anom.	Equation —		
1	2	3	4	5	6	7	8	9	10	11	1		
0	0 0 180 0	0	225	0 0 0	2-35	0 0 0	2-33	0 0 0	2-28	180 0 360 0	0		
1	3 45 176 15	225	224	0 8 26-25	2-24	0 8 44-18	2-31	0 8 32-50	2-27	183 45 356 15	1		
2	7 30 172 30	449	222	0 16 50-25	2-22	0 17 24-41	2-28	0 17 2-72	2-25	187 30 352 30	2		
3	11 15 168 45	671	219	0 25 9-75	2-19	0 25 58-39	2-25	0 25 28-39	2-22	191 15 348 45	3		
4	15 0 165 0	890	215	0 33 22-50	2-15	0 34 23-87	2-20	0 33 47-22	2-18	195 0 345 0	4		
5	18 45 161 15	1105	210	0 41 26-25	2-10	0 42 38-60	2-14	0 41 56-94	2-12	198 45 341 15	5		
6	22 30 157 30	1315	205	0 49 18-75	2-05	0 50 40-39	2-08	0 49 55-28	2-08	202 30 337 30	6		
7	26 15 153 45	1520	199	0 57 0-0	1-99	0 58 24-33	2-02	0 57 42-22	2-01	206 15 333 45	7		
8	30 0 150 0	1719	191	1 4 27-75	1-91	1 6 3-25	1-93	1 5 15-50	1-93	210 0 330 0	8		
9	33 45 146 15	1910	183	1 11 37-50	1-83	1 13 17-72	1-85	1 12 30-56	1-85	213 45 326 15	9		
10	37 30 142 30	2093	174	1 18 29-25	1-74	1 20 12-88	1-75	1 19 27-39	1-76	217 30 322 30	10		
11	41 15 138 45	2267	164	1 25 0-75	1-64	1 26 46-62	1-65	1 26 3-72	1-66	221 15 318 45	11		
12	45 0 135 0	2431	154	1 31 9-75	1-54	1 32 56-84	1-54	1 32 17-28	1-56	225 0 315 0	12		
13	48 45 131 15	2585	143	1 36 56-25	1-43	1 38 43-69	1-43	1 38 8-06	1-45	228 45 311 15	13		
14	52 30 127 30	2728	131	1 42 18-0	1-31	1 44 4-96	1-31	1 43 33-78	1-33	232 30 307 30	14		
15	56 15 123 45	2859	119	1 47 12-75	1-19	1 48 58-92	1-18	1 48 32-17	1-20	236 15 303 45	15		
16	60 0 120 0	2978	106	1 51 40-50	1-06	1 53 25-36	1-05	1 53 3-22	1-07	240 0 300 0	16		
17	63 45 116 15	3084	93	1 55 39-0	0-93	1 57 22-31	0-92	1 57 4-67	0-94	243 45 296 15	17		
18	67 30 112 30	3177	79	1 59 8-25	0-79	2 0 49-00	0-78	2 0 36-50	0-80	247 30 292 30	18		
19	71 15 108 45	3256	65	2 2 6-0	0-65	2 3 46-02	0-64	2 3 36-44	0-66	251 15 288 45	19		
20	75 0 105 0	3321	51	2 4 32-25	0-51	2 6 10-78	0-50	2 6 4-50	0-52	255 0 285 0	20		
21	78 45 101 15	3372	37	2 6 27-0	0-37	2 8 4-26	0-37	2 8 0-67	0-37	258 45 281 15	21		
22	82 30 97 30	3409	22	2 7 50-25	0-22	2 9 26-54	0-22	2 9 24-94	0-22	262 30 277 30	22		
23	86 15 93 45	3431	7	2 8 39-75	0-07	2 10 15-44	0-07	2 10 15-06	0-07	266 15 273 45	23		
24	90 0 90 0	3438		2 8 55-50		2 10 31-0		2 10 31-0		270 0 270 0	24		

TABLE XLVIA.

(Supplementary to the Sine and Equation Table)

Giving fuller details of the entries in Table XLVII, cols. 7, 8, 9, 10, viz. base-equations and differences per minute of arc, for use in close calculation, according to—

- (i) The *Present Sūrya-Siddhānta*,  
(ii) The *Second Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi*.

Serial number of sine.	<i>Present Sūrya-Siddhānta.</i>			<i>2nd Ārya-Siddhānta and Siddhānta-Śirōmaṇi.</i>		
	Base-equation.		Diff. per minute of anom. arc.	Base-equation.		Diff. per minute of anom. arc.
1	7		8	9		10
	°	'	"	°	'	"
0	0	0	0·0	0	0	0·0
1	0	8	44·18193720	0	8	32·5
2	0	17	24·40894254	0	17	2·72
3	0	25	58·39110270	0	25	28·38
4	0	34	23·86691232	0	33	47·2
5	0	42	38·60246580	0	41	56·94
6	0	50	40·39032702	0	49	55·27
7	0	58	29·33229913	0	57	42·2
8	1	6	3·25	1	5	15·5
9	1	13	17·71604934	1	12	30·5
10	1	20	12·87859542	1	19	27·38
11	1	28	46·61953014	1	26	3·72
12	1	32	56·83576962	1	32	17·27
13	1	38	43·68681726	1	38	8·05
14	1	44	4·95633636	1	43	33·7
15	1	48	58·91608494	1	48	32·16
16	1	53	25·35847716	1	53	3·2
17	1	57	22·30831878	1	57	4·6
18	2	0	49·89921462	2	0	36·5
19	2	3	46·02029604	2	3	36·4
20	2	6	10·77879176	2	6	4·5
21	2	8	4·26294360	2	8	0·6
22	2	9	26·54196564	2	9	24·94
23	2	10	15·44365260	2	10	15·05
24	2	10	31·0	2	10	31·0

N.B.—In col. 9 under " (seconds) and opposite lines Nos. 1, 8, 18, 20, the last figure, "·5", is not, like the rest, a recurring decimal.

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TABLES XLVIII A AND B.

Elements of the Sun's Longitude for the Hindu Solar Year.

First Ārya and Sūrya Siddhāntas.

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TABLE XLVIII A.

## ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the **First Ārya-Siddhānta**,

in periods of 24-hours each from the moment of true Mēsha-samkrānti,  
the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude  $\pm$  equation of centre.]

1st Ārya-Siddhānta.

24-hour period from true Mēsha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“G”).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (“g”).	
	2	3	4	5	6	7	8	9
1	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.

(The sun's equation of the centre is + till his mean anomaly reaches 180°).

At moment of true Mēsha-samkrānti.	99	53-04461	2774-5577	357	53	2-68	9941-2244	2	6	57-32	58-7756	0	0	0-0	0-0
1	160	52-18978	2801-9355	358	52	10-85	9968-6022	2	6	35-44	58-6068	0	58	46-29	27-2090
2	101	51-31695	2829-3134	359	51	19-92	9995-9801	2	6	8-48	58-3987	1	57	27-50	54-3788
3	102	50-45312	2856-6913	0	50	27-19	23-3579	2	5	38-32	58-1660	2	56	5-51	81-5240
4	103	49-58929	2884-0691	1	49	35-36	50-7358	2	5	8-16	57-9333	3	54	43-52	108-6691
5	104	48-72547	2911-4470	2	48	43-53	78-1136	2	4	38-00	57-7006	4	53	21-53	135-8143
6	105	47-86164	2938-8248	3	47	51-70	105-4915	2	4	1-14	57-4162	5	51	52-84	162-9077
7	106	46-99781	2966-2027	4	46	59-87	132-8694	2	3	22-70	57-1196	6	50	22-57	189-9890
8	107	46-13398	2993-5806	5	46	8-04	160-2472	2	2	44-26	56-8230	7	48	52-30	217-0702
9	108	45-27015	3020-9584	6	45	16-21	187-6251	2	2	5-79	56-5261	8	47	22-00	244-1512
10	109	44-40632	3048-3363	7	44	24-38	215-0029	2	1	19-07	56-1657	9	45	43-45	271-1686
11	110	43-54250	3075-7141	8	43	32-55	242-3808	2	0	32-35	55-8052	10	44	4-90	298-1860
12	111	42-67867	3103-0920	9	42	40-72	269-7586	1	59	45-63	55-4447	11	42	26-35	325-2033
13	112	41-81484	3130-4698	10	41	48-89	297-1365	1	58	57-27	55-0715	12	40	46-15	352-2080
14	113	40-95101	3157-8477	11	40	57-06	324-5144	1	58	2-26	54-6471	13	38	59-33	379-1615
15	114	40-08718	3185-2255	12	40	5-23	351-8922	1	57	7-27	54-2228	14	37	12-50	406-1150

1	2	3	4	5	6	7	8	9					
16	115	3212-6034	13	39	13-40	379-2701	1	56	15	36	25-67	433-0685	
17	116	3239-9813	14	38	21-57	406-6479	1	55	16	33	35-81	459-9985	
18	117	3267-3591	15	37	29-74	434-0258	1	54	17	31	41-30	486-8927	
19	118	3294-7370	16	36	37-91	461-4036	1	53	18	29	46-78	513-7869	
20	119	3322-1148	17	35	46-08	488-7815	1	52	19	27	52-27	540-6811	
21	120	3349-4927	18	34	54-25	516-1594	1	50	20	25	53-22	567-5402	
22	121	3376-8705	19	34	2-42	543-5372	1	49	21	23	51-01	594-3751	
23	122	3404-2484	20	33	10-59	570-9151	1	48	22	21	48-81	621-2100	
24	123	3431-6263	21	32	18-76	598-2929	1	47	23	19	46-61	648-0448	
25	124	3459-0041	22	31	26-93	625-6708	1	46	24	17	38-84	674-8367	
26	125	3486-3820	23	30	35-10	653-0486	1	44	25	15	29-54	701-6168	
27	126	3513-7598	24	29	43-27	680-4285	1	43	26	13	20-24	728-3969	
28	127	3541-1377	25	28	51-44	707-8044	1	42	27	11	10-94	755-1770	
29	128	3568-5155	26	27	59-62	735-1822	1	40	28	8	54-68	781-9034	
30	129	3595-8934	27	27	7-79	762-5601	1	39	29	6	38-29	808-6238	
At true Vrishabha samk.									30	0	0-0	833-3	
31	130	3621-2011	28	21	47-67	787-8678	1	38	30	4	21-90	835-3541	
32	131	3623-2713	28	26	15-96	789-9379	1	38	31	2	4-36	862-0706	
33	132	3650-6491	29	25	24-13	817-3158	1	36	32	59	41-46	888-7458	
34	133	3678-0270	30	24	32-30	844-6936	1	35	33	57	18-56	915-4210	
35	134	3705-4048	31	23	40-47	872-0715	1	33	34	54	55-66	942-0961	
36	135	3732-7827	32	22	48-64	899-4494	1	32	35	52	30-56	968-7544	
37	136	3760-1605	33	21	56-81	926-8272	1	30	36	50	1-75	995-3839	
38	137	3787-5384	34	21	4-98	954-2051	1	28	37	47	32-94	1022-0134	
39	138	3814-9163	35	20	13-15	981-5829	1	27	38	45	4-13	1048-6429	
40	139	3842-2941	36	19	21-32	1008-9608	1	25	39	42	31-96	1075-2466	
41	140	3869-6729	37	18	29-49	1036-3386	1	24	40	39	57-24	1101-8305	
42	141	3897-0498	38	17	37-66	1063-7165	1	22	41	37	22-51	1128-4144	
43	142	3924-4277	39	16	45-83	1091-0944	1	20	42	41	34	47-78	1154-9983
44	143	3951-8055	40	15	54-00	1118-4722	1	18	43	42	9-00	1181-5510	
45	144	3979-1834	41	15	2-17	1145-8501	1	17	44	29	28-95	1208-0938	
46	145	4006-5613	42	14	10-34	1173-2279	1	15	45	26	48-91	1234-6366	
47	146	4033-9391	43	13	18-51	1200-6058	1	13	46	24	8-86	1261-1794	
48	147	4061-3170	44	12	26-68	1227-9836	1	11	47	21	24-28	1287-6874	
49	148	4088-6948	45	11	34-85	1255-3615	1	9	48	18	39-50	1314-1937	
50	149	4116-0727	46	10	43-02	1282-7394	1	7	49	15	54-72	1340-7000	
		4143-4505	47	9	51-19	1310-1172	1	6					

TABLE XLVIII A—Contd.

1st Ārya-Siddhānta.

24-hour periods from true Mēṣa-saṅkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“C”).		Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude (“S”).	
	2	3	4	5	6	7	8	9
	o	10,000ths of circle.	o	10,000ths of circle.	o	10,000ths of circle.	o	10,000ths of circle.
51	150 8-98936	4170-8284	48 8 59-36	1337-4951	1 4 9-86	29-7057	49 13 9-22	1367-2008
52	151 8-12553	4198-2063	49 8 7-53	1364-8729	1 2 12-18	28-7977	50 10 19-71	1393-6706
53	152 7-26170	4225-5841	50 7 15-70	1392-2508	1 0 14-50	27-8897	51 7 30-20	1420-1404
54	153 6-39787	4252-9620	51 6 23-87	1419-6286	0 58 16-82	26-9817	52 4 40-69	1446-6103
55	154 5-53404	4280-3398	52 5 32-04	1447-0065	0 56 17-91	26-0641	53 1 49-95	1473-0706
56	155 4-67022	4307-7177	53 4 40-21	1474-3844	0 54 16-68	25-1287	53 58 56-89	1499-5130
57	156 3-80639	4335-0955	54 3 48-38	1501-7622	0 52 15-45	24-1933	54 56 3-83	1525-9555
58	157 2-94256	4362-4734	55 2 56-55	1529-1401	0 50 14-22	23-2579	55 53 10-77	1552-3979
59	158 2-07873	4389-8513	56 2 4-72	1556-5179	0 48 11-38	22-3101	56 50 16-11	1578-8280
60	159 1-21490	4417-2291	57 1 12-89	1583-8958	0 46 7-20	21-3518	57 47 20-09	1605-2476
61	160 0-35107	4444-6070	58 0 21-06	1611-2736	0 44 3-01	20-3936	58 44 24-08	1631-6673
62	160 59-48725	4471-9848	58 59 29-23	1638-6515	0 41 58-83	19-4354	59 41 28-06	1658-0869
At true Mithuna-sa- krānti.	161 18-69490	4480-8772	59 18 41-69	1647-5439	0 41 18-31	19-1227	60 0 0-0	1666-6
63	161 58-62342	4490-3627	59 58 37-41	1666-0294	0 39 52-46	18-4603	60 38 29-86	1694-4897
64	162 57-75959	4526-7406	60 57 45-58	1693-4072	0 37 45-32	17-4793	61 35 30-89	1710-8965
65	163 56-89576	4554-1184	61 56 53-75	1720-7851	0 35 38-17	16-4983	62 32 31-92	1737-2833
66	164 56-03193	4581-4963	62 56 1-92	1748-1629	0 33 31-03	15-5172	63 29 32-95	1763-6801
67	165 55-16810	4608-8741	63 55 10-09	1775-5408	0 31 21-68	14-5191	64 26 31-77	1790-0599
68	166 54-30428	4636-2520	64 54 18-26	1802-9186	0 29 12-17	13-5199	65 23 30-43	1816-4385
69	167 53-44045	4663-6298	65 53 26-43	1830-2965	0 27 2-67	12-5206	66 20 29-09	1842-8171
70	168 52-57662	4691-0077	66 52 34-60	1857-6744	0 24 52-93	11-5195	67 17 27-53	1869-1939
71	169 51-71279	4718-3856	67 51 42-77	1885-0522	0 22 41-65	10-5065	68 14 24-41	1895-5688
72	170 50-84896	4745-7634	68 50 50-94	1912-4301	0 20 30-37	9-4936	69 11 21-30	1921-9236

1	2	3	4	5	6	7	8	9						
73	171	49-98513	69	49	59-11	1939-8079	0	18	19-08	8-4806	70	8	18-19	1948-2885
74	172	49-12130	70	49	7-28	1967-1858	0	16	7-42	7-4646	71	5	14-70	1974-6504
75	173	48-25748	71	48	15-45	1994-5636	0	13	54-95	6-4425	72	2	10-40	2001-0062
76	174	47-39365	72	47	23-62	2021-9415	0	11	42-49	5-4204	72	59	6-11	2027-3619
77	175	46-52982	73	46	31-79	2049-3194	0	9	30-02	4-3983	73	56	1-81	2053-7177
78	176	45-66599	74	45	39-96	2076-6972	0	7	17-25	3-3739	74	52	57-21	2080-0711
79	177	44-80216	75	44	48-13	2104-0751	0	5	4-20	2-3472	75	49	52-32	2106-4223
80	178	43-93833	76	43	56-30	2131-4529	0	2	51-14	1-3205	76	46	47-44	2132-7734
81	179	43-07451	77	43	4-47	2158-8308	0	0	38-08	0-2938	77	43	42-55	2159-1246
Sun at 78° (approx)	180	0-0	78	0	0-0	2166-6	0	0	0-0	0-0	78	0	0-0	2166-6

(Sun's equation of centre is minus, —, after his mean anomaly is 180° till it reaches 360° or 0°.)

Sun's equation of the centre.															
82	180	42-21068	5019-5420	78	42	12-64	2186-2086	0	1	34-97	0-7328	78	40	37-67	2185-4758
83	181	41-34085	5046-9198	79	41	20-81	2213-5865	0	3	48-03	1-7595	79	37	32-78	2211-8270
84	182	40-48302	5074-2977	80	40	28-08	2240-9644	0	6	1-09	2-7862	80	34	27-89	2238-1782
85	183	39-61919	5101-6756	81	39	37-15	2268-3422	0	8	14-14	3-8128	81	31	23-01	2264-5294
86	184	38-75536	5129-0534	82	38	45-32	2295-7201	0	10	26-66	4-8354	82	28	18-66	2290-8847
87	185	37-89153	5156-4313	83	37	53-49	2323-0979	0	12	39-13	5-8575	83	25	14-37	2317-2405
88	186	37-02771	5183-8091	84	37	1-66	2350-4758	0	14	51-59	6-8796	84	22	10-07	2343-5862
89	187	36-16388	5211-1870	85	36	9-83	2377-8536	0	17	3-93	7-9007	85	19	5-90	2369-9529
90	188	35-30005	5238-5648	86	35	18-00	2405-2315	0	19	15-22	8-9137	86	16	2-79	2396-3178
91	189	34-43622	5265-9427	87	34	26-17	2432-6094	0	21	26-50	9-9267	87	12	59-67	2422-6827
92	190	33-57239	5293-3206	88	33	34-34	2459-9872	0	23	37-78	10-9397	88	9	56-56	2449-0476
93	191	32-70856	5320-6984	89	32	42-51	2487-3651	0	25	48-53	11-9485	89	6	53-98	2475-4165
At true Karika-sambrānti															
94	192	31-84474	5346-2132	90	27	49-23	2512-3798	0	27	49-23	12-8798	90	0	0-0	2500-0
95	193	30-98091	5348-0763	90	31	50-68	2514-7429	0	27	58-04	12-9478	90	3	52-64	2501-7951
96	194	30-11708	5375-4541	91	30	58-85	2542-1208	0	30	7-55	13-9471	91	0	51-31	2528-1737
97	195	29-25325	5402-8320	92	30	7-02	2569-4986	0	32	17-06	14-9464	91	57	49-97	2554-5522
98	196	28-38942	5430-2098	93	29	15-20	2596-8765	0	34	25-39	15-9367	92	54	49-80	2580-9398
			5457-5877	94	28	23-37	2624-2544	0	36	32-54	16-9177	93	51	50-83	2607-3366

TABLE XLVIII A—Contd.

1st Arya-Siddhanta.

24-hour periods from true Māsa-samkrānti.	Sun's mean anomaly or (mean sun's distance from perige- point). (“ 6 ”).		Sun's mean Longitude.]		Sun's equation of the centre.		Sun's true Longitude (“ 8 ”).								
	2 "		4		6		8								
	o	o	o	o	o	o	o	o							
1	3	5	7	9	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.							
90	197	27-52559	5484-9656	85	27	31-54	2651-6322	0	38	39-68	17-8988	94	48	51-86	2633-7335
100	198	26-06177	5512-3434	96	26	39-71	2679-0101	0	40	46-82	18-8798	95	45	52-88	2660-1303
101	199	25-79794	5539-7213	97	25	47-88	2706-3879	0	42	51-93	19-8451	96	42	55-95	2686-5428
102	200	24-93411	5567-0991	98	24	56-05	2733-7658	0	44	56-11	20-8033	97	39	59-93	2712-9625
103	201	24-07028	5594-4770	99	24	4-22	2761-1436	0	47	0-30	21-7616	98	37	3-92	2739-3821
104	202	23-20645	5621-8548	100	23	12-39	2788-5215	0	49	4-48	22-7198	99	34	7-90	2765-8017
105	203	22-34262	5649-2327	101	22	20-56	2815-8994	0	51	6-06	23-6578	100	31	14-51	2792-2416
106	204	21-47879	5676-6106	102	21	28-73	2843-2772	0	53	7-28	24-5932	101	28	21-45	2818-6840
107	205	20-61497	5703-9884	103	20	36-90	2870-6551	0	55	8-51	25-5286	102	25	28-39	2845-1264
108	206	19-75114	5731-3663	104	19	45-07	2898-0329	0	57	9-45	26-4618	103	22	35-61	2871-5711
109	207	18-88731	5758-7441	105	18	53-24	2925-4108	0	59	7-14	27-3899	104	19	46-10	2898-0409
110	208	18-02348	5786-1220	106	18	1-41	2952-7886	1	1	4-82	28-2779	105	16	56-59	2924-5107
111	209	17-15965	5813-4998	107	17	9-58	2980-1665	1	3	2-50	29-1859	106	14	7-08	2950-9806
112	210	16-29582	5840-8777	108	16	17-75	3007-5444	1	4	58-88	30-0839	107	11	18-87	2977-4605
113	211	15-43200	5868-2556	109	15	25-92	3034-9222	1	6	51-83	30-9554	108	8	34-09	3003-9668
114	212	14-56817	5895-6334	110	14	34-09	3062-3001	1	8	44-78	31-8270	109	5	49-31	3030-4731
115	213	13-70434	5923-0113	111	13	42-26	3089-6779	1	10	37-73	32-6985	110	3	4-54	3056-9794
116	214	12-84051	5950-3891	112	12	50-43	3117-0558	1	12	28-45	33-5528	111	0	21-08	3083-5030
117	215	11-97668	5977-7670	113	11	58-60	3144-4336	1	14	16-67	34-3879	111	57	41-93	3110-0458
118	216	11-11285	6005-1448	114	11	6-77	3171-8115	1	16	4-89	35-2229	112	55	1-88	3136-5886
119	217	10-24902	6032-5227	115	10	14-94	3198-1894	1	17	53-11	36-0579	113	52	21-83	3163-1314
120	218	9-38520	6059-9006	116	9	23-11	3226-5672	1	19	27-78	36-8856	114	49	45-33	3189-7016
121	219	8-52137	6087-2784	117	8	31-28	3253-9451	1	21	20-68	37-6595	115	47	10-61	3216-2886
122	220	7-65754	6114-6563	118	7	39-45	3281-3235	1	23	3-57	38-4535	116	44	35-88	3242-8684
123	221	6-79371	6142-0341	119	6	47-62	3308-7008	1	24	46-47	39-2475	117	42	1-15	3269-4553
124	222	5-9298	6169-4120	120	5	55-79	3336-0786	1	26	24-27	40-0021	118	39	31-52	3296-0765
125	223	5-06605	6196-7898	121	5	3-96	3363-4565	1	28	1-26	40-7555	119	37	2-71	3322-7061

1	2	3	4	5	6	7	8	9
At true Simha-samkranti								
126	223 28-66604	6207-7158	121 28 39-96	3374-3524	1 28 39-96	41-0191	120 0 0-0	2333-3
127	224 4-20223	6224-1677	122 4 12-13	3390-8244	1 29 38-24	41-4988	120 34 33-89	3349-3356
128	225 3-33840	6251-5456	123 3 20-30	3418-2122	1 31 14-89	42-2445	121 33 5-41	3375-9677
129	226 2-47457	6278-9234	124 2 28-47	3445-5901	1 32 45-96	42-9472	122 29 42-51	3402-6459
130	227 1-61074	6306-8913	125 1 36-64	3472-9679	1 34 17-03	43-6499	123 27 19-61	3429-3180
	228 0-74691	6333-6791	126 0 44-81	3500-3458	1 36 48-10	44-3526	124 24 56-71	3455-9932
131	228 59-88308	6361-0570	126 59 52-99	3527-7236	1 37 17-53	45-0427	125 22 35-45	3482-6810
132	229 59-01926	6388-4348	127 59 1-16	3555-1015	1 38 42-10	45-6923	126 29 19-06	3500-4063
133	230 58-15643	6415-8127	128 58 9-33	3582-4794	1 40 6-66	46-3477	127 18 2-66	3536-1317
134	231 57-29160	6443-1906	129 57 17-50	3609-8572	1 41 31-23	47-0002	128 15 46-27	3562-8570
135	232 56-42777	6470-5684	130 56 25-67	3637-2351	1 42 52-62	47-6282	129 13 33-05	3590-6068
136	233 55-56394	6497-9463	131 55 33-84	3664-6129	1 44 10-09	48-2251	130 11 23-75	3616-3869
137	234 54-70011	6525-3241	132 54 42-01	3691-9808	1 45 27-56	48-8238	131 9 14-45	3643-1670
138	235 53-83628	6552-7020	133 53 50-18	3719-3687	1 46 45-03	49-4215	132 7 5-15	3669-9472
139	236 52-97246	6580-0798	134 52 58-35	3746-7465	1 47 57-94	49-9841	133 5 0-41	3696-7624
140	237 52-10863	6607-4577	135 52 6-32	3774-1244	1 49 8-31	50-5271	134 2 58-21	3723-5973
141	238 51-24490	6634-8356	136 51 14-69	3801-5022	1 50 18-68	51-0701	135 0 56-01	3750-4322
142	239 50-38097	6662-2134	137 50 23-86	3828-8801	1 51 29-05	51-6131	135 58 53-80	3777-2670
143	240 49-51714	6689-5913	138 49 31-03	3856-2679	1 52 32-99	52-1064	136 56 58-04	3804-1515
144	241 48-65331	6716-9691	139 48 38-20	3883-6358	1 53 36-67	52-5901	137 55 3-53	3831-0457
145	242 47-78948	6744-3470	140 47 47-37	3911-0137	1 54 38-36	53-0737	138 53 9-01	3857-9399
146	243 46-92566	6771-7248	141 46 55-54	3938-3915	1 55 41-04	53-5574	139 51 14-50	3884-8341
147	244 46-06183	6799-1027	142 46 3-71	3965-7694	1 56 35-79	53-9798	140 49 27-92	3911-7895
148	245 45-19800	6826-4906	143 45 11-88	3993-1472	1 57 30-78	54-4042	141 47 41-10	3938-7430
149	246 44-33417	6853-8584	144 44 20-05	4020-5251	1 58 25-78	54-8286	142 45 54-27	3965-6965
150	247 43-47034	6881-2363	145 43 28-22	4047-9029	1 59 18-89	55-2384	143 44 9-33	3992-6646
151	248 42-60652	6908-6141	146 42 36-39	4075-2808	2 0 5-61	55-5988	144 42 30-78	4019-6820
152	249 41-74269	6935-9920	147 41 44-56	4102-6587	2 0 52-33	55-9593	145 40 52-23	4046-6993
153	250 40-87886	6963-3698	148 40 52-73	4130-0365	2 1 39-04	56-3198	146 39 13-69	4073-7167
154	251 40-01503	6990-7477	149 40 0-90	4157-4144	2 2 22-26	56-6532	147 37 38-64	4100-7611
155	252 39-15120	7018-1256	150 39 9-07	4184-7922	2 3 0-70	56-9498	148 36 8-37	4127-8424
156	253 38-28737	7045-5034	151 38 17-24	4212-1701	2 3 39-14	57-2464	149 34 38-11	4154-9237

TABLE XLVIII A—Contd.

1st Arya-Siddhanta.

24-hour periods from true Mēsha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° 6').			Sun's mean Longitude.			Sun's equation of the centre.			Sun's true Longitude (° 8').		
	2.		3.	4.		5.	6.		7.	8.		9.
	o	'	10,000ths of circle.	o	'	10,000ths of circle.	o	'	10,000ths of circle.	o	'	10,000ths of circle.
<i>At true Kanyā-samkrānti</i>	254	3-93008	7057-3751	152	3 55-80	4224-0417	2	3 55-80	57-3751	150	0 0-0	4166-6
157	254	37-42354	7072-8813	152	37 25-41	4239-5479	2	37 17-58	57-5430	150	33 7-84	4182-0049
158	255	36-55972	7100-2591	153	36 33-58	4266-9258	2	4 50-90	57-8001	151	31 42-09	4209-1257
159	256	35-69589	7127-6370	154	35 41-75	4294-3037	2	5 21-05	58-0328	152	30 20-70	4236-2708
160	257	34-83206	7155-0148	155	34 49-92	4321-6815	2	5 51-21	58-2655	153	28 58-71	4263-4100
161	258	33-96823	7182-3927	156	33 58-09	4349-0594	2	6 21-37	58-4983	154	27 36-72	4290-5611
162	259	33-10440	7029-7706	157	33 6-26	4376-4372	2	6 44-80	58-6790	155	26 21-47	4317-7582
163	260	32-24067	7237-1484	158	32 14-43	4403-8151	2	7 6-68	58-8478	156	25 7-76	4344-9672
164	261	31-37675	7264-5263	159	31 22-60	4431-1929	2	7 28-56	59-0167	157	23 54-05	4372-1763
165	262	30-51292	7291-9041	160	30 30-78	4458-5708	2	7 50-36	59-1849	158	22 40-41	4399-3859
166	263	29-64909	7319-2820	161	29 38-95	4485-9487	2	8 3-37	59-3533	159	21 35-57	4426-6634
167	264	28-78626	7346-6598	162	28 47-12	4513-3265	2	8 16-38	59-5257	160	20 30-73	4453-9408
168	265	27-92143	7374-0377	163	27 55-29	4540-7044	2	8 29-39	59-6981	161	19 25-89	4481-2183
169	266	27-06760	7401-4156	164	27 3-46	4568-0822	2	8 40-59	59-8705	162	18 22-86	4508-5097
170	267	26-19377	7428-7934	165	26 11-63	4595-4601	2	8 44-73	59-0444	163	17 26-89	4535-8557
171	268	25-32-95	7456-1713	166	25 19-80	4622-8379	2	8 48-87	59-6364	164	16 30-92	4563-2016
172	269	24-46019	7483-5491	167	24 27-97	4650-2158	2	8 53-01	59-8082	165	15 34-95	4590-5475
173	270	23-59639	7510-9270	168	23 36-14	4677-5937	2	8 53-85	59-9748	166	14 42-29	4617-9189
174	271	22-73258	7538-3048	169	22 44-31	4704-9715	2	8 49-71	59-6428	167	13 54-60	4645-3287
175	272	21-87488	7565-6827	170	21 52-48	4732-3494	2	8 45-57	59-8109	168	13 6-91	4672-7386
176	273	21-01080	7593-0606	171	21 0-65	4759-7272	2	8 41-43	59-5789	169	12 19-22	4700-1483
177	274	20-14698	7620-4384	172	20 8-82	4787-1051	2	8 32-02	59-5063	170	11 36-80	4727-5688
178	275	19-28315	7647-8163	173	19 16-99	4814-4829	2	8 19-01	59-4059	171	10 57-98	4755-0770
179	276	18-41932	7675-1941	174	18 25-16	4841-8608	2	8 6-00	59-3055	172	10 19-16	4782-5553
180	277	17-55549	7702-5720	175	17 33-33	4869-2387	2	7 52-99	59-2052	173	9 40-34	4810-0335
181	278	16-69166	7729-9498	176	16 41-50	4896-6165	2	7 32-97	59-0507	174	9 8-53	4837-5638

1	2	3	4	5	6	7	8	9
182	279 15-32783	7757-3277	177 15 49-67	4923-9944	2 7 11-09	58-8319	175 8 38-58	4865-1125
183	280 14-96401	7784-7056	178 14 57-84	4951-3722	2 6 49-21	58-7131	176 8 8-63	4892-6592
184	281 14-10018	7812-0834	179 14 6-01	4978-7501	2 6 27-33	58-5442	177 7 38-68	4920-2058
185	282 13-22635	7839-4613	180 13 14-18	5006-1279	2 5 57-30	58-3125	178 7 16-88	4947-8154
186	283 13-37252	7866-8391	181 12 22-35	5033-5058	2 5 27-14	58-0798	179 6 55-21	4975-4260
<i>At true Tula-sampkrānti</i>								
284	5-00496	7891-2060	182 5 0-30	5057-8727	2 5 0-30	57-8727	180 0 0-0	5000-0
284	11-50869	7894-2170	182 11 30-52	5060-8837	2 4 56-98	57-8471	180 6 33-54	5003-0366
285	10-64456	7921-5948	183 10 38-69	5088-2615	2 4 25-33	57-6029	181 6 13-36	5030-6586
286	9-78103	7948-9727	184 9 46-86	5115-6394	2 3 46-39	57-3063	182 5 59-97	5058-8331
287	8-91721	7976-3506	185 8 55-03	5143-0172	2 3 8-45	57-0097	183 5 46-58	5086-0076
288	8-05338	8003-7284	186 8 3-20	5170-3951	2 2 30-02	56-7131	184 5 33-19	5113-6820
289	7-18955	8031-1063	187 7 11-37	5197-7729	2 1 48-47	58-3925	185 5 22-90	5141-3804
290	6-32572	8058-4841	188 6 19-54	5225-1508	2 1 1-75	58-0320	186 5 17-79	5169-1188
291	5-46189	8085-8620	189 5 27-71	5252-5287	2 0 16-04	55-6716	187 5 12-68	5196-8571
292	4-59806	8113-2398	190 4 35-88	5279-9065	1 59 28-32	55-3111	188 5 7-57	5224-5954
293	3-73423	8140-6177	191 3 44-05	5307-2844	1 58 36-88	54-9142	189 5 7-18	5252-3702
294	2-87041	8167-0956	192 2 52-22	5334-6022	1 57 41-88	54-4898	190 5 10-34	5280-9746
295	2-00658	8195-3734	193 2 0-39	5362-0401	1 56 46-88	54-0655	191 5 13-51	5307-9746
296	1-14275	8222-7513	194 1 8-57	5389-4178	1 55 51-89	53-6411	192 5 16-68	5335-7768
297	0-27892	8250-1291	195 0 16-74	5416-7958	1 54 51-00	53-1713	193 5 25-72	5363-6245
297	59-41509	8277-5070	195 59 24-91	5444-1737	1 53 48-32	52-6877	194 5 36-59	5391-4860
298	58-55127	8304-8848	196 58 33-08	5471-5515	1 52 45-64	52-2040	195 5 47-44	5419-3475
299	57-68744	8332-2627	197 57 41-25	5498-9294	1 51 42-95	51-7203	196 5 58-29	5447-2091
300	56-82361	8359-6406	198 56 49-42	5526-3072	1 50 32-88	51-1796	197 6 16-54	5475-1276
301	55-95978	8387-0184	199 55 57-59	5553-6851	1 49 22-51	50-6366	198 6 35-08	5503-0484
302	55-08595	8414-3963	200 55 5-76	5581-0629	1 48 12-14	50-0936	199 6 53-62	5530-9693
303	54-23212	8441-7741	201 54 13-93	5608-4408	1 47 0-66	49-5421	200 7 13-27	5558-8987
304	53-36829	8469-1520	202 53 22-10	5635-8187	1 45 43-19	48-9443	201 7 38-91	5586-8743
305	52-50447	8496-5298	203 52 30-27	5663-1965	1 44 25-72	48-3466	202 8 4-55	5614-8499
306	51-64064	8523-9077	204 51 38-44	5690-5744	1 43 8-35	47-7488	203 8 30-19	5642-8255
307	50-77681	8551-2856	205 50 46-61	5717-9522	1 41 48-29	47-1319	204 8 58-32	5670-8204
308	49-91298	8578-6634	206 49 54-78	5745-3301	1 40 23-72	46-4794	205 9 31-05	5698-8507
309	49-04915	8606-0413	207 49 2-95	5772-7079	1 38 59-16	45-8268	206 10 3-79	5726-8811
310	48-18532	8633-4191	208 48 11-12	5800-0858	1 37 34-59	45-1743	207 10 36-52	5754-9115
311	47-32150	8660-7970	209 47 19-29	5827-4637	1 36 6-47	44-4944	208 11 12-81	5782-9693
312	46-45767	8688-1748	210 46 27-46	5854-8415	1 34 35-41	43-7917	209 11 52-05	5811-0498



TABLE XLVIII A—Contd.

1st Ārya-Siddhānta.

24-hour periods from true Mēsha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (° G'').			Sun's mean Longitude.			Sun's equation of the centre.			Sun's true Longitude (" s"). (° G'').		
	2		3	4		5	6		7	8		9
	°	'		°	'		°	'		°	'	
			10,000ths of circle.			10,000ths of circle.			10,000ths of circle.			10,000ths of circle.
<i>At true Vṛicika-samk.</i>	313	33-38561	8709-9007	211	33 23-14	5376-5674	1	33 23-14	43-2341	210	0 0-0	5333-3
217	313	45-59384	8715-5527	211	45 35-63	5382-2194	1	33 4-34	43-0890	210	12 31-29	5339-1304
218	314	44-73001	8742-9306	212	44 43-80	5909-5972	1	31 33-27	42-3863	211	13 10-53	5367-2109
219	315	43-86618	8770-3084	213	43 51-97	5936-9751	1	29 57-81	41-6498	212	13 54-16	5395-3253
220	316	43-00235	8797-6863	214	43 0-14	5964-3529	1	28 20-83	40-9014	213	14 39-32	5923-4515
221	317	42-13853	8825-0641	215	42 8-31	5991-7308	1	26 43-84	40-1531	214	15 24-47	5951-5777
222	318	41-27470	8852-4420	216	41 16-48	6019-1087	1	25 6-86	39-4048	215	16 9-63	5979-7039
223	319	40-41087	8879-8198	217	40 24-65	6046-4865	1	23 24-34	38-6137	216	17 0-32	6007-8728
224	320	39-54704	8907-1977	218	39 32-82	6073-8644	1	21 41-44	37-8197	217	17 51-38	6036-0446
225	321	38-68321	8934-5756	219	38 40-99	6101-2422	1	19 58-54	37-0258	218	18 42-45	6064-2164
226	322	37-81938	8961-9534	220	37 49-16	6128-6201	1	18 14-94	36-2264	219	19 34-22	6092-3937
227	323	36-95555	8989-3313	221	36 57-33	6155-9979	1	16 26-72	35-3914	220	20 30-61	6120-6066
228	324	36-09173	9016-7091	222	36 5-50	6183-3758	1	14 38-50	34-5563	221	21 27-00	6148-8195
229	325	35-22790	9044-0870	223	35 13-67	6210-7537	1	12 50-28	33-7213	222	22 23-39	6177-0323
230	326	34-38407	9071-4648	224	34 21-84	6238-1315	1	11 0-51	32-8743	223	23 21-33	6205-2572
231	327	33-50024	9098-8427	225	33 30-01	6265-5094	1	9 7-56	32-0028	224	24 22-45	6233-5066
232	328	32-63641	9126-2206	226	32 38-18	6292-8872	1	7 14-61	31-1313	225	25 23-57	6261-7559
233	329	31-77258	9153-5984	227	31 46-36	6320-2651	1	5 21-66	30-2598	226	26 24-69	6290-0053
234	330	30-90876	9180-9763	228	30 54-52	6347-6429	1	3 26-24	29-3691	227	27 28-28	6318-2738
235	331	30-04493	9208-3541	229	30 2-70	6375-0208	1	1 28-56	28-4611	228	28 34-13	6346-5597
236	332	29-18110	9235-7320	230	29 10-87	6402-3987	0	59 30-68	27-5531	229	29 39-99	6374-8456
237	333	28-31727	9263-1098	231	28 19-04	6429-7765	0	57 33-20	26-6451	230	30 45-84	6403-1315
238	334	27-45344	9290-4877	232	27 27-21	6457-1544	0	55 32-97	25-7174	231	31 54-24	6431-4370
239	335	26-58961	9317-8656	233	26 35-38	6484-5322	0	53 31-74	24-7820	232	33 3-64	6459-7503
240	336	25-72578	9345-2434	234	25 43-55	6511-9101	0	51 30-51	23-8465	233	34 13-03	6488-0635
241	337	24-86196	9372-6213	235	24 51-72	6539-2879	0	49 29-28	22-9111	234	35 22-43	6516-3768

1	2	3	4	5	6	7	8	9					
242	338	23-99813	236	23	59-89	6566-6658	0 47	25-35	21-9549	235	36	34-53	6544-7109
243	339	23-13430	237	23	8-06	6594-0437	0 45	21-17	20-9967	236	37	46-89	6573-0470
244	340	23-27047	238	22	16-23	6621-4215	0 43	16-98	20-0384	237	38	59-25	6601-3831
245	341	21-40664	239	21	24-40	6648-7994	0 41	12-48	19-0777	238	40	11-92	6629-7216
246	342	20-54281	240	20	32-57	6676-1772	0 39	5-33	18-0967	239	41	27-24	6658-0805
At true krānti.	342	38-44730	240	38	26-84	6684-4663	0 38	26-84	17-7997	240	0	0-0	6666-6
247	343	19-67899	241	19	40-74	6703-5551	0 36	58-19	17-1157	240	42	42-55	6686-4394
248	344	18-81516	242	18	48-91	6730-9329	0 34	51-05	16-1346	241	43	57-86	6714-7983
249	345	17-95133	243	17	57-08	6758-3108	0 32	43-19	15-1480	242	45	13-89	6743-1628
250	346	17-08750	244	17	5-25	6785-6887	0 30	33-68	14-1488	243	46	31-57	6771-5399
251	347	16-22387	245	16	13-42	6813-0665	0 28	24-17	13-1495	244	47	49-25	6799-9171
252	348	15-35984	246	15	21-59	6840-4444	0 26	14-66	12-1502	245	49	6-93	6828-2942
253	349	14-49601	247	14	29-76	6867-8223	0 24	4-27	11-1440	246	50	25-49	6856-6782
254	350	13-63219	248	13	37-93	6895-2001	0 21	52-99	10-1311	247	51	44-94	6885-0690
255	351	12-76836	249	12	46-10	6922-5779	0 19	41-70	9-1181	248	53	4-40	6913-4599
256	352	11-90453	250	11	54-27	6949-9553	0 17	30-42	8-1051	249	54	23-85	6941-8507
257	353	11-04070	251	11	2-44	6977-3337	0 15	18-32	7-0858	250	55	44-12	6970-2479
258	354	10-17687	252	10	10-61	7004-7115	0 13	5-85	6-0637	251	57	4-76	6998-0478
259	355	9-31304	253	9	18-78	7032-0894	0 10	53-39	5-0416	252	58	25-39	7027-0478
260	356	8-44922	254	8	26-95	7059-4672	0 8	40-92	4-0195	253	59	46-03	7055-4478
261	357	7-58539	255	7	35-12	7086-8451	0 6	27-43	2-9833	254	1	7-19	7083-8518
262	358	6-72156	256	6	43-29	7114-2229	0 4	14-88	1-9666	256	2	28-42	7112-2563
263	359	5-85773	257	5	51-46	7141-6008	0 2	1-82	0-9400	257	3	49-64	7140-6608
Sun at 55° (perigee)	360	0-0	258	0	0-0	7166-6	0 0	0-0	0-0	258	0	0-0	7166-6

Sun's equation of centre is + (plus) after his mean anom = 360 till it reaches 180°.

Sun's equation of the centre.													
264	360	4-98390	258	4	59-63	7168-9787	0 0	11-24	0-0867	258	5	10-87	7169-0654
265	1	4-13007	259	4	7-80	7196-3565	0 2	24-29	1-1134	259	6	32-10	7197-4699
266	2	3-26625	260	3	15-97	7223-7344	0 4	37-35	2-1400	260	7	53-32	7225-8744
267	3	2-40242	261	2	24-15	7251-1122	0 6	50-41	3-1667	261	9	14-55	7254-2789
268	4	1-53859	262	1	32-32	7278-4901	0 9	3-30	4-1921	262	10	35-61	7282-6822

TABLE XLVIII A—Contd.

1st Ārya-Siddhānta.

24-hour periods from true Mīśha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) ( <sup>66</sup> C <sup>99</sup> ).			Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude ( <sup>66</sup> S <sup>99</sup> ).		
	1	2.	3	4	5	6		7	8	9
						0	' "			
		c	10,000ths of circle.							
269	5	0-67476	139-2013	263 0 40-49	7305-8679	0 11 15-76	5-2142	263 11 56-25	7311-0822	
270	5	59-81093	166-5791	263 59 48-66	7333-2458	0 13 28-23	6-2363	264 13 16-88	7339-4821	
271	6	58-94710	193-9570	264 58 56-83	7360-6237	0 15 40-69	7-2584	265 14 37-52	7367-8821	
272	7	58-08327	221-3348	265 58 5-00	7388-0015	0 17 52-59	8-2762	266 15 57-59	7396-2777	
273	8	57-21945	248-7127	266 57 13-17	7415-3794	0 20 3-88	9-2892	267 17 17-04	7424-6684	
274	9	56-35-62	276-0906	267 56 21-34	7442-7572	0 22 15-16	10-3022	268 18 36-50	7453-0594	
275	10	55-49179	303-4684	268 55 29-51	7470-1351	0 24 26-44	11-3151	269 19 55-95	7481-8502	
At true Makara-saṁ- krānti.	11	34-13893	321-3607	269 34 8-31	7488-0273	0 25 51-66	11-9727	270 0 0-0	7500-0	
276	11	54-62796	330-8463.	269 54 37-68	7497-5129	0 26 36-54	12-3189	270 21 14-21	7509-8319	
277	12	53-76413	358-2241	270 53 45-85	7524-8908	0 28 46-04	13-3182	271 22 31-89	7538-2090	
278	13	52-90630	385-6020	271 52 54-02	7552-2687	0 30 55-55	14-3175	272 23 49-57	7566-5862	
279	14	52-03648	412-9798	272 52 2-19	7579-6465	0 33 5-06	15-3168	273 25 7-25	7594-9633	
280	15	51-17265	440-3577	273 51 10-36	7607-0244	0 35 12-52	16-3003	274 26 22-88	7623-3247	
281	16	50-30882	467-7356	274 50 18-53	7634-4022	0 37 19-66	17-2814	275 27 38-19	7651-6836	
282	17	49-44499	495-1134	275 49 26-70	7661-7801	0 39 26-81	18-2624	276 28 53-51	7680-0425	
283	18	48-58116	522-4913	276 48 34-87	7689-1579	0 41 33-77	19-2421	277 30 8-64	7708-4000	
284	19	47-71733	549-8691	277 47 43-04	7716-5358	0 43 37-96	20-2003	278 31 21-00	7736-7361	
285	20	46-85351	577-2470	278 46 51-21	7743-9137	0 45 42-14	21-1585	279 32 33-35	7765-0722	
286	21	45-98968	604-6249	279 45 59-38	7771-2915	0 47 46-33	22-1167	280 33 45-71	7793-4082	
287	22	45-12585	632-0027	280 45 7-55	7798-6694	0 49 49-76	23-0691	281 34 57-31	7821-7385	
288	23	44-26202	659-3806	281 44 15-72	7826-0472	0 51 50-99	24-0045	282 36 6-71	7850-0518	
289	24	43-39819	686-7584	282 43 23-89	7853-4251	0 53 52-22	24-9399	283 37 16-11	7878-3650	
290	25	42-53436	714-1363	283 42 32-06	7880-8029	0 55 53-45	25-8754	284 38 25-51	7906-6783	

	3	4	5	6	7	8	9							
201	26	41-67053	741-5141	284	41	40-23	7908-1809	57	53-07	26-7984	285	39	33-31	7984-9792
202	27	40-80671	768-8920	285	40	48-40	7935-5587	0	59	50-76	286	40	39-16	7963-2651
203	28	39-94288	796-2699	286	39	56-57	7962-9365	1	1	48-44	287	41	45-01	7991-5510
204	29	38-07905	823-6477	287	39	4-74	7990-3144	1	3	46-12	288	42	50-86	8019-8369
205	30	38-21522	851-0256	288	38	12-91	8017-6922	1	5	40-74	289	43	53-65	8048-0992
206	31	37-35139	878-4034	289	37	21-08	8045-0701	1	7	33-69	290	44	54-77	8076-3486
207	32	36-48756	905-7813	290	36	29-25	8072-4479	1	9	26-64	291	45	55-90	8104-5980
208	33	35-62374	933-1591	291	35	37-42	8099-8258	1	11	19-59	292	46	57-02	8132-8473
209	34	34-75991	960-5370	292	34	45-59	8127-2937	1	13	8-56	293	47	54-16	8161-0860
200	35	33-60608	987-9149	293	33	53-76	8154-5815	1	14	56-78	294	48	50-54	8189-2789
201	36	33-08225	1015-2927	294	33	1-94	8181-9694	1	16	45-00	295	49	46-93	8217-8918
202	37	32-16842	1042-6706	295	32	10-11	8209-3372	1	18	33-02	296	50	43-13	8245-7032
203	38	31-30459	1070-0484	296	31	18-28	8236-7151	1	20	15-92	297	51	34-20	8273-8750
204	39	30-44077	1097-4268	297	30	26-45	8264-0929	1	21	58-82	298	52	25-26	8302-0468
205	40	29-57694	1124-8041	298	29	34-62	8291-4708	1	23	41-91	299	53	16-33	8330-2186
am-	40	36-71516	1127-8312	298	36	6-91	8294-4978	1	23	53-09	300	0	0-0	8333-3
206	41	29-71311	1132-1820	299	28	42-79	8318-8487	1	25	23-24	300	54	6-03	8358-3798
207	42	27-84928	1179-5599	300	27	50-96	8346-2265	1	27	0-22	301	54	51-18	8386-5060
208	43	26-98545	1206-9377	301	26	59-13	8373-6044	1	28	37-21	302	55	36-33	8414-6322
209	44	26-12162	1234-3156	302	26	7-30	8400-9822	1	30	14-19	303	56	21-49	8442-7584
210	45	25-25779	1261-6934	303	25	15-47	8428-3601	1	31	48-66	304	57	4-12	8470-8651
211	46	24-39397	1289-0713	304	24	23-64	8455-7379	1	33	19-72	305	57	43-35	8498-9456
212	47	23-53014	1316-4491	305	23	31-81	8483-1158	1	34	50-79	306	58	22-59	8527-0282
213	48	22-66331	1343-8270	306	22	39-98	8510-4937	1	36	21-86	307	59	1-83	8555-1067
214	49	21-80248	1371-2049	307	21	48-15	8537-8715	1	37	48-88	308	59	37-03	8583-1561
215	50	20-93865	1398-5827	308	20	56-32	8565-2494	1	39	13-44	310	0	9-76	8611-1864
216	51	20-07482	1425-9606	309	20	4-49	8592-6272	1	40	38-01	311	0	42-50	8639-2168
217	52	19-21100	1453-3384	310	19	12-66	8620-0051	1	42	2-57	312	1	15-23	8667-2471
218	53	18-34717	1480-7163	311	18	20-83	8647-3829	1	43	21-33	313	1	42-16	8695-2328
219	54	17-48334	1508-0941	312	17	29-00	8674-7608	1	44	38-80	314	2	7-80	8723-2084
220	55	16-61951	1535-4720	313	16	37-17	8702-1387	1	45	56-27	315	2	33-44	8751-1840
221	56	15-75568	1562-8499	314	15	45-34	8729-5165	1	47	13-65	316	2	58-99	8779-1589
222	57	14-89185	1590-2277	315	14	53-51	8756-8944	1	48	24-02	317	3	17-53	8807-0797
223	58	14-02802	1617-6056	316	14	1-68	8784-2722	1	49	34-39	318	3	36-07	8835-0006
224	59	13-16420	1644-9834	317	13	9-85	8811-6501	1	50	44-77	319	3	54-62	8862-9214
225	60	12-30037	1672-3613	318	12	18-02	8839-0279	1	51	53-54	320	4	11-56	8890-8299

At true Kumbha-sam-  
Kranti.



1	2	3	4	5	6	7	8	9
350	84 50-70466	2356-8077	342 50 42-28	9523-4744	2 8 21-21	59-4229	344 59 3-48	9582-8973
351	85 49-84083	2384-1856	343 49 50-45	9550-8522	2 8 34-21	59-5233	345 58 24-66	9610-3755
352	86 48-97700	2411-5634	344 48 58-62	9578-2301	2 8 42-13	59-5843	346 57 40-75	9637-8144
353	87 48-11317	2438-9413	345 48 6-79	9605-6080	2 8 46-27	59-6163	347 56 53-06	9665-2242
354	88 47-24934	2466-3191	346 47 14-96	9632-9858	2 8 50-41	59-6482	348 56 5-37	9692-6340
355	89 46-38551	2493-6970	347 46 23-13	9660-3637	2 8 54-55	59-6801	349 55 17-68	9720-0438
356	90 45-52169	2521-0749	348 45 31-30	9687-7415	2 8 52-31	59-6629	350 54 23-61	9747-4044
357	91 44-65786	2548-4527	349 44 39-47	9715-1194	2 8 48-17	59-6310	351 53 27-65	9774-7504
358	92 43-79403	2575-8306	350 43 47-64	9742-4972	2 8 44-03	59-5990	352 52 31-68	9802-0963
359	93 42-93020	2603-2084	351 42 55-81	9769-8751	2 8 39-89	59-5671	353 51 35-71	9829-4422
360	94 42-06637	2630-5863	352 42 3-98	9797-2530	2 8 27-20	59-4691	354 50 31-18	9856-7221
361	95 41-20254	2657-9641	353 41 12-15	9824-6308	2 8 14-19	59-3687	355 49 26-34	9883-9995
362	96 40-33872	2685-3420	354 40 20-32	9852-0087	2 8 1-18	59-2683	356 48 21-50	9911-2770
363	97 39-47489	2712-7199	355 39 28-49	9879-3865	2 7 46-74	59-1570	357 47 15-24	9938-5435
364	98 38-61106	2740-0977	356 38 36-66	9906-7644	2 7 24-86	58-9831	358 46 1-53	9965-7525
365	99 37-74723	2767-4756	357 37 44-83	9934-1422	2 7 2-98	58-8193	359 44 47-82	9992-9616

TABLE XLVIII-B.

## ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the **Present Sūrya-Siddhānta**,in periods of 24-hours each from the moment of true Mēsha-saṁkrānti,  
the astronomical beginning of the solar year.

(Exact for K. Y. 4500, A D 1399—1400. See Text, para, 254, ii.)

[True longitude = mean longitude  $\pm$  equation of centre.]

Present Sūrya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (“C”).		Sun's mean longitude.		Sun's equation of the centre, +		Sun's true longitude (“G”).	
	2	3	4	5	6	7	8	9
1								
	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.

(The sun's equation of the centre is +, plus, till his mean anomaly reaches 180°.)

At true Mēsha-saṁkrānti:	100	34-17870	2794-0642	347	51	41-17	9940-5955	2	8	18-83	59-4045	0	0	0-0	0-0
1	101	34-31486	2821-4421	358	50	49-34	9967-9733	2	7	54-61	59-2176	0	58	43-95	27-1909
2	102	33-45102	2848-8199	359	49	57-51	9995-3512	2	7	25-04	58-9895	1	57	22-55	54-3406
3	103	32-58717	2876-1978	0	49	5-68	22-7290	2	6	55-47	58-7613	2	56	1-15	81-4904
4	104	31-72333	2903-5756	1	48	13-85	50-1069	2	6	25-90	58-5332	3	54	39-75	108-6401
5	105	30-85949	2930-9535	2	47	22-02	77-4847	2	5	51-03	58-2641	4	53	13-05	135-7488
6	106	29-99565	2958-3313	3	46	30-19	104-8626	2	5	13-18	57-9721	5	51	43-37	162-8347
7	107	29-13181	2985-7092	4	45	38-36	132-2404	2	4	35-33	57-6800	6	50	13-69	189-9205
8	108	28-26797	3013-0870	5	44	46-53	159-6183	2	3	57-49	57-3880	7	40	44-02	217-0063
9	109	27-40413	3040-4649	6	43	54-70	186-9961	2	3	12-95	57-0443	8	47	7-64	244-0405
10	110	26-54029	3067-8427	7	43	2-87	214-3740	2	2	26-82	56-6884	9	45	29-69	271-0624
11	111	25-67645	3095-2206	8	42	11-04	241-7518	2	1	40-69	56-3325	10	43	51-73	298-0843
12	112	24-81261	3122-5984	9	41	19-21	269-1297	2	0	54-57	55-9766	11	42	13-77	325-1063
13	113	23-94877	3149-9763	10	40	27-38	296-6075	2	0	0-27	55-5576	12	40	27-64	352-0651
14	114	23-08493	3177-3541	11	39	35-55	323-8854	1	59	5-86	55-1378	13	38	41-41	379-0232
15	115	22-22109	3204-7330	12	38	43-72	351-2632	1	58	11-46	54-7180	14	36	55-17	405-9813

1	2	3	4	5	6	7	8	9
16	116 21-35725	3232-1088	13 37 51-88	378-6411	1 57 15-63	54-2873	15 35 7-52	432-9284
17	117 20-49340	3259-4877	14 37 0-05	406-0189	1 56 13-54	53-8082	16 33 13-59	459-8271
18	118 19-62956	3286-8655	15 36 8-22	433-3968	1 55 11-45	53-3291	17 31 19-67	486-7259
19	119 18-76572	3314-2434	16 35 16-39	460-7746	1 54 9-35	52-8500	18 29 25-75	513-6246
20	120 17-90188	3341-6212	17 34 24-56	488-1525	1 53 4-23	52-3475	19 27 28-80	540-5000
21	121 17-03804	3368-9931	18 33 32-73	515-5303	1 51 54-45	51-8091	20 25 27-19	567-3394
22	122 16-17420	3396-3769	19 32 40-90	542-9082	1 50 44-67	51-2706	21 23 25-57	594-1788
23	123 15-31036	3423-7548	20 31 49-07	570-2860	1 49 34-89	50-7322	22 21 23-96	621-0182
24	124 14-44652	3451-1326	21 30 57-24	597-6639	1 48 20-34	50-1570	23 19 17-58	647-8209
25	125 13-58268	3478-5105	22 30 5-41	625-0417	1 47 2-87	49-5592	24 17 8-28	674-6010
26	126 12-71894	3505-8884	23 29 13-58	652-4196	1 45 45-40	48-9615	25 14 58-98	701-3811
27	127 11-86500	3533-2662	24 28 21-75	679-7975	1 44 27-94	48-3637	26 12 49-69	728-1612
28	128 10-98116	3560-6441	25 27 29-92	707-1753	1 43 6-34	47-7341	27 10 36-26	754-9094
29	129 10-12732	3588-0219	26 26 38-09	734-5532	1 41 41-77	47-0816	28 8 19-86	781-6347
30	130 9-26347	3615-3998	27 25 46-26	761-9310	1 40 17-21	46-4291	29 6 3-47	808-3601
31	131 8-39963	3642-7776	28 24 54-43	789-3089	1 38 52-64	45-7766	30 3 47-07	835-0854
32	132 7-53579	3670-1655	29 24 2-60	816-6867	1 37 22-78	45-0822	31 1 25-39	861-7699
33	133 6-67195	3697-5333	30 23 10-77	844-0646	1 35 51-71	44-3805	31 59 2-48	888-4451
34	134 5-80811	3724-9112	31 22 18-94	871-4424	1 34 20-64	43-6778	32 56 39-58	915-1202
35	135 4-94427	3752-2890	32 21 27-11	898-8203	1 32 48-68	42-9682	33 54 15-78	941-7895
36	136 4-08043	3779-6669	33 20 35-28	926-1981	1 31 11-10	42-2153	34 51 46-38	968-4134
37	137 3-21659	3807-0447	34 19 43-45	953-5760	1 29 33-53	41-4624	35 49 16-97	995-0384
38	138 2-36275	3834-4226	35 18 51-61	980-9538	1 27 55-95	40-7095	36 46 47-57	1021-6633
39	139 1-48891	3861-8004	36 17 59-78	1008-3317	1 26 17-76	39-9519	37 44 17-55	1048-2836
40	140 0-62507	3889-1783	37 17 7-95	1035-7095	1 24 34-28	39-1534	38 41 42-23	1074-8629
41	140 59-76123	3916-5561	38 16 16-12	1063-0874	1 22 50-79	38-3548	39 39 6-91	1101-4422
42	141 58-98729	3943-9340	39 15 24-29	1090-4652	1 21 7-30	37-5563	40 36 31-59	1128-0215
43	142 58-03355	3971-3118	40 14 32-46	1117-8431	1 19 21-02	36-7362	41 33 53-48	1154-5793
44	143 57-16970	3998-6897	41 13 40-63	1145-3209	1 17 31-61	35-8921	42 31 12-25	1181-1130
45	144 56-30586	4026-0675	42 12 48-80	1172-5988	1 15 42-21	35-0479	43 28 31-01	1207-6467
46	145 55-44202	4053-4454	43 11 56-97	1199-9766	1 13 59-81	34-2038	44 25 49-78	1234-1804
47	146 54-57818	4080-8232	44 11 5-14	1227-3545	1 12 1-33	33-3436	45 23 6-47	1260-6981
48	147 53-71434	4108-2011	45 10 13-31	1254-7323	1 10 7-20	32-4629	46 20 20-51	1287-1953
49	148 52-85050	4135-5789	46 9 21-48	1280-1102	1 8 13-06	31-5823	47 17 34-44	1313-6925
50	149 51-98668	4162-9568	47 8 29-65	1309-4880	1 6 18-93	30-7016	48 14 48-58	1340-1897



TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.

24-hour periods from true Māha-saṁkrāntī.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“C”).		Sun's mean Longitude.		Sun's equation of the centre. +		Sun's true Longitude (“S”).		
	1	2	3	4	5	6	7	8	9
		°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.
51	150	51-12282	4190-3346	48 7 37-82	1336-8559	1 4 19-98	29-7838	49 11 57-80	1366-6497
52	151	50-25898	4217-7125	49 6 45-99	1364-2337	1 2 20-53	28-8621	50 9 6-52	1393-1058
53	152	49-39514	4245-0903	50 5 54-16	1391-6116	1 0 21-07	27-9404	51 6 15-23	1419-5620
54	153	48-53130	4272-4682	51 5 2-33	1418-9995	0 58 21-99	27-0215	52 3 24-32	1446-0209
55	154	47-66746	4299-8460	52 4 10-50	1446-3773	0 56 18-98	26-0724	53 0 29-48	1472-4497
56	155	46-80362	4327-2239	53 3 18-67	1473-7551	0 54 15-98	25-1233	53 57 34-65	1498-8785
57	156	45-93978	4354-6017	54 2 26-84	1501-1330	0 52 12-98	24-1742	54 54 39-81	1525-3072
58	157	45-07593	4381-9796	55 1 35-01	1528-5108	0 50 8-13	23-2109	55 51 43-13	1551-7217
59	158	44-21209	4409-3575	56 0 43-18	1555-8887	0 48 1-58	22-2344	56 48 44-75	1578-1231
60	159	43-34825	4436-7353	56 59 51-35	1583-2666	0 45 55-03	21-2579	57 45 46-37	1604-5245
61	160	42-48441	4464-1132	57 58 59-51	1610-6444	0 43 48-47	20-2814	58 42 47-99	1630-9258
62	161	41-62057	4491-4910	58 58 7-68	1638-0223	0 41 40-04	19-2904	59 39 47-72	1657-3127
63	162	40-75673	4518-8689	59 57 15-85	1665-4001	0 39 29-94	18-2866	60 36 45-79	1683-6867
64	163	39-89289	4546-2467	60 56 24-02	1692-7780	0 37 19-84	17-2827	61 33 43-86	1710-0607
65	164	39-02905	4573-6246	61 55 32-19	1720-1558	0 35 9-74	16-2788	62 30 41-93	1736-4347
66	165	38-16521	4601-0024	62 54 40-36	1747-5337	0 32 57-99	15-2623	63 27 38-36	1762-7960
67	166	37-30137	4628-3803	63 53 48-53	1774-9115	0 30 44-94	14-2356	64 24 33-47	1789-1472
68	167	36-43753	4655-7581	64 52 56-70	1802-2894	0 28 31-88	13-2090	65 21 28-58	1815-4983
69	168	35-57369	4683-1360	65 52 4-87	1829-6672	0 26 18-83	12-1823	66 18 23-70	1841-8495
70	169	34-70985	4710-5138	66 51 13-04	1857-0451	0 24 5-05	11-1501	67 15 18-09	1868-1962
71	170	33-84601	4737-8917	67 50 21-21	1884-4229	0 21 50-22	10-1097	68 12 11-43	1894-5327
72	171	32-98216	4765-2695	68 49 29-38	1911-8008	0 19 35-39	9-0694	69 9 4-77	1920-8702
73	172	32-11832	4792-6474	69 48 37-55	1939-1786	1 17 19-52	8-0210	70 5 57-07	1947-1996
74	173	31-25448	4820-0252	70 47 45-72	1966-5565	0 15 2-91	6-9669	71 2 48-63	1973-5234
75	174	30-39064	4847-4031	71 46 53-89	1993-9343	0 12 46-31	5-9129	71 59 40-20	1999-8472

1	2	3	4	5	6	7	8	9
76	175 20-52880	4874-7809	72 46 2-06	2021-3122	0 10 28-70	4-8388	72 56 31-76	2026-1770
77	176 28-86286	4902-1588	73 45 10-23	2048-6900	0 8 12-35	3-7980	73 53 22-57	2052-4890
78	177 27-79912	4929-5366	74 44 18-40	2076-0678	0 5 54-56	2-7358	74 50 12-06	2078-8037
79	178 26-83528	4956-9145	75 43 26-57	2103-4457	0 3 36-77	1-6726	75 47 3-34	2105-1184
80	179 26-07144	4984-2923	76 42 34-74	2130-8236	0 1 18-89	0-6095	76 43 53-72	2131-4330
Sun in apogee	180 0-0	5000-0	77 16 30-45	2156-5313	0 0 0-0	0-0	77 16 30-45	2146-5313

(The sun's equation of the centre is —, minus, after his mean anom. := 180° till it reaches 360° or 0°)

	Sun's equation of the centre							
81	5011-6702	77 41 42-91	2158-2014	0 0 58-73	0-4532	77 40 44-17	2157-7482	
82	5039-0480	78 40 51-08	2185-5793	0 3 16-52	1-5164	78 37 34-55	2184-0929	
83	5066-4259	79 39 59-24	2212-9571	0 5 34-31	2-5795	79 34 24-94	2210-3776	
84	5093-8037	80 39 7-41	2240-3350	0 7 52-10	3-6427	80 31 14-32	2236-6923	
85	5121-1816	81 38 15-58	2267-7128	0 10 9-08	4-6997	81 28 6-50	2263-0132	
86	5148-5594	82 37 23-75	2295-0907	0 12 25-68	5-7537	82 24 58-07	2289-3370	
87	5175-9373	83 36 31-92	2322-4685	0 14 42-29	6-8078	83 21 49-63	2315-6608	
88	5203-3151	84 35 40-09	2349-8464	0 16 58-89	7-8618	84 18 41-20	2341-9846	
89	5230-6930	85 34 48-26	2377-2242	0 19 14-53	8-9084	85 15 33-74	2368-3159	
90	5258-0708	86 33 56-43	2404-6021	0 21 29-36	9-9487	86 12 27-08	2394-6534	
91	5285-4487	87 33 4-60	2431-9799	0 23 44-19	10-9891	87 9 20-41	2420-9909	
92	5312-8266	88 32 12-77	2459-3578	0 25 59-98	12-0369	88 6 12-79	2447-3209	
93	5340-2044	89 31 20-94	2486-7357	0 28 13-03	13-0835	89 3 7-91	2473-6721	
94	5367-5823	90 30 29-11	2514-1135	0 30 26-09	14-0902	90 0 3-02	2500-0233	
95	5394-9601	91 29 37-28	2541-4914	0 32 39-15	15-1169	90 56 58-13	2526-3745	
96	5422-3380	92 28 45-45	2568-8692	0 34 50-82	16-1328	91 53 54-63	2552-7364	
97	5449-7158	93 27 53-62	2596-2471	0 37 0-92	17-1367	92 50 52-70	2579-1104	
98	5477-0937	94 27 1-79	2623-6249	0 39 11-02	18-1406	93 47 50-77	2605-4844	
99	5504-4715	95 26 9-96	2651-0028	0 41 21-12	19-1444	94 44 48-84	2631-8584	
100	5531-8494	96 25 18-13	2678-3806	0 43 29-52	20-1352	95 41 48-60	2658-2454	
101	5559-2272	97 24 26-30	2705-7585	0 45 36-07	21-1117	96 38 50-22	2684-6468	
102	5586-6051	98 23 34-47	2733-1363	0 47 42-63	22-0882	97 35 51-84	2711-0482	
103	5613-9829	99 22 42-64	2760-5142	0 49 49-18	23-0646	98 32 53-46	2737-4495	
104	5641-3608	100 21 50-81	2787-8920	0 51 53-90	24-0270	99 29 56-91	2763-8650	
105	5668-7386	101 20 58-98	2815-2699	0 53 56-90	24-9761	100 27 2-08	2790-2838	



1	2	3	4	5	6	7	8	9
131	229 42-01556	6380-5628	126 58 31-38	3527-0940	1 40 5-22	46-3366	125 18 26-16	2490-7574
132	230 41-15172	6407-9406	127 57 39-55	3554-4719*	1 41 29-78	46-9891	126 16 9-77	3507-4828
133	231 40-28788	6435-3185	128 56 47-72	3581-8497	1 42 54-35	47-6416	127 13 53-38	3534-2081
134	232 39-42404	6462-6963	129 55 55-89	3609-2276	1 44 17-30	48-2816	128 11 38-59	3560-9459
135	233 38-56020	6490-0742	130 55 4-06	3636-6054	1 45 34-77	48-8794	129 9 29-29	3587-7266
136	234 37-69636	6517-4520	131 54 12-23	3663-9833	1 46 52-24	49-4771	130 7 19-99	3614-5061
137	235 36-83252	6544-8299	132 53 20-40	3691-3611	1 48 9-71	50-0749	131 5 10-69	3641-2862
138	236 35-98868	6572-2077	133 52 28-57	3718-7390	1 49 23-66	50-6455	132 3 4-91	3668-0835
139	237 35-10484	6598-5856	134 51 36-74	3746-1168	1 50 33-44	51-1839	133 1 3-30	3694-9829
140	238 34-24100	6626-9634	135 50 44-91	3773-4947	1 51 43-22	51-7224	133 59 1-69	3721-7723
141	239 33-37715	6654-3413	136 49 53-08	3800-8725	1 52 53-00	52-2608	134 57 0-08	3748-6117
142	240 32-51331	6681-7191	137 48 1-25	3828-2504	1 53 59-50	52-7739	135 55 1-75	3775-4765
143	241 31-64947	6709-0970	138 48 9-42	3855-6282	1 55 1-59	53-2530	136 53 7-83	3802-3752
144	242 30-78563	6736-4748	139 47 17-59	3883-0061	1 56 3-68	53-7321	137 51 13-90	3829-2740
145	243 29-92179	6763-8527	140 46 25-76	3910-3839	1 57 5-78	54-2112	138 49 19-98	3856-1727
146	244 29-05795	6791-2305	141 45 33-93	3937-7618	1 58 2-84	54-6516	139 47 31-09	3883-1102
147	245 28-19411	6818-6084	142 44 42-16	3965-1396	1 58 57-25	55-0714	140 45 44-65	3910-0683
148	246 27-33027	6845-9862	143 43 50-27	3992-5175	1 59 51-65	55-4912	141 43 58-61	3937-0263
149	247 26-46643	6873-3641	144 42 58-44	4019-8953	2 0 46-06	55-9110	142 42 12-38	3963-9844
150	248 25-60259	6900-7419	145 42 6-61	4047-2732	2 1 33-27	56-2752	143 40 33-34	3990-9980
151	249 24-73875	6928-1198	146 41 14-77	4074-6510	2 2 19-40	56-6311	144 38 55-38	4018-0199
152	250 23-87491	6955-4976	147 40 22-94	4102-0289	2 3 5-52	56-9870	145 37 17-42	4045-0418
153	251 23-01107	6982-8755	148 39 31-11	4129-4067	2 3 51-15	57-3391	146 35 39-97	4072-0676
154	252 22-14723	7010-2533	149 38 39-28	4156-7846	2 4 28-99	57-6311	147 34 10-29	4099-1535
155	253 21-28338	7037-6312	150 37 47-45	4184-1624	2 5 6-84	57-9232	148 32 40-61	4126-2393
156	254 20-41954	7065-0090	151 36 55-62	4211-5403	2 5 44-69	58-2152	149 31 10-93	4153-3251
157	255 19-55570	7092-3869	152 36 3-79	4238-9181	2 6 20-56	58-4919	150 29 43-24	4180-4262
158	256 18-69186	7119-7648	153 35 11-96	4266-2960	2 6 50-12	58-7201	151 28 21-84	4207-5759
159	257 17-82802	7147-1426	154 34 20-13	4293-6739	2 7 19-69	58-9482	152 27 0-44	4234-7256
160	258 16-96418	7174-5205	155 33 28-30	4321-0517	2 7 49-26	59-1764	153 25 39-04	4261-8753
161	259 16-10034	7201-8983	156 32 36-47	4348-4296	2 8 15-77	59-3809	154 24 20-70	4289-0486
162	260 15-23650	7229-2762	157 31 44-64	4375-8074	2 8 37-65	59-5498	155 23 6-99	4316-2576
163	261 14-37266	7256-6540	158 30 52-81	4403-1853	2 8 59-33	59-7186	156 21 53-28	4343-4767
164	262 13-50882	7284-0319	159 30 0-98	4430-5631	2 9 21-41	59-8874	157 20 39-57	4370-6757
165	263 12-64498	7311-4097	160 29 9-15	4457-9410	2 9 35-92	59-9994	158 19 33-22	4397-9415

TABLE XLVIII B—Contd.

24-hour period from true Maha-sankranti.	Sun mean anomaly or (mean sun's distance from perigeo- point) (“C”).					Sun's mean Longitude.			Sun's equation of the centre.			Sun's true Longitude (“g”).		
	2		3		10,000ths of circle.	4		5	6		7	8		9
	o	'	o	'		o	'		o	'		o	'	
186	264	11-78114	7338-7876		4485-3188	161	28 17-32		2	9 48-93	60-0998	159	18 28-38	4425-2190
167	265	10-91730	7366-1654		4512-6967	162	27 25-49		2	10 1-94	60-2002	160	17 23-54	4452-4965
168	266	10-05345	7393-5433		4540-0745	163	26 33-66		2	10 14-95	60-3006	161	16 18-70	4479-7739
169	267	9-18961	7420-9211		4567-4524	164	25 41-83		2	10 19-24	60-3336	162	15 22-59	4507-1187
170	268	8-32577	7448-2980		4594-8302	165	24 50-00		2	10 23-38	60-3656	163	14 26-62	4534-4647
171	269	7-46193	7475-6768		4622-2081	166	23 58-17		2	10 27-52	60-3975	164	13 30-65	4561-8106
172	270	6-59609	7503-0547		4649-5859	167	23 6-34		2	10 30-54	60-4208	165	12 35-80	4589-1651
173	271	5-73425	7530-4325		4676-9638	168	22 14-51		2	10 26-40	60-3889	166	11 48-11	4616-5749
174	272	4-87041	7557-8104		4704-3416	169	21 22-67		2	10 22-26	60-3569	167	11 0-42	4643-9847
175	273	4-00657	7585-1882		4731-7195	170	20 30-84		2	10 18-12	60-3250	168	10 12-73	4671-3945
176	274	3-14273	7612-5661		4759-0973	171	19 39-01		2	10 11-45	60-2736	169	9 27-56	4698-9238
177	275	2-27889	7639-9439		4786-4752	172	18 47-18		2	9 58-44	60-1732	170	8 48-74	4726-3020
178	276	1-41505	7667-3218		4813-8530	173	17 55-35		2	9 45-43	60-0728	171	8 9-92	4753-7803
179	277	0-55121	7694-6996		4841-2309	174	17 3-52		2	9 32-42	59-9724	172	7 31-10	4781-2585
180	277	59-68737	7722-0775		4868-6087	175	16 11-69		2	9 15-56	59-8423	173	6 56-13	4808-7665
181	278	58-82353	7749-4553		4895-9866	176	15 19-86		2	8 53-68	59-6734	174	6 26-18	4836-3132
182	279	57-95968	7776-8332		4923-3644	177	14 28-03		2	8 31-80	59-5046	175	5 56-23	4863-8598
183	280	57-09584	7804-2110		4950-7423	178	13 36-20		2	8 9-92	59-3358	176	5 26-28	4891-4065
184	281	56-23200	7831-5889		4978-1201	179	12 44-37		2	7 43-65	59-1331	177	5 0-72	4918-9871
185	282	55-36816	7858-9667		5005-4980	180	11 52-54		2	7 14-08	58-9049	178	4 38-46	4946-5931
186	283	54-50432	7886-3446		5032-8758	181	11 0-71		2	6 44-51	58-6768	179	4 16-20	4974-1991
187	284	53-64048	7913-7224		5060-2537	182	10 8-88		2	6 14-94	58-4486	180	3 53-94	5001-8051
188	285	52-77664	7941-1003		5087-6315	183	9 17-05		2	5 37-00	58-1559	181	3 40-05	5029-4757
189	286	51-91280	7968-4781		5115-0094	184	8 25-22		2	4 59-15	57-8638	182	3 26-06	5057-1456
190	287	51-04896	7995-8560		5142-3872	185	7 33-39		2	4 21-31	57-5718	183	3 12-08	5084-8154

Present Sūrya-Siddhanta.

1	2	3	4	5	6	7	8	9						
191	288	8023-2339	186	6	41-56	5169-7651	2	3	41-98	57-2683	184	2	59-58	5112-4968
192	289	8050-6117	187	5	49-73	5197-1430	2	2	55-85	56-9124	185	2	53-88	5140-2305
193	290	8077-9896	188	4	57-90	5224-5208	2	2	9-72	56-5565	186	2	48-17	5167-9643
194	291	8105-3674	189	4	6-07	5251-8987	2	1	23-60	56-2006	187	2	42-47	5195-6981
195	292	8132-7453	190	3	14-24	5279-2765	2	0	34-51	55-8218	188	2	39-73	5223-4547
196	293	8160-1231	191	2	22-40	5306-6544	1	59	40-10	55-4020	189	2	42-30	5251-2523
197	294	8187-5010	192	1	30-57	5334-0322	1	58	45-70	54-9822	190	2	44-88	5279-0500
198	295	8214-8788	193	0	38-74	5361-4101	1	57	51-29	54-5624	191	2	47-45	5306-8476
199	296	8242-2567	193	59	46-91	5388-7879	1	56	52-62	54-1097	192	2	54-29	5334-6782
200	297	8269-6345	194	58	55-08	5416-1658	1	55	50-53	53-6306	193	3	4-56	5362-5351
201	298	8297-0124	195	58	3-25	5443-5436	1	54	48-43	53-1515	194	3	14-82	5390-3921
202	299	8324-3902	196	57	11-42	5470-9215	1	53	46-34	52-6724	195	3	25-08	5418-2491
203	300	8351-7681	197	56	19-59	5498-2993	1	52	38-37	52-1479	196	3	41-22	5446-1514
204	301	8378-1459	198	55	27-76	5525-6772	1	51	28-59	51-6095	197	3	59-17	5474-0677
205	302	8406-5238	199	54	35-93	5553-0550	1	50	18-81	51-0711	198	4	17-12	5501-9840
206	303	8433-9016	200	53	44-10	5580-4329	1	49	9-03	50-5326	199	4	35-07	5529-9002
207	304	8461-2795	201	52	52-27	5607-8107	1	47	51-63	49-9354	200	5	0-64	5557-8753
208	305	8488-6573	202	52	0-44	5635-1886	1	46	34-16	49-3377	201	5	26-28	5585-8509
209	306	8516-0352	203	51	8-61	5662-5664	1	45	16-69	48-7399	202	5	51-92	5613-8265
210	307	8543-4130	204	50	16-78	5689-9443	1	43	50-56	48-1448	203	6	17-22	5641-7895
211	308	8570-7909	205	49	24-95	5717-3221	1	42	35-00	47-4923	204	6	49-95	5669-8299
212	309	8598-1687	206	48	32-12	5744-7000	1	41	10-43	46-8398	205	7	22-69	5697-8602
213	310	8625-5466	207	47	41-29	5772-0778	1	39	45-87	46-1873	206	7	55-42	5725-8906
214	311	8652-9244	208	46	49-46	5799-4557	1	38	20-10	45-5255	207	8	29-36	5753-9302
215	312	8680-3023	209	45	57-63	5826-8335	1	36	49-03	44-8228	208	9	8-60	5782-0108
216	313	8707-6801	210	45	5-80	5854-2114	1	35	17-96	44-1201	209	9	47-84	5810-0913
217	314	8735-0580	211	44	13-97	5881-5892	1	33	46-89	43-4174	210	10	27-08	5838-1719
218	315	8762-4358	212	43	22-14	5908-9671	1	32	12-51	42-6892	211	11	9-62	5866-2779
219	316	8789-8137	213	42	30-30	5936-3449	1	30	34-94	41-9363	212	11	55-36	5894-4087
220	317	8817-1915	214	41	38-47	5963-7228	1	28	57-37	41-1834	213	12	41-11	5922-5394
221	318	8844-5694	215	40	46-64	5991-1006	1	27	19-79	40-4305	214	13	26-85	5950-6702
222	319	8871-9472	216	39	54-81	6018-4785	1	25	39-41	39-6559	215	14	15-40	5978-8226
223	320	8899-5251	217	39	2-98	6045-8563	1	23	55-92	38-8574	216	15	7-06	6006-9989
224	321	8926-7030	218	38	11-15	6073-2342	1	22	12-43	38-0589	217	15	58-72	6035-1753
225	322	8954-0808	219	37	19-32	6100-6121	1	20	28-94	37-2604	218	16	50-38	6063-3517

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.

24-hour periods from true Māha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) ( <sup>66</sup> C°).			Sun's mean Longitude.		Sun's equation of the centre.		Sun's true Longitude ( <sup>66</sup> S°).							
	1	2	3	4	5	6		7	8	9					
						o	10,000ths of circle.								
226	323	19-98069	8981-4587	220	36	27-49	6127-9899	1	18	40-47	36-4234	219	17	47-02	6091-5665
227	324	19-08685	9008-8365	221	35	35-66	6155-3678	1	16	51-07	35-5792	220	18	44-59	6119-7885
228	325	18-23201	9036-2144	222	34	43-83	6182-7456	1	15	1-67	34-7351	221	19	42-16	6148-0105
229	326	17-35917	9063-5922	223	33	52-00	6210-1235	1	13	13-16	33-8979	222	20	38-84	6176-2256
230	327	16-49533	9090-9701	224	33	0-17	6237-5013	1	11	19-03	33-0172	223	21	41-14	6204-4841
231	328	15-63148	9118-3479	225	33	8-34	6264-8792	1	9	24-90	32-1366	224	22	43-44	6232-7426
232	329	14-76765	9145-7258	226	31	16-51	6292-2570	1	7	30-76	31-2559	225	23	45-74	6261-0011
233	330	13-90381	9173-1036	227	30	24-68	6319-6349	1	5	35-16	30-3639	226	24	49-51	6289-2709
234	331	13-03997	9200-4815	228	29	32-85	6347-0127	1	3	35-71	29-4422	227	25	57-14	6317-5705
235	332	12-17613	9227-8593	229	28	41-02	6374-3906	1	1	36-25	28-5205	228	27	4-76	6345-8701
236	333	11-31229	9255-2372	230	27	49-19	6401-7684	0	59	36-80	27-5988	229	28	12-39	6374-1697
237	334	10-44844	9282-6150	231	26	57-36	6429-1463	0	57	36-40	26-6697	230	29	20-06	6402-4765
238	335	9-58460	9309-9929	232	26	5-53	6456-5241	0	55	33-40	25-7207	231	30	32-13	6430-8035
239	336	8-72076	9337-3707	233	25	13-70	6483-9020	0	53	30-39	24-7716	232	31	43-30	6459-1304
240	337	7-85692	9364-7486	234	24	21-87	6511-2798	0	51	27-39	23-8225	233	32	54-48	6487-4574
241	338	6-99308	9392-1264	235	23	30-03	6538-6577	0	49	21-23	22-8490	234	34	8-81	6515-8087
242	339	6-12924	9419-5043	236	22	38-20	6566-0355	0	47	14-67	21-8725	235	35	23-53	6544-1630
243	340	5-26540	9446-8821	237	21	46-37	6593-4134	0	45	8-12	20-8960	236	36	38-25	6572-5174
244	341	4-41056	9474-2600	238	20	54-54	6620-7912	0	43	1-57	19-9195	237	37	52-97	6600-8717
245	342	3-53772	9501-6378	239	20	2-71	6648-1691	0	40	51-82	18-9184	238	39	10-89	6629-2507
246	343	2-67388	9529-0157	240	19	10-88	6675-5469	0	38	41-72	17-9145	239	40	29-16	6657-6324
247	344	1-81004	9556-3935	241	18	19-05	6702-9248	0	36	31-62	16-9107	240	41	47-43	6686-0141
248	345	0-94620	9583-7714	242	17	27-22	6730-3026	0	34	21-74	15-9085	241	43	5-48	6714-3942
249	346	0-08236	9611-1492	243	16	35-39	6757-6805	0	32	8-68	14-8818	242	44	26-71	6742-7987
250	346	59-21852	9638-527	244	15	43-56	6785-0583	0	29	55-63	13-8531	243	45	47-94	6771-2032

1	2	3	4	5	6	7	8	9
251	347 58-35467	9665-9049	245 14 51-73	6812-4362	0 27 42-57	12-8285	244 47 9-16	6799-6077
252	348 57-49063	9693-2828	246 13 59-90	6839-8140	0 25 39-91	11-8049	245 48 29-99	6828-0062
253	349 56-62699	9720-6606	247 13 8-07	6867-1919	0 23 15-08	10-7645	246 49 52-99	6856-4274
254	350 55-76315	9748-0385	248 12 16-24	6894-5697	0 21 0-25	9-7242	247 51 15-99	6884-8456
255	351 54-89931	9775-4163	249 11 24-41	6921-9476	0 18 45-42	8-6838	248 52 38-99	6913-2638
256	352 54-03547	9802-7942	250 10 32-58	6949-3254	0 16 28-89	7-6303	249 54 3-89	6941-6961
257	353 53-17163	9830-1721	251 9 40-75	6976-7033	0 14 12-28	6-5763	250 55 28-47	6970-1270
258	354 52-30779	9857-5499	252 8 48-92	7004-0812	0 11 55-68	5-5232	251 56 53-24	6998-5589
259	355 51-44395	9884-9277	253 7 57-09	7031-4590	0 9 39-07	4-4682	252 58 18-01	7026-9908
260	356 50-58011	9912-3056	254 7 5-26	7058-8369	0 7 21-28	3-4049	253 59 43-98	7055-4319
261	357 49-71627	9939-6835	255 6 13-43	7086-2147	0 5 3-49	2-3418	255 1 9-93	7083-8729
262	358 48-85243	9967-0613	256 5 21-60	7113-5926	0 2 45-71	1-2786	256 2 35-99	7112-3140
263	359 47-98859	9994-4392	257 4 29-77	7140-9704	0 0 27-92	0-2154	257 4 1-83	7140-7650
Sun in perigee	360 0-0	10000-0	257 16 30-45	7166-5313	0 0 0-0	0-0	257 16 30-45	7166-5313

(The Sun's equation of centre is +, plus, after his mean anomaly = 360° till it reaches 180°).

	Sun's equation of the centre.	+						
264	0 47-12475	21-8170	258 3 37-93	7168-3483	0 1 49-80	0-8472	258 5 27-74	7169-1955
265	1 46-26090	49-1949	259 2 46-10	7195-7261	0 4 7-59	1-9104	259 6 53-69	7197-6365
266	2 45-39706	76-5727	260 1 54-27	7223-1040	0 6 25-38	2-9736	260 8 19-65	7226-0775
267	3 44-53322	103-9606	261 1 2-44	7250-4818	0 8 43-16	4-0367	261 9 45-61	7254-5186
268	4 43-66938	131-3284	262 0 10-61	7277-8597	0 10 59-71	5-0903	262 11 10-32	7282-9500
269	5 42-80554	158-7063	262 59 18-78	7305-2375	0 13 16-31	6-1444	263 12 35-10	7311-3819
270	6 41-94170	186-0841	263 58 28-95	7332-6154	0 15 32-92	7-1984	264 13 59-87	7339-8138
271	7 41-07786	213-4620	264 57 35-12	7359-9932	0 17 49-67	8-2536	265 15 24-79	7368-2408
272	8 40-21402	240-8398	265 56 43-29	7387-3711	0 20 4-50	9-2940	266 16 47-79	7396-6650
273	9 39-35018	268-2177	266 55 51-46	7414-7489	0 22 19-33	10-3343	267 18 10-79	7425-0832
274	10 38-48634	295-5955	267 54 59-63	7442-1268	0 24 34-16	11-3747	268 19 33-79	7453-5015
275	11 37-62250	322-9734	268 54 7-80	7469-5046	0 26 49-29	12-4174	269 20 57-08	7481-9220
276	12 36-75866	350-3512	269 53 15-97	7496-8825	0 29 2-35	13-4440	270 22 18-32	7510-3265
277	13 35-89482	377-7291	270 52 24-14	7524-2603	0 31 15-40	14-4707	271 23 39-54	7538-7310
278	14 35-03098	405-1069	271 51 32-31	7551-6382	0 33 28-46	15-4974	272 25 0-77	7567-1356
279	15 34-16713	432-4848	272 50 40-48	7579-0160	0 35 39-03	16-5049	273 26 19-51	7595-5299
280	16 33-30329	459-8626	273 49 48-65	7606-3939	0 37 49-13	17-5088	274 27 37-78	7623-9026
281	17 32-43945	487-2405	274 48 56-82	7633-7717	0 39 59-23	18-5126	275 28 56-05	7652-2843
282	18 31-57561	514-6183	275 48 4-99	7661-1496	0 42 9-33	19-5165	276 30 14-32	7680-6660
283	19 30-71177	541-9963	276 47 13-16	7688-5274	0 44 16-43	20-4971	277 31 29-58	7709-0246



TABLE XLVIII B—Contd.

Present *Sūrya-Siddhānta*.

24-hour periods from true Māha-samkrānti,	Sun's mean anomaly (or mean sun's distance from perigee- point) • (“C”).			Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude (“S”).	
	2 •		3	4	5	6	7	8	9
	o	/	10,000ths of circle.	o	/	o	10,000ths of circle.	o	10,000ths of circle.
284	20	29-84793	569-5740	277	46	0	21-4736	278	7737-3789
285	21	28-98409	596-7519	278	45	0	22-4501	279	7765-7332
286	22	28-12025	624-1297	279	44	0	23-4265	280	7794-0875
287	23	27-25641	651-5076	280	43	0	24-3787	281	7822-4176
288	24	26-39257	678-8654	281	42	0	25-3278	282	7850-7445
289	25	25-52873	706-2633	282	42	0	26-2769	283	7879-0715
290	26	24-66489	733-6412	283	41	0	27-2288	284	7907-4012
291	27	23-80105	761-0190	284	40	1	28-1805	285	7935-7008
292	28	22-93721	788-3969	285	39	1	29-0723	286	7964-0004
293	29	22-07336	815-7747	286	38	1	29-9940	287	7992-2990
294	30	21-20952	843-1526	287	37	1	30-8965	288	8020-5803
295	31	20-34568	870-5304	288	36	1	31-7771	289	8048-8388
296	32	19-48184	897-9083	289	35	1	32-6578	290	8077-0973
297	33	18-61801	925-2861	290	35	1	33-5384	291	8105-3558
298	34	17-75416	952-6640	291	34	1	34-4005	292	8133-5958
299	35	16-89032	980-0418	292	33	1	35-2447	293	8161-8178
300	36	16-02648	1007-4197	293	32	1	36-0886	294	8190-0398
301	37	15-16264	1034-7975	294	31	1	36-9330	295	8218-2618
302	38	14-29880	1062-1754	295	30	1	37-7346	296	8246-4412
303	39	13-43496	1089-5532	296	29	1	38-5331	297	8274-6176
304	40	12-57112	1116-9311	297	29	1	39-3316	298	8302-7939
305	41	11-70728	1144-3089	298	28	1	40-1301	299	8330-9703
306	42	10-84343	1171-6868	299	27	1	40-8855	300	8359-1035
307	43	9-97959	1199-0646	300	26	1	41-6384	301	8387-2343
308	44	9-11575	1226-4425	301	25	1	42-3975	302	8415-3650

1	2	3	4	5	6	7	8	9
309	45 8-25191	1253-8203	302 24 45-56	8400-3516	1 33 9-54	43-1292	303 57 55-11	8443-4808
310	46 7-38807	1281-1982	303 23 53-73	8427-7294	1 34 40-61	43-8319	304 58 34-35	8471-5613
311	47 6-52423	1308-5760	304 23 1-90	8455-1073	1 36 11-68	44-5346	305 59 13-59	8499-6419
312	48 5-66039	1335-9539	305 22 10-07	8482-4851	1 37 42-75	45-2373	306 59 52-83	8527-7224
313	49 4-79655	1363-3317	306 21 18-24	8509-8630	1 39 12-00	45-9259	308 0 30-24	8555-7889
314	50 3-93271	1390-7096	307 20 26-41	8537-2408	1 40 36-56	46-5784	309 1 2-97	8583-8192
315	51 3-06887	1418-0874	308 19 34-58	8564-6187	1 42 1-13	47-2309	310 1 35-71	8611-8496
316	52 2-20503	1446-4653	309 18 42-75	8591-9965	1 43 25-69	47-8834	311 2 8-44	8639-8800
317	53 1-34118	1472-8431	310 17 50-92	8619-3744	1 44 46-01	48-5032	312 2 36-93	8667-8776
318	54 0-47735	1500-2210	311 16 59-09	8646-7522	1 46 3-48	49-1009	313 3 2-57	8695-8632
319	55 59-61351	1527-5988	312 16 7-26	8674-1301	1 47 20-65	49-6987	314 3 28-21	8723-8288
320	55 58-74966	1554-9767	313 15 15-43	8701-5079	1 48 38-42	50-2964	315 3 53-85	8751-8044
321	56 57-88582	1582-3545	314 14 23-60	8728-8858	1 49 49-52	50-8451	316 4 13-12	8779-7309
322	57 57-02198	1609-7324	315 31 13-77	8756-2636	1 50 59-30	51-3835	317 4 31-07	8807-6472
323	58 56-15814	1637-1103	316 12 39-94	8783-6415	1 52 9-08	51-9219	318 4 49-02	8835-5634
324	59 55-29430	1664-4881	317 11 48-11	8811-0194	1 53 18-86	52-4604	319 5 6-97	8863-4797
325	60 54-43046	1691-8660	318 10 56-28	8838-3972	1 54 22-51	52-9515	320 5 18-79	8891-3487
326	61 53-56662	1719-2438	319 10 4-45	8865-7751	1 55 24-00	53-4306	321 5 29-05	8919-2056
327	62 52-70278	1746-6217	320 9 12-62	8893-1529	1 56 26-70	53-9097	322 5 39-31	8947-0626
328	63 51-83894	1773-9995	321 8 20-79	8920-5308	1 57 28-60	54-3873	323 5 49-39	8974-9181
329	64 50-97510	1801-3774	322 7 28-96	8947-9086	1 58 23-01	54-8071	324 5 51-96	9002-7158
330	65 50-11126	1828-7552	323 6 37-13	8975-2865	1 59 17-41	55-2269	325 5 54-54	9030-5134
331	66 49-24742	1856-1331	324 5 45-30	9002-6643	2 0 11-82	55-6467	326 5 57-11	9058-3110
332	67 48-38358	1883-5109	325 4 53-46	9030-0422	2 1 4-24	56-0512	327 5 57-70	9086-0934
333	68 47-51974	1910-8888	326 4 1-63	9057-4200	2 1 50-36	56-4071	328 5 52-00	9113-8272
334	69 46-65589	1938-2666	327 3 9-80	9084-7979	2 2 36-49	56-7630	329 5 46-29	9141-5609
335	70 45-79205	1965-6445	328 2 17-97	9212-1757	2 3 22-62	57-1190	330 5 40-59	9169-2947
336	71 44-92821	1993-0223	329 1 26-14	9139-5536	2 4 5-17	57-4473	331 5 31-32	9197-0009
337	72 44-06437	2020-4002	330 0 34-31	9166-9314	2 4 43-02	57-7394	332 5 17-33	9224-6708
338	73 43-20053	2047-7780	330 59 42-48	9194-3093	2 5 20-87	58-0314	333 5 3-35	9252-3407
339	74 42-33669	2075-1559	331 58 50-65	9221-6871	2 5 58-72	58-3234	334 4 49-37	9280-0105
340	75 41-47285	2102-5337	332 57 58-82	9249-0650	2 6 31-51	58-5765	335 4 30-34	9307-6415
341	76 40-60901	2129-9116	333 57 6-99	9276-4428	2 7 1-08	58-8047	336 4 8-07	9335-2475
342	77 39-74517	2157-2894	334 56 15-16	9303-8207	2 7 30-65	59-0328	337 3 45-81	9362-8535
343	78 38-88133	2184-6673	335 55 23-33	9331-1985	2 8 0-22	59-2610	338 3 23-55	9390-4595

TABLE XLVIII B—Contd.

Present *Sūrya-Siddhānta*.

24-hour periods from true Māha-samkrānti.	Sun mean anomaly or (mean sun's distance from perige- point) ( $^{\circ} C^{\circ}$ ).		Sun's mean Longitude.		Sun's equation of the centre. +		Sun's true Longitude ( $^{\circ} g^{\circ}$ ).	
	2°	3	4	5	6	7	8	9
	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.
344	79 38-01749	2212-0451	336 54 31-50	9358-5764	2 8 23-88	59-4435	339 2 55-38	9418-0199
345	80 37-15365	2239-4230	337 53 39-67	9385-9542	2 8 45-76	59-6123	340 2 25-43	9445-5666
346	81 36-28081	2266-8008	338 52 47-84	9413-3321	2 9 7-64	59-7812	341 1 55-48	9473-1133
347	82 35-42597	2294-1787	339 51 56-01	9440-7099	2 9 27-74	59-9362	342 1 23-74	9500-6462
348	83 34-56212	2321-5565	340 51 4-18	9468-0878	2 9 40-75	60-0366	343 0 44-92	9528-1244
349	84 33-69838	2348-9344	341 50 12-35	9495-4656	2 9 53-76	60-1370	344 0 6-10	9555-6026
350	85 32-83444	2376-3122	342 49 20-52	9522-8435	2 10 6-77	60-2374	344 59 27-28	9583-0809
351	86 31-97060	2403-6901	343 48 28-69	9550-2213	2 10 16-04	60-3136	345 58 45-33	9610-5349
352	87 31-10676	2431-0679	344 47 36-86	9577-5992	2 10 20-77	60-3455	346 57 57-63	9637-9447
353	88 30-24392	2458-4458	345 46 45-03	9604-9770	2 10 24-91	60-3774	347 57 9-94	9665-3544
354	89 29-37908	2485-8236	346 45 53-19	9632-3549	2 10 29-05	60-4093	348 56 22-24	9692-7642
355	90 28-51524	2513-2015	347 45 1-36	9659-7327	2 10 29-00	60-4090	349 55 30-37	9720-1417
356	91 27-65140	2540-5794	348 44 9-53	9687-1106	2 10 24-86	60-3770	350 54 34-40	9747-4876
357	92 26-78756	2567-9572	349 43 17-70	9714-4885	2 10 20-72	60-3451	351 53 38-43	9774-8336
358	93 25-92372	2595-3351	350 42 25-87	9741-8663	2 10 16-59	60-3132	352 52 42-46	9802-1795
359	94 25-05988	2622-7130	351 41 34-04	9769-2442	2 10 6-63	60-2363	353 51 40-67	9829-4805
360	95 24-19604	2650-0908	352 40 42-21	9796-6220	2 9 53-62	60-1360	354 50 35-83	9856-7580
361	96 23-33216	2677-4686	353 39 50-38	9823-9999	2 9 40-61	60-0356	355 49 30-99	9884-0354
362	97 22-46835	2704-8465	354 38 58-55	9851-3777	2 9 27-60	59-9352	356 48 26-15	9911-3129
363	98 21-60451	2732-2243	355 38 6-72	9878-7556	2 9 7-45	59-7797	357 47 14-17	9938-5353
364	99 20-74067	2759-6022	356 37 14-89	9906-1334	2 8 45-57	59-6109	358 46 0-46	9965-7443
365	100 19-87683	2786-9800	357 36 23-06	9933-5113	2 8 23-69	59-4420	359 44 48-75	9992-9533

TABLE XLIX.

## ELEMENTS OF THE SUN'S TRUE LONGITUDE.

## HOURS.

*N. B.*—Column 1 corresponds to the 24-hour periods, measured from true Mēsha-samkrānti, entered in Col. 1, Tables XLVIII A and B. In the present Table they are grouped in conformity with the Hindu Sine-Table. Figures in Columns 4 to 6 give the actual arcs travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the First Ārya-Siddhānta, but can be used for all the Hindu authorities.

*Grouping of the days.*

(a) Days 1 to 85 in order, and in reverse order days 86 to 164.

(b) Days 165 to 267 in order, and in reverse order days 268 to 363.

(c) Days 363 to 365 are grouped with Day 1.

This arrangement had to be adopted to prevent the size of the Table being doubled.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
363 to 1 } 162 to 164 }	0 58 46-29	27-2090	1 2 26-93 2 4 53-86 3 7 20-79 4 9 47-71 5 12 14-64 6 14 41-57 7 17 8-50 8 19 35-43 9 22 2-36 10 24 29-29 11 26 56-22 12 29 23-14	2 26-93 4 53-86 7 20-79 9 47-71 12 14-64 14 41-57 17 8-50 19 35-43 22 2-36 24 29-29 26 56-22 29 23-14	1-1337 2-2674 3-4011 4-5348 5-6685 6-8023 7-9360 8-0697 9-2034 10-2034 11-3371 12-4708 13-6045	13 14 15 16 17 18 19 20 21 22 23	31 50-07 34 17-00 36 43-93 39 10-86 41 37-79 44 4-72 46 31-65 48 58-57 51 25-50 53 52-43 56 19-36	14-7382 15-8719 17-0056 18-1394 19-2731 20-4068 21-5405 22-6742 23-8079 24-9416 26-0753
2 to 5 } 159 to 161 }	0 58 38-01	27-1451	1 2 26-58 2 4 53-17 3 7 19-75 4 9 46-34 5 12 12-92 6 14 39-50 7 17 6-09 8 19 32-67 9 21 59-25 10 24 25-84 11 26 52-42 12 29 19-01	2 26-58 4 53-17 7 19-75 9 46-34 12 12-92 14 39-50 17 6-09 19 32-67 21 59-25 24 25-84 26 52-42 29 19-01	1-1310 2-2621 3-3931 4-5242 5-6552 6-7863 7-9173 8-0484 9-1794 10-3105 11-4415 12-5726	13 14 15 16 17 18 19 20 21 22 23	31 45-59 34 12-17 36 38-76 39 5-34 41 31-92 43 58-51 46 25-09 48 51-68 51 18-26 53 44-84 56 11-43	14-7036 15-8347 16-9657 18-0968 19-2278 20-3589 21-4899 22-6210 23-7520 24-8831 26-0141

TABLE XLIX—Contd.

24-hour periods from true Māsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
6 to 8 } 154 to 157 }	0 58 29.73	27.0813	1 2 26.24 2 4 52.48 3 7 18.72 4 9 44.96 5 12 11.19 6 14 37.43 7 17 3.67 8 19 29.91 9 21 56.15 10 24 22.39 11 26 48.63 12 29 14.87	26.24 52.48 18.72 44.96 11.19 37.43 3.67 29.91 56.15 22.39 48.63 14.87	1.1284 2.2568 3.3852 4.5135 5.6419 6.7703 7.8987 9.0271 10.1555 11.2839 12.4122 13.5406	13 14 15 16 17 18 19 20 21 22 23	31 41.10 34 7.34 36 33.58 38 59.82 41 26.06 43 52.30 46 18.54 48 44.78 51 11.02 53 37.25 56 3.49	14.6690 15.7974 16.9258 18.0542 19.1826 20.3109 21.4393 22.5677 23.6961 24.8245 25.9529
9 to 12 } 150 to 153 }	0 58 21.45	27.0174	1 2 25.89 2 4 51.79 3 7 17.68 4 9 43.58 5 12 9.47 6 14 35.36 7 17 1.26 8 19 27.15 9 21 53.04 10 24 18.94 11 26 44.83 12 29 10.73	25.89 51.79 17.68 43.58 9.47 35.36 1.26 27.15 53.04 18.94 44.83 10.73	1.1257 2.2514 3.3772 4.5029 5.6286 6.7543 7.8801 9.0058 10.1315 11.2572 12.3830 13.5087	13 14 15 16 17 18 19 20 21 22 23	31 36.62 34 2.51 36 28.41 38 54.30 41 20.20 43 46.09 46 11.98 48 37.88 51 3.77 53 29.66 55 55.56	14.6344 15.7601 16.8859 18.0116 19.1373 20.2630 21.3888 22.5145 23.6402 24.7659 25.8917
13 to 16 } 147 to 149 }	0 58 13.17	26.9535	1 2 25.55 2 4 51.10 3 7 16.65 4 9 42.20 5 12 7.74 6 14 33.29 7 16 58.84 8 19 24.39 9 21 49.94 10 24 15.49 11 26 41.04 12 29 6.59	25.55 51.10 16.65 42.20 7.74 33.29 58.84 24.39 49.94 15.49 41.04 6.59	1.1231 2.2461 3.3692 4.4923 5.6153 6.7384 7.8614 8.9845 10.1076 11.2306 12.3537 13.4768	13 14 15 16 17 18 19 20 21 22 23	31 32.14 33 57.68 36 23.23 38 48.78 41 14.33 43 39.88 46 5.43 48 30.98 50 56.53 53 22.08 55 47.62	14.5998 15.7229 16.8459 17.9690 19.0921 20.2151 21.3382 22.4613 23.5843 24.7074 25.8304
17 to 20 } 143 to 146 }	0 58 5.49	26.8942	1 2 25.23 2 4 50.46 3 7 15.69 4 9 40.91 5 12 6.14 6 14 31.37 7 16 56.60 8 19 21.83 9 21 47.06 10 24 12.29 11 26 37.51 12 29 2.74	25.23 50.46 15.69 40.91 6.14 31.37 56.60 21.83 47.06 12.29 37.51 2.74	1.1206 2.2412 3.3618 4.4824 5.6030 6.7235 7.8441 8.9647 10.0853 11.2059 12.3265 13.4471	13 14 15 16 17 18 19 20 21 22 23	31 27.97 33 58.20 36 18.43 38 43.66 41 8.89 43 34.11 45 59.34 48 24.57 50 49.80 53 15.03 55 40.26	14.5877 15.6883 16.8089 17.9295 19.0500 20.1706 21.2912 22.4118 23.5324 24.6530 25.7736

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
21 to 24 } 139 to 142 }	0 57 57-80	26-8349	1 2 24-91 2 4 49-82 3 7 14-72 4 9 39-63 5 12 4-54 6 14 29-45 7 16 54-36 8 19 19-27 9 21 44-17 10 24 9-08 11 26 33-99 12 28 58-90	24-91 49-82 14-72 39-63 4-54 29-45 54-36 19-27 44-17 9-08 33-99 58-90	1-1181 2-2362 3-3544 4-4725 5-5906 6-7087 7-8268 8-9450 10-0631 11-1812 12-2993 13-4174	13 14 15 16 17 18 19 20 21 22 23	31 23-81 33 48-72 36 13-62 38 38-53 41 3-44 43 28-35 45 53-26 48 18-17 50 43-07 53 7-98 55 32-89	14-5356 15-6537 16-7718 17-8899 19-0080 20-1261 21-2443 22-3624 23-4805 24-5986 25-7167
25 to 28 } 135 to 138 }	0 57 50-70	26-7801	1 2 24-61 2 4 49-23 3 7 13-84 4 9 38-45 5 12 3-06 6 14 27-68 7 16 52-29 8 19 16-90 9 21 41-51 10 24 6-13 11 26 30-74 12 28 55-35	24-61 49-23 13-84 38-45 3-06 27-68 52-29 16-90 41-51 6-13 30-74 55-35	1-1158 2-2317 3-3475 4-4634 5-5792 6-6950 7-8109 8-9267 10-0425 11-1584 12-2742 13-3901	13 14 15 16 17 18 19 20 21 22 23	31 10-96 33 44-58 36 9-19 38 33-80 40 58-41 43 23-03 45 47-64 48 12-25 50 36-86 53 1-48 55 26-09	14-5059 15-6217 16-7376 17-8534 18-9693 20-0851 21-2009 22-3168 23-4326 24-5485 25-6643
29 to 31 } 131 to 134 }	0 57 43-60	26-7254	1 2 24-32 2 4 48-63 3 7 12-95 4 9 37-27 5 12 1-58 6 14 25-90 7 16 50-22 8 19 14-53 9 21 38-85 10 24 3-17 11 26 27-48 12 28 51-80	24-32 48-63 12-95 37-27 1-58 25-90 50-22 14-53 38-85 3-17 27-48 51-80	1-1136 2-2271 3-3407 4-4542 5-5678 6-6813 7-7949 8-9085 10-0220 11-1366 12-2491 13-3627	13 14 15 16 17 18 19 20 21 22 23	31 16-11 33 40-43 36 4-75 38 29-06 40 53-38 43 17-70 45 42-01 48 6-33 50 30-65 52 54-96 55 19-28	14-4762 15-5898 16-7033 17-8169 18-9305 20-0440 21-1576 22-2711 23-3847 24-4982 25-6118
32 to 35 } 127 to 130 }	0 57 37-10	26-6752	1 2 24-05 2 4 48-09 3 7 12-14 4 9 36-18 5 12 0-23 6 14 24-28 7 16 48-32 8 19 12-37 9 21 36-41 10 24 0-46 11 26 24-50 12 28 48-55	24-05 48-09 12-14 36-18 0-23 24-28 48-32 12-37 36-41 0-46 24-50 48-55	1-1115 2-229 3-3344 4-4459 5-5573 6-6688 7-7803 8-8917 10-0032 11-1147 12-2261 13-3376	13 14 15 16 17 18 19 20 21 22 23	31 12-60 33 36-64 36 0-69 38 24-73 40 48-78 43 12-83 45 36-87 48 0-92 50 24-96 52 49-01 55 13-05	14-4490 15-5605 16-6720 17-7834 18-8949 20-0064 21-1178 22-2293 23-3408 24-4522 25-5637

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
36 to 39 } 124 to 126 }	0 57 31.19	26.6295	1 2 23.80 2 4 47.60 3 7 11.40 4 9 35.20 5 11 59.00 6 14 22.80 7 16 46.60 8 19 10.40 9 21 34.20 10 23 57.99 11 26 21.79 12 28 45.59	23.80 47.60 11.40 35.20 59.00 22.80 46.60 10.40 34.20 57.99 21.79 45.59	1.1096 2.2191 3.3287 4.4383 5.5478 6.6574 7.7669 8.8765 9.9861 11.0956 12.2052 13.3148	13 14 15 16 17 18 19 20 21 22 23	31 9.39 33 33.19 35 56.99 38 20.79 40 44.59 43 8.39 45 32.19 47 55.99 50 19.79 52 43.59 55 7.39	14.4243 15.5339 16.6435 17.7530 18.8626 19.9721 21.0817 22.1913 23.3008 24.4104 25.5200
40 to 43 } 120 to 123 }	0 57 25.27	26.5839	1 2 23.55 2 4 47.11 3 7 10.66 4 9 34.21 5 11 57.77 6 14 21.32 7 16 44.87 8 19 8.42 9 21 31.98 10 23 55.53 11 26 19.08 12 28 42.64	23.55 47.11 10.66 34.21 57.77 21.32 44.87 8.42 31.98 55.53 19.08 42.64	1.1077 2.2153 3.3230 4.4306 5.5383 6.6460 7.7536 8.8613 9.9690 11.0766 12.1843 13.2919	13 14 15 16 17 18 19 20 21 22 23	31 6.19 33 29.74 35 53.30 38 16.85 40 40.40 43 3.96 45 27.51 47 51.06 50 14.61 52 38.17 55 1.72	14.3996 15.5073 16.6149 17.7226 18.8303 19.9379 21.0456 22.1532 23.2609 24.3686 25.4762
44 to 47 } 116 to 119 }	0 57 19.95	26.5428	1 2 23.33 2 4 46.66 3 7 9.99 4 9 33.33 5 11 56.66 6 14 19.99 7 16 43.32 8 19 6.65 9 21 29.98 10 23 53.31 11 26 16.64 12 28 39.98	23.33 46.66 9.99 33.33 56.66 19.99 43.32 6.65 29.98 53.31 16.64 39.98	1.1060 2.2110 3.3179 4.4238 5.5298 6.6457 7.7417 8.8476 9.9536 11.0595 12.1655 13.2714	13 14 15 16 17 18 19 20 21 22 23	31 3.31 33 26.64 35 49.97 38 13.30 40 36.63 42 59.96 45 23.29 47 46.63 50 9.96 52 33.29 54 56.62	14.3774 15.4833 16.5893 17.6952 18.8012 19.9071 21.0131 22.1190 23.2250 24.3309 25.4369
48 to 50 } 112 to 115 }	0 57 15.22	26.5063	1 2 23.13 2 4 46.27 3 7 9.40 4 9 32.54 5 11 55.67 6 14 18.81 7 16 41.94 8 19 5.07 9 21 28.21 10 23 51.34 11 26 14.48 12 28 37.61	23.13 46.27 9.40 32.54 55.67 18.81 41.94 5.07 28.21 51.34 14.48 37.61	1.1044 2.2089 3.3133 4.4177 5.5222 6.6266 7.7310 8.8354 9.9399 11.0443 12.1487 13.2532	13 14 15 16 17 18 19 20 21 22 23	31 0.74 33 23.88 35 47.01 38 10.15 40 33.28 42 56.42 45 19.55 47 42.68 50 5.82 52 28.95 54 52.09	14.3578 15.4620 16.5665 17.6709 18.7753 19.8797 20.9842 22.0886 23.1930 24.2975 25.4019

TABLE XLIX—Contd.

24-hour periods from true Mēṣa-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
51 to 54 } 108 to 111 }	0 57 10.49	26.4698	1 2 22.94 2 4 45.87 3 7 8.81 4 9 31.75 5 11 54.69 6 14 17.62 7 16 40.56 8 19 3.50 9 21 26.43 10 23 49.37 11 26 12.31 12 28 35.24	22.94 45.87 8.81 31.75 54.69 17.62 40.56 3.50 26.43 49.37 12.31 35.24	1.1029 2.2058 3.3087 4.4116 5.5145 6.6175 7.7204 8.8233 9.9262 11.0291 12.1320 13.2349	13 14 15 16 17 18 19 20 21 22 23	30 58.18 33 21.12 35 44.06 38 6.99 40 29.93 42 52.87 45 15.80 47 38.74 50 1.68 52 24.62 54 47.55	14.3378 15.4407 16.5436 17.6466 18.7495 19.8524 20.9553 22.0582 23.1611 24.2640 25.3669
55 to 58 } 105 to 107 }	0 57 6.94	26.4424	1 2 22.79 2 4 45.58 3 7 8.37 4 9 31.16 5 11 53.95 6 14 16.74 7 16 39.52 8 19 2.31 9 21 25.10 10 23 47.89 11 26 10.68 12 28 33.47	22.79 45.58 8.37 31.16 53.95 16.74 39.52 2.31 25.10 47.89 10.68 33.47	1.1018 2.2035 3.3053 4.4071 5.5088 6.6106 7.7124 8.8141 9.9159 11.0177 12.1195 13.2212	13 14 15 16 17 18 19 20 21 22 23	30 56.26 33 19.05 35 41.84 38 4.63 40 27.42 42 50.21 45 13.00 47 35.78 49 58.57 52 21.36 54 44.15	14.3230 15.4248 16.5265 17.6283 18.7301 19.8318 20.9336 22.0354 23.1371 24.2389 25.3407
59 to 62 } 101 to 104 }	0 57 3.98	26.4196	1 2 22.67 2 4 45.33 3 7 8.00 4 9 30.66 5 11 53.33 6 14 16.00 7 16 38.66 8 19 1.33 9 21 23.99 10 23 46.66 11 26 9.33 12 28 31.99	22.67 45.33 8.00 30.66 53.33 16.00 38.66 1.33 23.99 46.66 9.33 31.99	1.1008 2.2016 3.3025 4.4033 5.5041 6.6049 7.7057 8.8065 9.9074 11.0082 12.1090 13.2098	13 14 15 16 17 18 19 20 21 22 23	30 54.66 33 17.32 35 39.99 38 2.66 40 25.32 42 47.99 45 10.65 47 33.32 49 55.99 52 18.65 54 41.32	14.3106 15.4115 16.5123 17.6131 18.7139 19.8147 20.9155 22.0164 23.1172 24.2180 25.3188
63 to 66 } 97 to 100 }	0 57 1.03	26.3968	1 2 22.54 2 4 45.09 3 7 7.63 4 9 30.17 5 11 52.71 6 14 15.26 7 16 37.80 8 19 0.34 9 21 22.89 10 23 45.43 11 26 7.97 12 28 30.51	22.54 45.09 7.63 30.17 52.71 15.26 37.80 0.34 22.89 45.43 7.97 30.51	1.0999 2.1997 3.2996 4.3995 5.4993 6.5992 7.6991 8.7989 9.8988 10.9987 12.0985 13.1984	13 14 15 16 17 18 19 20 21 22 23	30 53.06 33 15.60 35 38.14 38 0.69 40 23.23 42 45.77 45 8.31 47 30.86 49 53.40 52 15.94 54 38.48	14.2983 15.3981 16.4980 17.5979 18.6977 19.7976 20.8975 21.9973 23.0972 24.1971 25.2970



TABLE XLIX—*Contd.*

24-hour periods from true Māsha-saṁkrānti (inclusive).	Are travelled by true sun in 24 hours.		Are travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
67 to 69 } 93 to 96 }	0 56 58-66	26-3786	1 2 22-44 2 4 44-89 3 7 7-33 4 9 29-78 5 11 52-22 6 14 14-67 7 16 37-11 8 18 59-55 9 21 22-00 10 23 44-44 11 26 6-89 12 28 29-33	22-44 44-89 7-33 29-78 52-22 14-67 37-11 59-55 22-00 44-44 6-89 29-33	1-0991 2-1982 3-2973 4-3964 5-4955 6-5946 7-6937 8-7929 9-8920 10-9911 12-0902 13-1893	13 14 15 16 17 18 19 20 21 22 23	30 51-78 33 14-22 35 6-66 37 59-11 40 21-55 42 44-00 45 6-44 47 28-89 49 51-33 52 13-77 54 36-22	14-2884 15-3875 16-4866 17-5857 18-6848 19-7839 20-8830 21-9821 23-0812 24-1804 25-2795
70 to 73 } 89 to 92 }	0 56 58-89	26-3649	1 2 22-37 2 4 44-74 3 7 7-11 4 9 29-48 5 11 51-85 6 14 14-22 7 16 36-59 8 18 58-96 9 21 21-33 10 23 43-70 11 26 6-07 12 28 28-44	22-37 44-74 7-11 29-48 51-85 14-22 36-59 58-96 21-33 43-70 6-07 28-44	1-0985 2-1971 3-2956 4-3941 5-4927 6-5912 7-6898 8-7883 9-8868 10-9854 12-0839 13-1824	13 14 14 16 17 18 19 20 21 22 23	30 50-81 33 13-18 35 35-55 37 57-93 40 20-30 42 42-67 45 5-04 47 27-41 49 49-78 52 12-15 54 34-52	14-2810 15-3795 16-4780 17-5766 18-6751 19-7737 20-8722 21-9707 23-0693 24-1678 25-2663
74 to 77 } 86 to 88 }	0 56 55-71	26-3558	1 2 22-32 2 4 44-64 3 7 6-96 4 9 29-28 5 11 51-61 6 14 13-93 7 16 36-25 8 18 58-57 9 21 20-89 10 23 43-21 11 26 5-53 12 28 27-85	22-32 44-64 6-96 29-28 51-61 13-93 36-25 58-57 20-89 43-21 5-53 27-85	1-0982 2-1963 3-2945 4-3926 5-4908 6-5889 7-6871 8-7853 9-8834 10-9816 12-0797 13-1779	13 14 15 16 17 18 19 20 21 22 23	30 50-17 33 12-49 35 34-82 37 57-14 40 19-46 42 41-78 45 4-10 47 26-42 49 48-74 52 11-06 54 33-38	14-2760 15-3742 16-4723 17-5705 18-6687 19-7668 20-8650 21-9631 23-0613 24-1594 25-2576
78 to 85 } (True sun in apogee on Day 81.)	0 56 55-11	26-3512	1 2 22-30 2 4 44-59 3 7 6-89 4 9 29-19 5 11 51-48 6 14 13-78 7 16 36-07 8 18 58-37 9 21 20-67 10 23 42-96 11 26 5-26 12 28 27-56	22-30 44-59 6-89 29-19 51-48 13-78 36-07 58-37 20-67 42-96 5-26 27-56	1-0980 2-1959 3-2939 4-3919 5-4898 6-5878 7-6858 8-7837 9-8817 10-9797 12-0776 13-1756	13 14 15 16 17 18 19 20 21 22 23	30 49-65 33 12-15 35 34-45 37 56-74 40 19-04 42 41-34 45 3-63 47 29-93 49 48-22 52 10-52 54 32-82	14-2739 15-3715 16-4695 17-5675 18-6654 19-7634 20-8614 21-9593 23-0578 24-1553 25-2532

TABLE XLIX—Contd.

24-hour periods from true Māsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.			Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	
1	2	3	4	5	6	4	5	6	
For all days (Column 1) from 86 to 164 see above, taking the numbers of days backwards.									
165 to 168 } 360 to 362 }	0 58 55-16	27-2775	1 2 27-30 2 4 54-60 3 7 21-90 4 9 49-19 5 12 16-49 6 14 43-79 7 17 11-09 8 19 38-39 9 22 5-69 10 24 32-98 11 27 0-28 12 29 27-58	1-1366 2-2731 3-4097 4-5462 5-6828 6-8914 7-9559 8-9925 9-10291 10-11365 11-12502 12-13638	13 14 15 16 17 18 19 20 21 22 23	31 54-88 34 22-18 36 49-48 39 16-77 41 44-07 44 11-37 46 38-07 49 5-97 51 33-27 54 0-56 56 27-86	14-7753 15-9119 17-0484 18-1850 19-3215 20-4581 21-5947 22-7312 23-8678 25-0043 26-1409		
169 to 172 } 366 to 369 }	0 59 4-03	27-3459	1 2 27-67 2 4 55-34 3 7 23-00 4 9 50-67 5 12 18-34 6 14 46-01 7 17 13-68 8 19 41-34 9 22 9-01 10 24 36-68 11 27 4-35 12 29 32-02	1-1394 2-2788 3-4182 4-5577 5-6971 6-8365 7-9759 8-1153 9-10254 10-11394 11-12535 12-13673	13 14 15 16 17 18 19 20 21 22 23	31 59-68 34 27-35 36 55-02 39 22-69 41 50-36 44 18-02 46 45-09 49 13-36 51 41-03 54 8-09 56 36-36	14-8124 15-9518 17-0912 18-2306 19-3700 20-5094 21-6489 22-7883 23-9277 25-0671 26-2065		
173 to 176 } 352 to 355 }	0 59 12-31	27-4098	1 2 28-01 2 4 56-03 3 7 24-04 4 9 52-05 5 12 20-06 6 14 48-08 7 17 16-09 8 19 44-10 9 22 12-12 10 24 40-13 11 27 8-14 12 29 36-15	1-1421 2-2841 3-4282 4-5683 5-7104 6-8524 7-9945 8-1366 9-10278 10-11420 11-12562 12-13704	13 14 15 16 17 18 19 20 21 22 23	32 4-17 34 32-18 37 0-19 39 28-21 41 56-22 44 24-23 46 52-25 49 20-26 51 48-27 54 16-28 56 44-30	14-8470 15-9890 17-1311 18-2732 19-4153 20-5573 21-6994 22-8415 23-9836 25-1256 26-2677		
177 to 180 } 348 to 351 }	0 59 21-18	27-4782	1 2 28-38 2 4 56-77 3 7 25-15 4 9 53-53 5 12 21-91 6 14 50-30 7 17 18-68 8 19 47-06 9 22 15-44 10 24 43-83 11 27 12-21 12 29 40-59	1-1449 2-2899 3-4348 4-5797 5-7246 6-8696 7-9145 8-1594 9-10304 10-11493 11-12594 12-13791	13 14 15 16 17 18 19 20 21 22 23	32 8-07 34 37-36 37 5-74 39 34-12 42 2-50 44 30-89 46 59-27 49 27-65 51 56-03 54 24-42 56 52-80	14-8840 16-0290 17-1739 18-3188 19-4638 20-6087 21-7536 22-8985 24-0435 25-1884 26-3333		

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
181 to 184 } 344 to 347 }	0 59 30-05	27-5407	1 2 28-75 2 4 57-50 3 7 26-26 4 9 55-01 5 12 23-76 6 14 52-51 7 17 21-26 8 19 50-02 9 22 18-77 10 24 47-52 11 27 16-27 12 29 45-03	1-1478 2-2956 3-4433 4-5911 5-7389 6-8867 7-0345 8-1822 9-3300 10-4778 11-6256 12-7733	13 14 15 16 17 18 19 20 21 22 23	32 13-78 34 42-53 37 11-28 39 40-03 42 8-79 44 37-54 47 6-29 49 35-04 52 3-79 54 32-55 57 1-30	14-9211 16-0689 17-2167 18-3645 19-5122 20-6600 21-8078 22-9556 24-1034 25-2511 26-3989	
185 to 187 } 341 to 342 }	0 59 38-33	27-6106	1 2 29-10 2 4 58-19 3 7 27-29 4 9 56-39 5 12 25-49 6 14 54-58 7 17 23-68 8 19 52-78 9 22 21-87 10 24 50-97 11 27 20-07 12 29 49-16	1-1504 2-3009 3-4513 4-6018 5-7522 6-9026 7-0531 8-2035 9-3540 10-5044 11-6548 12-8053	13 14 15 16 17 18 19 20 21 22 23	32 18-26 34 47-36 37 16-46 39 45-55 42 14-65 44 43-75 47 12-84 49 41-94 52 11-04 54 40-14 57 9-23	14-9557 16-1062 17-2566 18-4070 19-5575 20-7079 21-8584 23-0088 24-1592 25-3097 26-4601	
188 to 191 } 337 to 340 }	0 59 46-61	27-6745	1 2 29-44 2 4 58-88 3 7 28-33 4 9 57-77 5 12 27-21 6 14 56-65 7 17 26-09 8 19 55-54 9 22 24-98 10 24 54-42 11 27 23-86 12 29 53-30	1-1531 2-3062 3-4593 4-6124 5-7655 6-9186 7-0717 8-2248 9-3779 10-5310 11-6841 12-8372	13 14 15 16 17 18 19 20 21 22 23	32 22-75 34 52-19 37 21-63 39 51-07 42 20-51 44 49-96 47 19-40 49 48-84 52 18-28 54 47-72 57 17-17	14-9903 16-1434 17-2965 18-4496 19-6027 20-7558 21-9089 23-0620 24-2151 25-3682 26-5213	
192 to 195 } 333 to 336 }	0 59 54-89	27-7383	1 2 29-79 2 4 59-57 3 7 29-36 4 9 59-15 5 12 28-93 6 14 58-72 7 17 28-51 8 19 58-30 9 22 28-08 10 24 57-87 11 27 27-66 12 29 57-44	1-1558 2-3115 3-4673 4-6231 5-7788 6-9346 7-0903 8-2461 9-4019 10-5576 11-7134 12-8692	13 14 15 16 17 18 19 20 21 22 23	32 27-23 34 57-02 37 26-80 39 56-59 42 26-38 44 56-17 47 25-95 49 55-74 52 25-53 54 55-31 57 25-10	15-0249 16-1807 17-3365 18-4922 19-6490 20-8037 21-9595 23-1153 24-2710 25-4268 26-5826	

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of hours.	' "	10,000ths of circle.
1.	2.	3.	4.	5.	6.	4.	5.	6.
196 to 199 } 329 to 332 }	1 0 3-17	27-8022	1 2 30-13 2 5 0-26 3 7 30-40 4 10 0-53 5 12 30-66 6 15 0-79 7 17 30-92 8 20 1-06 9 22 31-19 10 25 1-32 11 27 31-45 12 30 1-58	1-1584 2-3169 3-4753 4-6337 5-7921 6-9506 8-1090 9-2764 10-4258 11-5843 12-7427 13-9011	13 14 15 16 17 18 19 20 21 22 23	32 31-72 35 1-85 37 31-98 40 2-11 42 32-24 45 2-38 47 32-51 50 2-64 52 32-77 55 2-90 57 33-03	15-0595 16-2180 17-3764 18-5348 19-6932 20-8517 22-0101 23-1685 24-3269 25-4854 26-6438	
200 to 203 } 325 to 328 }	1 0 10-85	27-8615	1 2 30-45 2 5 0-90 3 7 31-36 4 10 1-81 5 12 32-26 6 15 2-71 7 17 33-17 8 20 3-62 9 22 34-07 10 25 4-52 11 27 34-98 12 30 5-43	1-1609 2-3218 3-4827 4-6436 5-8045 6-9654 8-1263 9-2872 10-4481 11-6090 12-7699 13-9308	13 14 15 16 17 18 19 20 21 22 23	32 35-88 35 6-33 37 36-78 40 7-24 42 37-69 45 8-14 47 38-59 50 9-05 52 59-50 55 9-95 57 40-40	15-0917 16-2526 17-4135 18-5744 19-7353 20-8961 22-0570 23-2179 24-3788 25-5397 26-7006	
204 to 206 } 321 to 324 }	1 0 18-54	27-9209	1 2 30-77 2 5 1-55 3 7 32-32 4 10 3-09 5 12 33-86 6 15 4-64 7 17 35-41 8 20 6-18 9 22 36-95 10 25 7-73 11 27 38-50 12 30 9-27	1-1634 2-3267 3-4901 4-6535 5-8168 6-9802 8-1436 9-3070 10-4703 11-6337 12-7971 13-9604	13 14 15 16 17 18 19 20 21 22 23	32 40-04 35 10-82 37 41-59 40 12-36 42 43-13 45 13-91 47 44-68 50 15-45 52 46-22 55 17-00 57 47-77	15-1238 16-2872 17-7506 18-6139 19-7773 20-9406 22-1040 23-2674 24-4307 25-5941 26-7575	
207 to 210 } 318 to 320 }	1 0 25-84	27-9756	1 2 31-07 2 5 2-14 3 7 33-20 4 10 4-27 5 12 35-34 6 15 6-41 7 17 37-48 8 20 8-55 9 22 39-61 10 25 10-68 11 27 41-75 12 30 12-82	1-1657 2-3313 3-4970 4-6628 5-8283 6-9939 8-1596 9-3252 10-4909 11-6565 12-8222 13-9878	13 14 15 16 17 18 19 20 21 22 23	32 43-89 35 14-76 37 46-02 40 17-09 42 48-16 45 19-23 47 50-30 50 21-37 52 52-43 55 23-50 57 54-57	15-1535 16-3191 17-4848 18-6504 19-8161 20-9817 22-1474 23-3130 24-4787 25-6443 26-8100	

TABLE XLIX—Contd.

24-hour periods from true Mēsha- samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	°   '   "	10,000ths of circle.	No. of Hours.	'   "	10,000ths of circle.	No. of Hours.	'   "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
211 to 214 } 314 to 317 }	1   0   32.74	28-0304	1   2   31.36 2   5   2.73 3   7   34.09 4   10   5.46 5   12   36.82 6   15   8.18 7   17   39.55 8   20   10.91 9   22   42.28 10   25   13.64 11   27   45.00 12   30   16.37	1-1679 2-3359 3-5038 4-6717 5-8397 6-0076 7-1755 8-3435 9-5114 10-6793 11-8472 12-0152	13 14 15 16 17 18 19 20 21 22 23	32   47.73 35   19.10 37   50.46 40   21.82 42   53.19 45   24.55 47   55.92 50   27.28 52   58.64 55   30.01 58   1.37	15-1831 16-3510 17-5190 18-6869 19-8548 20-0228 21-1907 22-3586 23-5266 24-6945 25-8624	
215 to 218 } 310 to 313 }	1   0   39.24	28-0806	1   2   31.63 2   5   3.27 3   7   34.90 4   10   6.54 5   12   38.17 6   15   9.81 7   17   41.44 8   20   13.08 9   22   44.71 10   25   16.35 11   27   47.98 12   30   19.62	1-1700 2-3400 3-5101 4-6801 5-8501 6-0201 7-1902 8-3602 9-5302 10-7002 11-8703 12-0403	13 14 15 16 17 18 19 20 21 22 23	32   51.25 35   22.89 37   54.52 40   26.16 42   57.79 45   29.43 48   1.06 50   32.70 53   4.33 55   35.97 58   7.60	15-2103 16-3803 17-5503 18-7204 19-8904 20-0604 21-2304 22-4005 23-5705 24-7405 25-9105	
219 to 222 } 306 to 309 }	1   0   45.15	28-1262	1   2   31.88 2   5   3.76 3   7   35.64 4   10   7.53 5   12   39.41 6   15   11.29 7   17   43.17 8   20   15.05 9   22   46.93 10   25   18.81 11   27   50.70 12   30   22.58	1-1719 2-3438 3-5158 4-6877 5-8596 6-0315 7-2035 8-3754 9-5473 10-7192 11-8912 12-0631	13 14 15 16 17 18 19 20 21 22 23	32   54.46 35   26.34 37   58.22 40   30.10 43   1.98 45   33.87 48   5.75 50   37.63 53   9.51 55   41.39 58   13.27	15-2350 16-4069 17-5789 18-7508 19-9227 20-0946 21-2666 22-4385 23-6104 24-7823 25-9543	
223 to 225 } 302 to 305 }	1   0   51.07	28-1718	1   2   32.13 2   5   4.26 3   7   36.38 4   10   8.51 5   12   40.64 6   15   12.77 7   17   44.89 8   20   17.02 9   22   49.15 10   25   21.28 11   27   53.41 12   30   25.53	1-1738 2-3477 3-5215 4-6953 5-8691 6-0430 7-2168 8-3906 9-5644 10-7383 11-9121 12-0859	13 14 15 16 17 18 19 20 21 22 23	32   57.66 35   29.79 38   1.92 40   34.04 43   6.17 45   38.30 48   10.43 50   42.56 53   14.68 55   46.81 58   18.94	15-2597 16-4336 17-6074 18-7812 19-9550 20-1289 21-3027 22-4765 23-6503 24-8242 25-9980	

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
226 to 229 } 299 to 301 }	1 0 56.39	28.2129	1 2 32.35 2 5 4.70 3 7 37.05 4 10 9.40 5 12 41.75 6 15 14.10 7 17 46.45 8 20 18.80 9 22 51.15 10 25 23.50 11 27 55.85 12 30 28.19	1.1755 2.3511 3.5266 4.7021 5.8777 7.0532 8.2288 9.4043 10.5798 11.7554 12.9309 14.1064	13 33 0.54 14 35 32.89 15 38 5.24 16 40 37.59 17 43 9.94 18 45 42.20 19 48 14.64 20 50 46.99 21 53 19.34 22 55 51.69 23 58 24.04	15.2820 16.4575 17.6331 18.8086 19.9841 21.1597 22.3352 23.5107 24.6863 25.8618 27.0373		
230 to 233 } 295 to 298 }	1 1 1.12	28.2494	1 2 32.55 2 5 5.09 3 7 37.64 4 10 10.19 5 12 42.73 6 15 15.28 7 17 47.83 8 20 20.37 9 22 52.92 10 25 25.47 11 27 58.01 12 30 30.56	1.1771 2.3541 3.5312 4.7082 5.8853 7.0623 8.2394 9.4615 10.5935 11.7706 12.9476 14.1247	13 33 3.11 14 35 35.65 15 38 8.20 16 40 40.75 17 43 13.29 18 45 45.84 19 48 18.30 20 50 50.93 21 53 23.48 22 55 56.03 23 58 28.57	15.3108 16.4788 17.6559 18.8329 20.0100 21.1870 22.3641 23.5412 24.7182 25.8953 27.0723		
234 to 237 } 291 to 294 }	1 1 5.85	28.2859	1 2 32.74 2 5 5.49 3 7 38.23 4 10 10.98 5 12 43.72 6 15 16.46 7 17 49.21 8 20 21.95 9 22 54.69 10 25 27.44 11 28 0.18 12 30 32.93	1.1786 2.3572 3.5357 4.7143 5.8929 7.0715 8.2501 9.4286 10.6072 11.7858 12.9644 14.1429	13 33 5.67 14 35 38.41 15 38 11.16 16 40 43.90 17 43 16.64 18 45 49.39 19 48 22.13 20 50 54.88 21 53 27.62 22 56 0.36 23 58 33.11	15.3216 16.5001 17.6787 18.8573 20.0358 21.2144 22.3940 23.5716 24.7502 25.9287 27.1073		
238 to 241 } 287 to 290 }	1 1 9.40	28.3133	1 2 32.89 2 5 5.78 3 7 38.67 4 10 11.57 5 12 44.46 6 15 17.35 7 17 50.24 8 20 23.13 9 22 56.02 10 25 28.92 11 28 1.81 12 30 34.70	1.1797 2.3584 3.5392 4.7189 5.8986 7.0783 8.2580 9.4378 10.6175 11.7972 12.9769 14.1566	13 33 7.59 14 35 40.48 15 38 13.37 16 40 46.27 17 43 19.16 18 45 52.05 19 48 24.94 20 50 57.83 21 53 30.72 22 56 3.62 23 58 36.51	15.3364 16.5161 17.6958 18.8755 20.0552 21.2350 22.4147 23.5944 24.7741 25.9538 27.1335		

TABLE XLIX—Contd.

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
242 to 244 } 283 to 286 }	1 1 12-36	28-3361	1 2 33-01 2 5 6-03 3 7 39-04 4 10 12-06 5 12 45-07 6 15 18-09 7 17 51-10 8 20 24-12 9 22 57-13 10 25 30-15 11 28 3-16 12 30 36-18	1-1807 2-3613 3-5420 4-7227 5-9034 6-10840 7-12647 8-14454 9-16260 10-18067 11-19874 12-1680	13 14 15 16 17 18 19 20 21 22 23	33 9-19 35 42-21 38 15-22 40 48-24 43 21-25 45 54-27 48 27-28 51 0-30 53 33-31 56 6-33 58 39-34	15-3487 16-5294 17-7101 18-8907 20-0714 21-2521 22-4327 23-6134 24-7941 25-9747 27-1554	
245 to 248 } 280 to 282 }	1 1 15-31	28-3589	1 2 33-14 2 5 6-28 3 7 39-41 4 10 12-55 5 12 45-69 6 15 18-83 7 17 51-07 8 20 25-10 9 22 58-24 10 25 31-38 11 28 4-52 12 30 37-66	1-1816 2-3632 3-5449 4-7265 5-9081 6-10897 7-12713 8-14530 9-16346 10-18162 11-19978 12-1794	13 14 15 16 17 18 19 20 21 22 23	33 10-79 35 43-93 38 17-07 40 50-21 43 23-35 45 56-48 48 29-62 51 2-76 53 35-90 56 9-04 58 42-18	15-3611 16-5427 17-7243 18-9059 20-0876 21-2692 22-4508 23-6324 24-8140 25-9957 27-1773	
249 to 252 } 276 to 279 }	1 1 16-03	28-3771	1 2 33-17 2 5 6-34 3 7 39-50 4 10 12-67 5 12 45-84 6 15 19-01 7 17 52-18 8 20 25-34 9 22 58-51 10 25 31-68 11 28 4-85 12 30 38-02	1-1824 2-3648 3-5471 4-7295 5-9119 6-10943 7-12767 8-14590 9-16414 10-18238 11-20062 12-1886	13 14 15 16 17 18 19 20 21 22 23	33 11-18 35 44-35 38 17-52 40 50-69 43 23-86 45 57-02 48 30-19 51 3-36 53 36-53 56 9-70 58 42-86	15-3710 16-5533 17-7357 18-9181 20-1005 21-2829 22-4652 23-6476 24-8300 26-0124 27-1948	
253 to 256 } 272 to 275 }	1 1 19-45	28-3908	1 2 33-31 2 5 6-62 3 7 39-93 4 10 13-24 5 12 46-55 6 15 19-86 7 17 53-17 8 20 26-48 9 22 59-79 10 25 33-11 11 28 6-42 12 30 39-73	1-1830 2-3659 3-5489 4-7218 5-9148 6-10977 7-12807 8-14636 9-16466 10-18295 11-20125 12-1954	13 14 15 16 17 18 19 20 21 22 23	33 13-04 35 46-35 38 19-66 40 52-97 43 26-28 45 59-59 48 32-90 51 6-21 53 39-52 56 12-83 58 46-14	15-3784 16-5613 17-7443 18-9272 20-1102 21-2931 22-4761 23-6590 24-8420 26-0248 27-2078	

TABLE XLIX—Contd.

24-hour periods from true Māha-samkrānti (inclusive).	Are travelled by true sun in 24 hours.		Are travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
. 1 .	2	3	4	5	6	4	5	6
257 to 260 } 268 to 271 }	1 1 20-64	28-4000	1 2 33-36 2 5 6-72 3 7 40-08 4 10 13-44 5 12 46-80 6 15 20-16 7 17 53-52 8 20 26-88 9 23 0-24 10 25 33-60 11 28 6-96 12 30 40-32	2 33-36 5 6-72 7 40-08 10 13-44 12 46-80 15 20-16 17 53-52 20 26-88 23 0-24 25 33-60 28 6-96 30 40-32	1-1833 2-3667 3-5500 4-7333 5-9167 7-1000 8-2833 9-4667 10-6500 11-8333 13-0166 14-2000	13 14 15 16 17 18 19 20 21 22 23	33 13-68 35 47-04 38 20-40 40 53-76 43 27-12 46 0-48 48 33-84 51 7-20 53 40-56 56 13-92 58 47-28	15-3833 16-5666 17-7500 18-9333 20-1166 21-3000 22-4833 23-6666 24-8500 25-0333 26-2166
261 to 267 } (True sun in perigee, on Day 263.)	1 1 21-23	28-4045	1 2 33-38 2 5 6-77 3 7 40-15 4 10 13-54 5 12 46-92 6 15 20-31 7 17 53-69 8 20 27-08 9 23 0-46 10 25 33-84 11 28 7-23 12 30 40-61	2 33-38 5 6-77 7 40-15 10 13-54 12 46-92 15 20-31 17 53-69 20 27-08 23 0-46 25 33-84 28 7-23 30 40-61	1-1835 2-3670 3-5506 4-7341 5-9176 7-1011 8-2847 9-4682 10-6517 11-8352 13-0187 14-2023	13 14 15 16 17 18 19 20 21 22 23	33 14-00 35 47-38 38 20-77 40 54-15 43 27-54 46 0-92 48 34-30 51 7-69 53 41-07 56 14-46 58 47-84	15-3858 16-5693 17-7528 18-9364 20-1199 21-3034 22-4869 23-6704 24-8543 26-0375 27-2210



TABLE L.

## ELEMENTS OF THE SUN'S LONGITUDE.

## MINUTES.

The figures in Columns 2, 3, show the sun's *mean* movement during the times noted in Column I.

Time Mins.			10,000ths of circle.	Time Mins.			10,000ths of circle.	Time Mins.			10,000ths of circle.
1	2		3	1	2		3	1	2		3
1	0	1-23	0-0095								
1	0	2-46	0-0190	21	0	51-74	0-3993	41	1	41-02	0-7795
2	0	4-93	0-0380	22	0	54-21	0-4183	42	1	43-49	0-7985
3	0	7-39	0-0670	23	0	56-67	0-4373	43	1	45-95	0-8175
4	0	9-86	0-0760	24	0	59-14	0-4563	44	1	48-42	0-8365
5	0	12-32	0-0951	25	1	1-60	0-4753	45	1	50-88	0-8555
6	0	14-78	0-1141	26	1	4-06	0-4943	46	1	53-34	0-8746
7	0	17-25	0-1331	27	1	6-53	0-5133	47	1	55-81	0-8936
8	0	19-71	0-1521	28	1	8-99	0-5323	48	1	58-27	0-9126
9	0	22-18	0-1711	29	1	11-46	0-5514	49	2	0-74	0-9316
10	0	24-64	0-1901	30	1	13-92	0-5704	50	2	3-20	0-9506
11	0	27-10	0-2091	31	1	16-38	0-5894	51	2	5-66	0-9696
12	0	29-57	0-2281	32	1	18-85	0-6084	52	2	8-13	0-9886
13	0	32-03	0-2472	33	1	21-31	0-6274	53	2	10-59	1-0077
14	0	34-50	0-2662	34	1	23-78	0-6464	54	2	13-06	1-0267
15	0	36-96	0-2852	35	1	26-24	0-6654	55	2	15-52	1-0457
16	0	39-42	0-3042	36	1	28-70	0-6844	56	2	17-98	1-0647
17	0	41-89	0-3232	37	1	31-17	0-7035	57	2	20-45	1-0837
18	0	44-35	0-3422	38	1	33-63	0-7225	58	2	22-91	1-1027
19	0	46-82	0-3612	39	1	36-10	0-7415	59	2	25-38	1-1217
20	0	49-28	0-3802	40	1	38-56	0-7605	60	2	27-84	1-1407

N. B.—Since this Table shows the sun's *mean* motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his *true* motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogee and perigee and is therefore at his slowest and quickest) is on Day 81 *minus* 5".4516 or 0-0421, and on Day 263 *plus* the same.

Hence on Day 81 the true sun's journey in 59 m. must be taken as (by the Table, 2' 25".38—5".45=) 2' 19".93, or (by the Table, 1-1217—0-0421=) 1-0796; and on Day 263 as (2' 25".38+5".45=) 2' 30".83, or (1-1217+0-0421=) 1-1638.

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE L-A.

## ELEMENTS OF THE SUN'S LONGITUDE.

SECONDS.

Cols. 2, 3, shew the Sun's *mean* movement during times noted in Col. 1.

Time seconds.	"	10,000ths of circle.	Time seconds.	"	10,000ths of circle.	Time seconds.	"	10,000ths of circle.
1	2	3	1	2	3	1	2	3
1	0-041	0-0003	21	0-862	0-0067	41	1-684	0-0130
2	0-082	0-0006	22	0-903	0-0070	42	1-725	0-0133
3	0-123	0-0010	23	0-945	0-0073	43	1-766	0-0136
4	0-164	0-0013	24	0-986	0-0076	44	1-807	0-0139
5	0-205	0-0016	25	1-027	0-0079	45	1-848	0-0142
6	0-246	0-0019	26	1-068	0-0082	46	1-889	0-0146
7	0-287	0-0022	27	1-109	0-0086	47	1-930	0-0149
8	0-329	0-0025	28	1-150	0-0089	48	1-971	0-0152
9	0-370	0-0029	29	1-191	0-0092	49	2-012	0-0155
10	0-411	0-0032	30	1-232	0-0095	50	2-053	0-0158
11	0-452	0-0035	31	1-273	0-0098	51	2-094	0-0162
12	0-493	0-0038	32	1-314	0-0101	52	2-135	0-0165
13	0-534	0-0041	33	1-355	0-0105	53	2-177	0-0168
14	0-575	0-0044	34	1-396	0-0108	54	2-218	0-0171
15	0-616	0-0048	35	1-437	0-0111	55	2-259	0-0174
16	0-657	0-0051	36	1-478	0-0114	56	2-300	0-0177
17	0-698	0-0054	37	1-519	0-0117	57	2-341	0-0181
18	0-739	0-0057	38	1-561	0-0120	58	2-382	0-0184
19	0-780	0-0060	39	1-602	0-0124	59	2-423	0-0187
20	0-821	0-0063	40	1-643	0-0127	60	2-464	0-0190

The Table follows M. de Ries's fixture of the sun's *mean* movement in 1 time-minute by the *Siddhānta-tirāmāṣi* 2°-464,008,788, or 0-019,012,414.

## No. 2.—DANDAPALLE PLATES OF VIJAYA-BHUPATI: SAKA-SAMVAT 1332.

By G. VENKOBÄ RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the *monagar* of Dandapalle,<sup>1</sup> a village in the Palamner *taluka* of the Chittoor district, during my official tour in 1913. They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53.

The plates are five in number, each measuring about 9½" by 5½". The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates. The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates. The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it. It had been out before the plates were secured by me.

The first plate bears writing only on its inner side, while the remaining four are written on both their sides. Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides. The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it. The fifth plate bears no number, and there are no rims on its inner face, which bears writing; this shows that the writing on that side of the plate may not have been originally intended. Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country.

The engraving is fairly deep and well executed. The characters are Nandināgari, almost of the same type as those of the Satyamangalam plates of Dēvarāya II, published with a facsimile plate on pp. 35 to 41 of *Ep. Ind.*, Vol. III; and the languages employed are Sanskrit verse<sup>2</sup> and Kanarese prose.<sup>3</sup> The signature of the king at the end appears as "Śrī Triyambaka" in Kannada characters.<sup>4</sup>

The following palæographical and orthographical peculiarities are worth noting. The use of the *anusvāra* is very arbitrary. In cases where naturally a class nasal or a final *m* would be used the *anusvāra* is substituted. The vowel *ṛ* is throughout written as *ṛ*, and in two cases (ll. 144 *ṛṇaṁ* and 163 *ṛṇaṁ*) with superscript *ṛ*. Very little difference in form is perceptible between *bha* and *ta*. The double letters *dda* and *ppa* are represented by two full forms of *da* and *pa* written side by side with a single top line, and the conjunct consonant *kkha* in ll. 121 and 126 by *kkkha*. The symbols for *tha* and *dha* are the same as the modern symbols, but *vice versa*. The hard or intensified *ṛ* is represented by *ṛ* (ll. 123, 135, 154, 175, 177, 186 and 191). The difference between *ḷa* and *la* is indicated by a ligature in the case of the former, which is absent in the latter. We often find the dental *ḷa* used instead of the cerebral *ḷa*, evidently owing to Sanskrit influence, even though the latter is expected according to the vernacular pronunciation, e.g. *ṣṭaṇṇa* (l. 55), *ṣṭaṇṇa* (l. 56) and *ṣṭaṇṇa* (l. 145). *Vice versa*, *ḷa* is used for *la* in *Kalyāṇāya*

<sup>1</sup> In his *List of Antiquities*, Vol. I, p. 159, Mr. Sewell has noted the existence of these plates. It may be added that these have since been presented by the owner to the Madras Museum and are deposited there.

<sup>2</sup> Ll. 100 to 102 after v. 45, ll. 109 to 110 after v. 48, ll. 116 to 118 after v. 49, l. 180 after v. 55 and ll. 189 to 192 after v. 59 consist only of portions of verses. Probably there has been some mistake in the engraving of the text. It is not impossible that the first and the third fragments, which are both half-verses in the *Mandākrāntā* metre, should be read together to form one verse. In the second, fourth and fifth we have portions of *Anuṣṭubh*, *Śālinī* and *Indravajrā*.

<sup>3</sup> Ll. 144 to 146 and ll. 153 to 192.

<sup>4</sup> The Madras Museum plates of Śrīgiri-Bhūpāla of about this period (*Ep. Ind.*, Vol. VIII, p. 306 ff.) are attested similarly.

(l. 1) and *lālitāṅghri* (l. 11) and *Mahālakṣmī* (l. 34). A consonant after *anusvāra* and the *rēpha* is doubled, as in Telugu and Kanarese inscriptions, e.g. मूर्त्ति in l. 7, यं त्रि° in l. 42, पुष्यवंसी in l. 40, °राय in l. 83 and इतिह° in l. 86; in °विज्ञान (l. 99) the consonant is doubled before *ra*. The *virāma* is used with the letters त in ll. 13, 15, 17, 57, 66 and 106, न in ll. 17, 27 and 73 and क in ll. 81 and 137. The rules of Sandhi are not observed in the following cases:—The *visarga* does not assimilate with the following consonant except in हरिश्चा° in l. 14. कौशिकी ऋत्वि° for कौशिक ऋत्वि° in l. 78 and विश्वामित्रो ऋत्वि° for विश्वामित्र ऋत्वि° in l. 126; अभूत्तृण° for अभूद्गृण° occurs in l. 15, शिवान् स्याद्य for शिवास्याद्यी in l. 44, ऋग्वित् श्रीवरसी for ऋग्विष्णीवरसी in l. 106 and ऋग्वित्पद्मारी° for ऋग्विपद्मारी° in l. 120. चाद्वय for चाद्वय in ll. 55 f. and 61, येकैव for एकेव in l. 146 f., and सिंहास° for सिंहास in ll. 26 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions. One grammatical mistake is इतिहृत्वि for इत्तौ ऋत्वि in l. 143.

After invoking Gaṇeśa and the boar incarnation of Viṣṇu, the record begins as usual by tracing the First Vijayanagara dynasty from the Moon. In the lunar race was born **Bukka-Rāya (I)**. His son was **Harihara (II)**, and his son **Dēvarāya (I)**, who ruled at Vijaya-purī (Vijayanagara). He had a son **Vijaya-Bhūpati** by his wife **Dēvāmbikā**, who was herself the daughter of a certain **Nūka-Bhūpāla** of the Solar race (v. 17). **Kriyāsakti-dēśika** was the spiritual teacher of Vijaya-Bhūpati (v. 20). This king **Vijaya**, having founded in the division called **Mulvāgila rājya**, in the district **Huli nāḍu**, in **Daṇḍēhalli sthala**, a new village called **Kriyāsakti-pūra**, granted it to **Kṛishṇa-Paṇḍita** in the Śaka year reckoned by the chronogram *raṅgalōka* (i.e. 1332), corresponding to the cyclic year **Vikṛiti**, in the bright half of **Bhādrapada**, when (the nakshatra) **Śravaṇa** was combined with **Monday**, on the **Ēkādaśī tithi** (and) the **Lakṣminārāyaṇa yōga** (vv. 26 to 30). Verses 21 to 25, which introduce the donee **Kṛishṇa-Paṇḍita**, state that his parents were **Mēchāmbikā** and **Śiṅgaṇārya**,<sup>1</sup> that he belonged to the **Bhāradvāja gōtra** and that his younger brother was **Annadātā**, in company with whom he served the king **Vijaya** faithfully. **Kṛishṇa-Paṇḍita** constructed in **Kriyāsakti-pura** a tank called **Vijaya-samudra** (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to **Brāhmaṇas** of different *gōtras* (vv. 34 and 35). As stated in the Kanarese passage (ll. 144 to 146), the village consisted of 82 *vr̥ttis*. From the post-script which describes the boundaries of the village we learn that **Kriyāsakti-pura**, on being granted to **Brāhmaṇas**, received the name **Abhinava-Vijaya-Bukkarāya-samudra**, evidently after **Vijaya-Bukka**, one of the surnames of king **Vijaya-Bhūpati**.

The date of the grant has been verified with the help of **Dowan Bahadur Swamikaṇṇu Pillai's Ephemeris**. In the year **Vikṛiti**, corresponding to A.D. 1410, **Bhādrapada** was intercalary. On **Monday** in the bright half of **nija-Bhādrapada** the *tithi dasamī* (i.e. the 10th day) ended at 38 after mean sunrise, and the *nakshatra* **Uttara-Āshādhā** similarly ended at 48 after mean sunrise. Thus the given *tithi* (i.e. the 11th) and the *nakshatra* **Śravaṇa** were in combination with **Monday** only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D. 1410, September 10, Monday.

Very few stone inscriptions of **Vijaya-Bhūpati** have been found. The present record, accordingly, is one of extreme interest, being the first copper-plate inscription of his time discovered up to now. Professor **Kielhorn's List of Southern Inscriptions**, No. 480, says that **Vijaya's** father **Dēvarāya I** ascended the throne in Śaka-Samvat 1328 (=A.D. 1406-07).<sup>2</sup> It must have been soon after this that **Vijaya-Bhūpati** was installed as viceroy at **Mulvāgai** in

<sup>1</sup> In the list of donees he is incidentally also mentioned as **Śiṅgaṇāchārya**, father of **Rāmakṛishṇa** (i.e. **Kṛishṇa-Paṇḍita**) and **Annadātā**.

<sup>2</sup> From No. 345 of the Madras Epigraphical Collection for 1905 it may also be surmised that the coronation of **Dēvarāya I** took place in A.D. 1406-07.

the Mysore State.<sup>1</sup> The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdhi, corresponding to A.D. 1409-10.<sup>2</sup> In Śaka 1344 (Śubhakṛit=A.D. 1422-23) he assumed the title of paramount sovereign.<sup>3</sup> From an inscription found at Bārūkūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin).<sup>4</sup> The interval between the latest known date of Dēvarāya I (viz. Śaka 1340) and the accession of Dēvarāya II (viz. Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr. H. Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I.<sup>5</sup> In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vira-Vijaya, Vira-Bukka and Vijaya-Bukka. Vijaya-Bhūpati of our record should not however be confounded with Vira-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south.<sup>6</sup>

It may be observed that Vijaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā.<sup>7</sup> She was the daughter of Nūka-Bhūpāla of the Solar race. This Nūka-Bhūpāla may be identified with the Redḍi chief Nūka or Nalla-Nūka, who married Vēmasāni, sister of Annavōma.<sup>8</sup> We are aware of a similar matrimonial alliance between the Redḍis and the Vijayanagara family. The Vēmayāram plates of Allaya-Vēma refer to a Kāṭaprabhu as the son-in-law of Harihara (III).<sup>9</sup>

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāśakti-pura was perhaps Kāśivāsa Kriyāśakti, referred to in terms of high esteem in the records of Bukka I. He was also the teacher of Harihara II and of his general Muddanna-Daṇḍanāyaka.<sup>10</sup> Viṭṭhanna-Oḍeya, a viceroy under Harihara II and Dēvarāya I, was also a follower of Kriyāśakti.

Of the 82 *vr̥ttis* into which Vijaya-Bukkarāya-samudra was divided the temples of Gōpī-nātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a *vr̥tti*. Among the Brahman recipients figure Chaṇḍapārya of the Vasishṭha *gōtra*, Sōma, son of Chaṇḍārya of the same *gōtra*, Annadātā, son of Śīṅgaṇāchārya of the Bhāradvāja *gōtra*, and Duggappārya, son of Annadātā of the same *gōtra*, each of whom obtained 2 *vr̥ttis*. The names of Chaṇḍapārya and his son Sōma of the Vasishṭha *gōtra* are interesting, inasmuch as the former is known to us as the author of the Śrauta work *Prayōgaratnamālā*. Another son of Chaṇḍapārya, Chaṇḍapāchārya or Chaṇḍapāmētya was Nāgaya-mantrin mentioned in a

<sup>1</sup> *Ep. Carn.*, Vol. X., Intr. p. xxxv., No. 824 of the Madras Epigraphist's Collection for 1912, from Karhanapalle of the Puṅganūr Zamindari, informs us that in Śaka 1332, the same year as that of our grant, prince Vijayarāya-Uḍaiyar was ruling as viceroy at Muḷvāyil (Muḷbāgal). A subordinate of his was the Chōla chief Vira-Obaḷadēva Chōḷamahārāja of the Śammatṭi family, which Mr. H. Krishna Sastri identifies with Sammeṭa, the family to which Lakkaya-dēva Mahārāja and Bommayya-dēva Mahārāja, who were dependants of Dēvārāya II, belonged.

<sup>2</sup> No. 658 of the Madras Epigraphical Collection for 1905.

<sup>3</sup> *Ep. Carn.*, Vol. VII, Sk. 93.

<sup>4</sup> No. 160 of the Epigraphist's Collection for 1901 and *Arch. Surv. Rep.* for 1907-08, p. 247.

<sup>5</sup> *Arch. Surv. Rep.* for 1907-08, p. 248.

<sup>6</sup> See the genealogical table on p. 86 of the Madras Epigraphical Report for 1907. Inscriptions of Vira-Bhūpati are found at Tiruvārūr and Tiruppūnduruttī in the Tanjore district (No. 576 of 1904 and *Christian College Magazine* for 1890, p. 105).

<sup>7</sup> The Satyamaṅgala Plates of Dēvarāya II give the name Dēmāmbikā (*Ep. Ind.*, Vol. III, p. 37, text-line 18); but on the authority of an inscription of Vira-Vijaya published in the *Madras Journal of Lit. and Sc.* for 1881 it was corrected by Professor Hultzsch into Hēmāmbikā (*ibid.*, note 7). The *varia lectio* is due probably to the similarity of form of the letters *ha* and *da* in Nandināgarī.

<sup>8</sup> *Ep. Ind.*, Vol. III, p. 287. The Redḍis, so far as we know, do not claim any connection with the Solar race.

<sup>9</sup> Madras Epigraphical Report for 1900, p. 25, paragraph 63.

<sup>10</sup> *Arch. Surv. Rep.* for 1907-08, p. 242, foot-note 12.

*[The text in this block is extremely faint and illegible due to extreme fading or damage to the original document. It appears to be a continuous block of handwritten text in Devanagari script.]*



Tripurāntakam in inscription.<sup>1</sup> The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew. Under his full name Kṛishṇa-Paṇḍita was evidently the Rāmākṛishṇa who reserved for himself 20 shares in the village.<sup>2</sup> He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja gōtra. His younger brother Annadātā must be distinguished from his namesake, the son of Chaṇḍapāmātya, which latter belonged to the Vasishṭha gōtra.

Danḍehalli, near which was situated the granted village Kriyāsakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Danḍapallo, where these plates were found. Of the places mentioned among the boundaries Eḍūru is a village very near Daṇḍapalle. Tirumaladāri, i.e. the road leading to Tirumala, must have been a recognised pilgrim-route which passed the granted village. I am unable to identify Tālakuṇṭe or Tālakuṇṭe and Arasāṇḍeyahalli, the two other villages mentioned in the plates.

TEXT<sup>3</sup>

[Metre of verses 1-44, *Anuṣṭubh*; of 45, *Mandūkṛāntā*; of 46-48, *Anuṣṭubh*; of 49, *Mandākrāntā*; of 50-55, *Anuṣṭubh*; v. 56—please see note 2, page 68 above; of 57-61, *Anuṣṭubh*; and of 62, *Śalini*.]

## First plate.

- 1 शुभमस्तु । कक्काणाय गणाधीशः
- 2 कारुण्यांभोधिरस्तु वः । सदा गंडस्थली
- 3 यस्य सरसा दानकुल्यया(ः) ।[1१\*] संपत्तिं श्री-
- 4 वराहो वः संपादयतु भूयसी । सा-
- 5 मोदामुदहन् भूमिं समुद्रसलि-
- 6 लामुता<sup>4</sup> ।[1२\*] श्रियः कुलगृहं श्रीरः श्रय्या-
- 7 मूर्तिरुमापतेः । सृष्टिराद्यां विधेरस्तु जी-
- 8 वनं जीवनाय वः ।[1३\*] अस्ति चंद्रः सुधासूति-
- 9 रमलात्मा कलानिधिः । संजातः क्षीर-
- 10 पाथोधी श्लाघ्यो लक्ष्मीसहोदरः ।[1४\*] सुरा-
- 11 सुरशिरोरत्नकालितांघ्रिसरोरुहः । श्ला-
- 12 घमान<sup>5</sup> स्वयं धत्ते शिरसा यं सदाशिवः ।[1५\*]
- 13 वसुधायां जगत्स्थितातो वंशस्तस्य समे-
- 14 धत्ते । जातो यत्र हरिस्त्राक्षाजगतां प्र-
- 15 भवो विभुः<sup>6</sup> ।[1६\*] अभूत् गुणगणांभोधि[र]-
- 16 व्याहृतपराक्रमः । बुकरायनृपस्त-

<sup>1</sup> No. 255 of the Madras Epigraphical Collection for 1905.

<sup>2</sup> The honorific epithet *śāmin* given to Kṛishṇa-Paṇḍita in l. 90 and the way in which his name is introduced in v. 21 immediately after the description of Kriyāsakti lead us to suspect that these may have been identical.

<sup>3</sup> From the original plates.

<sup>4</sup> वृ was first written वृ and then corrected.

<sup>5</sup> श्ला is corrected from श्र.

<sup>6</sup> Read °शानः.

<sup>7</sup> The symbol for u is added in error by the engraver to the preceding letter णि instead of to श.

<sup>8</sup> Read अभूत्.





- 17 क्षिन् दिक्षु विख्यातवैभवः ।[१७\*] संपत्प-  
 18 रंपरोदारसर्वदिग्विजयक्रमः । एकै-  
 19 कदिकपती देवानिन्द्रादीनत्यशेत यः ।[१८\*]  
 20 तपोविशेषैस्तस्यासीत्तनयः <sup>1</sup>पूर्वसंचितैः [१\*]  
 21 पुण्य[ः] पूर्वनृपासिषु गण्यो हरिहरेश्वरः [॥९\*]  
 22 श्रिया संसेव्यमानस्य सर्वज्ञख्यातिश-

*Second plate ; first side.*

- 23 लिनः । समौ हरिहरो यस्य जाने तावेव नाप-<sup>2</sup>  
 24 रः ।[११०\*] तस्य राजाधिराजस्य श्रीराजपरमे-  
 25 श्वरः । तनयो जयति क्षीण्यं देवरायमहीप-  
 26 तिः ।[१११\*] पित्र्ये <sup>3</sup>सिंघासने यस्मिन्मित्रैश्चर्य-  
 27 प्रदे स्थिते । <sup>4</sup>शत्रुसिंघासनान्यासन् द्वित्रैः  
 28 शून्यानि वासरैः ।[११२\*] नलनाभागभरतनहु-<sup>4</sup>  
 29 षादीन्नेश्वरान् । <sup>5</sup>विस्मेरा यद्गुणस्तोमै-  
 30 र्विस्मरत्येव<sup>6</sup> मेदिनी ।[११३\*] श्रीदस्येवाल-  
 31 का स्नाय्या शक्रस्येवाभिरावती<sup>7</sup> [१\*] विजयीप-  
 32 पदा यस्य विख्याता<sup>8</sup> वसतिः पुरी ।[११४\*] नान्ना  
 33 देमांबिका तस्य नूकभूपालनंदिनी । मद्भि-  
 34 षी माधवस्येव महाकक्षीः <sup>9</sup>समधते ।[११५\*] <sup>10</sup>पु-  
 35 चरूपं तयोरेकं पूर्वजन्मतपःफलं । श्री-  
 36 मान्विजयते तेजःसीमा विजयभूपतिः<sup>11</sup>  
 37 ।[११६\*] कूटस्थौ वंशयोर्यस्य कुसुदांभोजबांधवौ ।  
 38 वाण्या क्षीण्या च लक्ष्म्या च वल्लभो यः स्वयंवृ-  
 39 तः ।[११७\*] प्रतापकीर्त्तिततयोः प्रभोर्यस्य समिद्धयोः<sup>12</sup> [१\*]  
 40 पुण्याणि <sup>13</sup>तटितस्साराः पुण्यवंत्तौ<sup>13</sup> च तौ

<sup>1</sup> Read पूर्व.

<sup>2</sup> The letter प looks more like व.

<sup>3</sup> Read सिंघा°.

<sup>4</sup> The letter त of भरत looks like भ.

<sup>5</sup> An extra vertical stroke has been erased between स्मि and रा.

<sup>6</sup> An extra vertical stroke between the letters स्मि and व has been erased.

<sup>7</sup> The syllable व is corrected from वि.

<sup>8</sup> The letter ष्या is engraved like स्या.

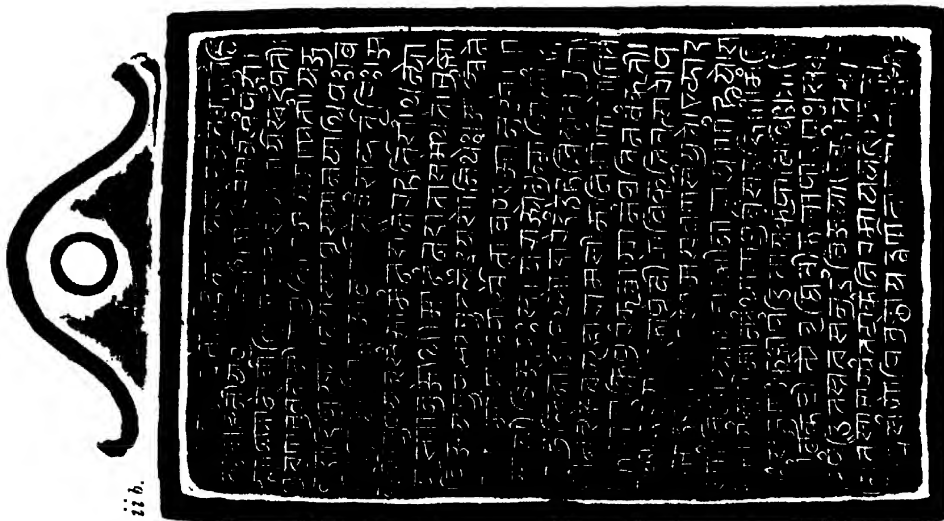
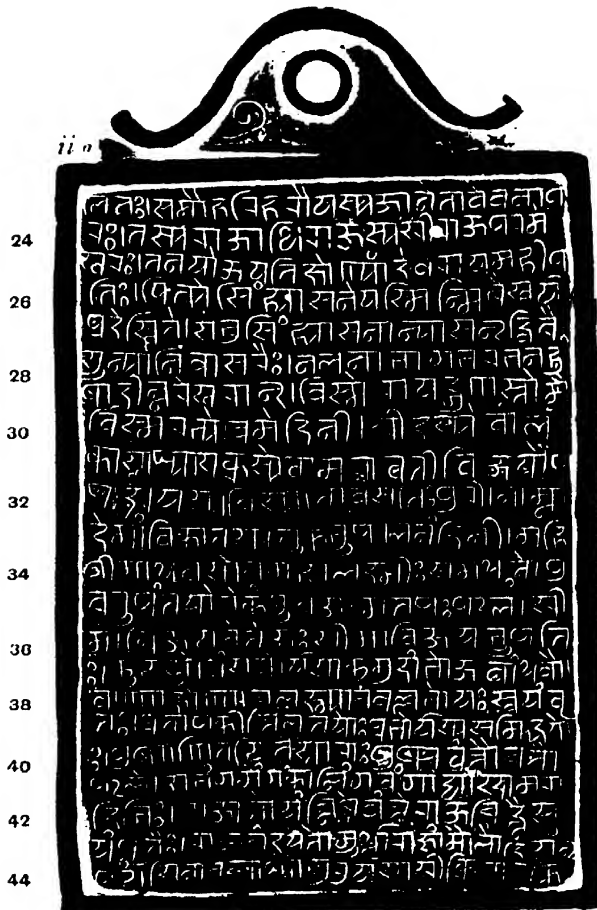
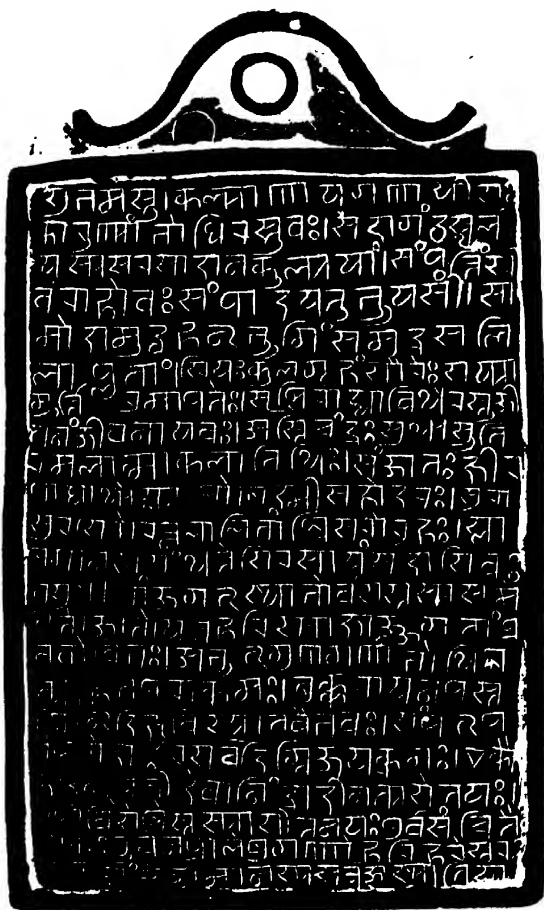
<sup>9</sup> Read समेधते.

<sup>10</sup> The first half of this verse is the same as verse 14 of the Satyamangalam plates of Dēvarāya II, except that तयोरेकं appears as तयोः द्वापयं in those plates.

<sup>11</sup> The visarga is engraved at the beginning of the next line.

<sup>12</sup> Read तटित°.

<sup>13</sup> Read पुण्यवंत्तौ; पु is written like वु, and there is an additional stroke added to it at the bottom, which makes the u-sign look long.



46 48 50 52 54 56 58 60 62 64 66

iii u.

68  
 70  
 72  
 74  
 76  
 78  
 80  
 82  
 84  
 86  
 88

iii b.

90  
 92  
 94  
 96  
 98  
 100  
 102  
 104  
 106  
 108  
 110

2210.

[illegible]

- 41 फले ।[१८\*] अभंगमंगकाकिंगवंगा[द्या]खामरा-  
 42 दिभिः । राजानो यं <sup>1</sup>निवेवन्ते राजचिह्ने <sup>2</sup>स्व-  
 43 यंधृतैः ।[१९\*] राजानं दधतो मूर्ध्ना राज्ञां मौलौ दिशन्  
 44 पदं । <sup>3</sup>श्रिवात् श्लाघ्यो गुरुर्यस्य श्रीक्रियाशक्ति-

*Second plate ; second side.*

- 45 देशिकः ॥[२०\*] प्रभोर्बहुमतस्तस्य प्रयते कृष्णपंडि-  
 46 तः । महनीयगुणाभीधिर्मदिरं सर्वसंपदां ।[२१\*]  
 47 श्लाघ्या मेचांविका येन शिंगणार्यश्च दंपती ।  
 48 पुत्रेण भुवने नीतौ पुत्रिणामग्रगण्यतां ।[२२\*] यशु-  
 49 वेदादिषु ख्यातिं यस्यामस्यान्वयाधिपः । व-  
 50 सिष्टाद्यैर्भरद्वाजो वर्ण्यते वंशकर्तृभिः ।[२३\*] अ-  
 51 न्वर्थी भूषयन् संचामनदानैरहर्निशं । धन्यो  
 52 यस्यानुजो धीमाननंदाता समेधते ।[२४\*] भूष्णो-  
 53 र्विजयभूषस्य भूतल्लेद्रयशोनिधेः । आश्विने-  
 54 योपमां यातः<sup>4</sup> पार्श्वे तावग्रजानुजौ ।[२५\*] रा-  
 55 जा श्रीविजयः सोयं राज्ये सुव्वागिलाङ्ग-<sup>5</sup>  
 56 ये । हुलिनाडौ फलोदारे दंडेहृत्स्थिते शु[भि] ।[२६\*]  
 57 श्रीमत्चेचगृह्वारामसीमानिर्माणशोभितं ।  
 58 क्रियाशक्तिपुरं कृत्वा ग्रामं प्रतिनवं कृतौ ।[२७\*]  
 59 शकाब्दे \* रंगलोकात्ते वीरो विक्रतिवत्सरे ।[\*] प-  
 60 चे भाद्रपदे शुक्ले सोमश्रवणसंयुते ।[२८\*] एकाद-  
 61 श्यां तिथौ योगे लक्ष्मीनारायणाङ्गये<sup>6</sup> । स[१]-  
 62 ष्ठभोगं सर्वमान्यं धारापूर्वं सदचिणं ।[२९\*] मंडि-  
 63 तः सङ्गुणैः कृष्णपंडिताय कृपानिधिः । प्रादित  
 64 न्यंबकप्रोत्थी पृथिवीकल्पपादपः ।[३०\*] स क-  
 65 णपंडितस्तत्र समुद्रं विजयादिकं । तटाक-  
 66 क्षितसौभाग्यं तटाकं <sup>7</sup>निरमाययत् ।[३१\*] अष्टोद-  
 67 स्य प्रसंगोपि तुच्छो यद्दर्शनाक्रमे । मानसं [च]

<sup>1</sup> Read निवेवन्ते.

<sup>2</sup> Read चिह्नैस्त्व०.

<sup>3</sup> Read श्रिवाङ्गाद्यो.

<sup>4</sup> यातः is the third person dual of the root या 'to become.'

<sup>5</sup> Read मुक्तागिलाङ्गये.

<sup>6</sup> नारायणाङ्गये.

<sup>7</sup> Read यित्.

*Third plate ; first side.*

- 68 सरः <sup>1</sup>पुंसां मानसाय न रोचते ।[132\*] रथन्म[रा]-  
 69 लमंजीरा रसत्सारसमेखला । कीला[रु]-  
 70 त्तं तनोतीव लक्ष्मीर्यत्पद्मराजिषु ।[133\*] तटाके-  
 71 न[र]ग्रहारं <sup>2</sup>तं तादृशेन विभूषितं । राज्ञा ते-  
 72 न[र]भ्यनुज्ञातः प्राज्ञोसौ कृष्णपंडितः ।[134\*] वि-  
 73 प्रसात्कृतवान् धन्यो विवेकगुणवारिधिः । क्र-  
 74 मेण भागिनस्तेपि कथ्यन्ते ब्राह्मणोत्तमाः ।[135\*]  
 75 श्रीगोपीनाथरामेशौ ग्रामरक्षणदक्षि[णौ] [1\*]  
 76 प्रसंनौ नित्यवरदाबुभावेकैकभागिनौ ॥[136\*]  
 77 ऋग्विद्रंगयगोविंदः कौशिकोऽनैकभागभ[र]-  
 78 क् । गोविंदभूः सैकभागः कौशिको ऋग्वि-  
 79 दोभक्तः ।[137\*] कौशिको बह्वचः सैकभागः श्री-  
 80 माधवांणपः । विश्वामित्रः कामयश्री-  
 81 रामो ऋग्विद्रिभागभाक्<sup>3</sup> ।[138\*] गौतमो या-  
 82 जुषः सैकवृत्तिरप्यणकेशवः । काश्य-  
 83 पो याजुषः सैकवृत्तिर्मरार्थ्यतिष्य-  
 84 यः ।[139\*] नृसिंहो मारजन्मैकभागः काश्य-  
 85 पयाजुषः । शांडिल्यो याजुषः सैकवृ-  
 86 त्तिर्द्वार्यपेद्दणः ।[140\*] कौडिन्यो याजुषः  
 87 सैकवृत्तिर्नागार्यपेद्दणः । कौडिन्यो या-  
 88 जुषो भागद्वयी नागार्यतिमयः ।[141\*]

*Third plate ; second side.*

- 89 भागाः श्रीरामकृष्णस्य भारद्वाजस्य विं-  
 90 शतिः । स्वामिनः शिंगणार्यस्य सूतोरच  
 91 यजुर्निधेः ।[142\*] हारीतो याजुषः सैकभागः  
 92 श्रीगंगणायलुः । केशवो नृहरिः सैकभा-  
 93 गः कौशिकयाजुषः ।[143\*] कौडिन्यो याजुषः[ः]  
 94 सैकवृत्तिरप्यणसोमपः [1\*] कौडिन्यो याजु-  
 95 षो भागद्वयी श्रीअप्यणायलुः ।[144\*] मार-

<sup>1</sup> Read पुंसां.<sup>2</sup> त is very peculiarly formed.<sup>3</sup> Read °विभाक्°.

- 96 हांजो यजुरधिगमो भागयुग्मस्य क्त-<sup>1</sup>  
 97 क्ता दुग्मप्यार्यः सकलगुणवाननृदा-  
 98 तार्यसूनुः । भागद्वयप्रभुरिह यजुर्वेद-  
 99 विद्वामचंद्रो भारद्वाजः सकलगु-  
 100 णवानप्यणाचार्यसूनुः । [१४५\*] भारद्वाजो य-  
 101 जुषि कृतधीरच भागद्वयेष्टः श्रीमन्नक्ष्मी-  
 102 पतितशुभवो बुद्धिमान्नीमलार्थः । हारी-  
 103 तो बह्वृचो भागद्वयो सूर्यार्यसोमपः । (1)  
 104 वसिष्ठो बह्वृचो भागद्वयो चौडार्यसोमपः [॥४६\*]  
 105 तिमणो बह्वृचाचेयो द्विभागो मल्लपार्यजः [१\*]  
 106 नागार्थ्यनृहरी ऋग्वित् श्रीवत्सोच्चैकभाग-  
 107 भाक् । [१४७\*] श्रीवत्सो याजुषः सैकभागः शिंगार्य-  
 108 तिमयः । काश्यपो बह्वृचः सैकवृत्ती रामा-  
 109 र्यतिमयः । [१४८\*] श्राडिष्ठो बह्वृचः सैकवृ-  
 110 त्तिर्न्यायार्थ्यमंगणः ॥—॥

*Fourth plate ; first side.*

- 111 अस्मिन् भागद्वितयसहितः शिंगणाचार्य-  
 112 सूनुभारद्वाजो यजुषि कृतधीरन्नदाता-  
 113 र्यवर्यः । भारद्वाजो नृहरितनयो भा-  
 114 गयुग्मस्य कर्त्ता<sup>4</sup> श्रीमन्नक्ष्मीपतिर-  
 115 धिगुणो बुद्धिमान्याजुषोस्मिन् ॥ [४९\*]  
 116 भारद्वाजो यजुषि मतिमानप्यणाचा-  
 117 र्यसूनुः<sup>5</sup> श्रीमान् भागद्वितयसहि-  
 118 तो मल्लिभट्टार्यवर्यः । हारीतोऽऋग्विदे-  
 119 कवृत्तिः केशवदेवपः । शिंगार्यनृहरी ऋ-  
 120 ग्वित् हारीतोच्चैकभागभाक् । [१५०\*] विष्णुवृत्तो

<sup>1</sup> Perhaps we have to correct क्त into म. The same word is used in l. 114.

<sup>2</sup> Read °विद्वाम°.

<sup>3</sup> Read सूर्यम°.

<sup>4</sup> Read कर्त्ता; as in l. 96 f.

<sup>5</sup> The syllable सू looks like शू; the horizontal stroke in the middle which distinguishes सू from शू seems to have been marked by mistake at the top.

<sup>6</sup> The metre requires one more syllable for the first quarter; perhaps the reading meant was हारीतोऽसी.

<sup>7</sup> Read °विहारीतो°.

- 121 ऋग्विदेकवृत्तिर्ह्यगपलखणः<sup>1</sup> । विष्णु-  
 122 वृषो ऋग्विदेकवृत्तिर्माधवहंपणः । [1५१\*]  
 123 याजुषो वृषवंशेकवृत्ति रवळतीकपः । रवळार्यः  
 124 सैकवृत्तिर्याजुषो जंनभूर्वषः । [1५२\*] कौडिन्यो या-  
 125 जुषः सार्धवृत्तिस्तिप्पार्यवत्तमः । गौतमो याजु-  
 126 षः सार्धवृत्तिः कौमणलखणः । [1५३\*] विश्वामिचो ऋग्वि-  
 127 दवृत्तिर्नागार्यगोपणः । कौशिको याजुषः सार्ध-  
 128 वृत्तिरक्षार्यमाधवः । [1५४\*] कौशिका<sup>2</sup> याजुषः सार्धवृत्तिरे-  
 129 क्षार्यवत्तमः । कौशिको याजुषः सार्धवृत्तिर्माधव-  
 130 त्तमः । [1५५\*] कौशिको याजुषः सार्धवृत्तिर्माधवविष्णुः  
 131 लिंगार्यजो बह्वृचजामदन्यवत्सोर्वृत्तिः [स्तिवृ स]त[न]ायः [1\*]

*Fourth plate ; second side.*

- 132 वासिष्ठोस्मिन् बह्वृचो योगसूनुः चंद्रप्या-  
 133 र्यः सार्धवृत्तिद्वयेशः । [1५६\*]<sup>3</sup> गार्ग्यः [1\*] श्रीयाजुषः  
 134 सार्धवृत्तिः शिंगार्यजाणपः । याजुषो वृष-<sup>4</sup>  
 135 वंश्योर्वृत्ति रवळतीकपः । [1५७\*] श्रीवत्सो  
 136 याजुषः सैकवृत्तिर्विडलपद्मणः । कौडि-  
 137 न्यो या[जु]षः सौम्यो नृहरिः पादभागभाक् [1५८\*]  
 138 सार्धवृत्तिः कूचिरामः शा[लं]कायनयाजुषः । बह्वृचो वृ-  
 139 णपाचार्यतनूभूमाधवस्तुधीः [1५९\*] पादोन-  
 140 वृत्तिद्वयवाग्विष्णुवर्धनगोत्रजः । विश्वामि-  
 141 चो बह्वृचस्तिप्पणार्यो [1\*] भागचयी गंगण-  
 142 सूनुश्च । भारद्वाजः पादभागी याजु-  
 143 षः सूर्यतिमयः । कौशिकः पादोनवृ-  
 144 त्तिर्ऋग्विष्टेणकेशवः । [1६०\*] चंतु देव-  
 145 भाग सह वृत्तिगकु ८२' ष-

<sup>1</sup> The second वृ is incomplete. See the same conjunct consonant in l. 126 below.

<sup>2</sup> Read कौशिकी.

<sup>3</sup> The two halves of which this verse is made up belong respectively to the metres *Indravajrā* and *Śālinī*.

<sup>4</sup> Read वृष°.

<sup>5</sup> Read °भूमा°.

<sup>6</sup> Read °सौ ऋग्वि°.

<sup>7</sup> In Telugu-Kanarese numerals and throughout.

[illegible]

154 अनितवविस्तरक गगनमुद्रसं  
 156 भाकेपयबहुभागा को हिय ते  
 158 जलयेहुविषे ॥ १५५ ॥ अउ  
 160 ममनिमपहुतागत ककुअ  
 162 मुठलहुगिरागवदल देवभागा  
 164 ॥ १५६ ॥ अउकेहीरागवदलहुगिरा  
 166 गकुवतभागाता ककुअ ॥ १५७ ॥  
 168 दलनकुअनननमकुअ ॥ १५८ ॥  
 170 कुकुअ ॥ १५९ ॥ अउकेमुठलहु  
 ॥ १६० ॥ अउकेमुठलहु  
 ॥ १६१ ॥ अउकेमुठलहु  
 ॥ १६२ ॥ अउकेमुठलहु  
 ॥ १६३ ॥ अउकेमुठलहु  
 ॥ १६४ ॥ अउकेमुठलहु  
 ॥ १६५ ॥ अउकेमुठलहु  
 ॥ १६६ ॥ अउकेमुठलहु  
 ॥ १६७ ॥ अउकेमुठलहु  
 ॥ १६८ ॥ अउकेमुठलहु  
 ॥ १६९ ॥ अउकेमुठलहु  
 ॥ १७० ॥ अउकेमुठलहु



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- 146 चरंदलु इवे येभत्त येरडु वृत्ति [१\*] ये-<sup>१</sup>  
 147 कैव भगिनी लोके सर्वेषामेव भूभुज[१] [१\*]  
 148 न भोग्या न करघाद्या विप्रदत्ता वसु-  
 149 धरा ॥[६१\*] सामान्योय<sup>२</sup> धर्मसितुर्नृपाणां का[ले]  
 150 काले पालनीयो भवद्भिः । सर्वानेतान् भ[१]-  
 151 विनः पार्थिवेद्रान् भूयो भूया<sup>३</sup> याचते  
 152 रामचंद्रः ॥[६२\*] श्री श्री श्री ॥—॥

*Fifth plate ; first side.*

- 153 अभिनवविजयबुक्करायससुद्रद सी-  
 154 मे । करैय बडगण कोडिय तट्टि-  
 155 नलु येडूरिगे आग्नेयदलु हुणिशेम-  
 156 रगळिगे पडुवण नट्ट कळु १<sup>४</sup> अदके  
 157 मूडलु हुणिशेमरद बडगण नट्ट  
 158 कळु १ अदके ईशान्यदलु हुणिशेम-  
 159 रके बडगण नट्ट कळु १ अदके मू-  
 160 डलु नट्ट गुंडिनलु अक्षरव वरशि-  
 161 द कळु १ अदके मूडलु येडूर ताल-  
 162 कुंटेय सीमेय हुणिशेमरद के-  
 163 [ळ]गे कळु १ तालकुंटेय नैर्ऋत्यदलु  
 164 नट्ट कळु १ अदके मूडलु तालकुं-  
 165 टेगे तेंकलु आलदमरद बडग-  
 166 ण नट्ट कळु १ अदके ईशान्य-  
 167 दलु तालकुंटेय मूडण हुणिशेम-  
 168 रदलु नट्ट कळु १ अदके  
 169 मूडलु कुंटेय मूडलु कोडिय  
 170 बेलदमरदलु कळु १ अदके  
 171 मूडलु तुगिलमरद केळी न-

*Fifth plate ; second side.*

- 172 ट्ट कळु १ अदके मूड[लु] [अरे]ग[ळु] १ अदके मूडलु कमाळलु  
 173 वरद शासन १ अदके मूडलु तालकुंटेय अरसाडिय[ळि]-

<sup>१</sup> Read एकैव.

<sup>२</sup> Read ०न्योय.

<sup>३</sup> Read भूयो,

<sup>४</sup> In Telugu-Kanarese numerals and throughout.

- 174 य सीमेय हुणिशेमरदलु नह कलु १ अदके पा[मै]-  
 175 यदलु कूडनहकिगी बड गलु तोरिंगी तेंकण दडद ता-  
 176 रेंमरद उत्तिन बडगण नह कलु १ कूडनहकिगी प-  
 177 डुवलु अरेंगी मूडण नह कलु १ आ अरेंय मेले वरद  
 178 शासन १ अदके पडुवलु हुणिशेमरके मूडण नहकलु  
 179 १ [अदके] पडुवलु तिरुमलीदारिय हुणिशेमरद पडुव-  
 180 ण नह कलु १ अदके पडुवलु तुगिलमरद नह क-  
 181 लु १ अदके पडुवलु हुणिशेमरके पडुवलु नहक-  
 182 लु १ अदके पडुवलु दंडेहजियसीमेय हुणिशे-  
 183 मरदलु नह कलु १ अदके तेंकलु तुंवरद मरद पडुवण  
 184 नह कलु १ अदके पडुवलु वसुरियमरके मूड-  
 185 ण नह कलु १ अदके बडगलु तिरुमलीयदारिय  
 186 अरेंमेले होइशिद 'शासन १ अदके पडुवलु हुणिशे-  
 187 मरके तेंकण नह कलु १ अदके पडुवलु आलदमरद उ-  
 188 त्तिन नह कलु १ अदके पडुवलु दंडेहजिगी तेंकलु नह गुं-  
 189 डिनलु होयिशिद शासन १ अदके तेंकलु तुगिलमरद उत्ति-  
 190 न नह कलु १ अदके तेंकलु आलदमरद यडेविह मूड-  
 191 [लु] नह अरेंगजिन उत्तिनलु नह कलु १ अदके पडुवलु कं-  
 192 गाणियहकिय होलमेरे सीमे ।  
 193 श्रीचियंवक

## ABRIDGED TRANSLATION.

L. 1. Let there be prosperity !

(Verse 1.) Let Gaṇeśa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

(V. 2.) Let the glorious Varāha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance.

(V. 3.) Let water (*jivana*), which is the abode of Lakshmi,<sup>1</sup> the bed of Śauri (Vishṇu), the body corporeal of Umāpati (Śiva) and the first (*object of*) creation of Brahṃā, exist for our subsistence.

(Vv. 4 and 5.) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother<sup>2</sup> of Lakshmi—whom Sadāśiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demons, himself proudly wears, was born from the milky ocean.

<sup>1</sup> Read शासन.

<sup>2</sup> The goddess Lakshmi is said to have come out of the milky ocean, when it was churned.

<sup>3</sup> The moon is the brother of Lakshmi, as both of them were produced from the milky ocean.

(V. 6.) There flourishes on earth the world-famed family of his (*i.e.* the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born.<sup>1</sup>

(Vv. 7 and 8.) In that (*family*) was sprung king Bukka-Rāya, the ocean of a multitude of good qualities, of irresistible valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (*as such*) surpassed the gods Indra and the rest, who were lords each of a single quarter.

(Vv. 9 and 10.) To him was born by virtue of superior penance accumulated in former (*births*) a virtuous son Hariharēśvara, who was to be reckoned among the ancient kings. To him, well served by Śrī (*i.e.* Lakshmi) and famous as the all-knowing (*Sarvajña*), only Hari and Hara were equal and none else.<sup>2</sup>

(V. 11.) Victorious on this earth is the prosperous Rājaparamēśvara, king Dēvarāya, the son of this Rājādhirāja.

(V. 12.) While this king sat on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days.

(V. 13.) Amazed at his excellent virtues, the earth actually forgets the sovereigns Nala, Nābhāga, Bharata, Nahusha and others.

(V. 14.) Like unto (*the city of*) Alakā of (Kubēra) the giver of wealth, and unto Amarāvati of Indra, the excellent and famous city which has for its prefix the word Vijaya (*i.e.* Vijaya-nagara) was his residence (*vasati*).<sup>3</sup>

(V. 15.) His consort Dēmāmbikā by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmi, the consort of Mādhava.

(V. 16.) The illustrious Vijaya-Bhūpati, the chief fruit, in the form of a son, of their (*i.e.* of the parents') penance (*practised*) in former births, is victorious as the (farther) limit of prowess.

(V. 17.) At the root of whose lineage are (the Moon and the Sun),<sup>4</sup> the friends of the white and red lotuses (respectively); and who is voluntarily chosen as lord by (*the goddesses*) Sarasvatī, the Earth and Lakshmi.

(V. 18.) The lightning and the stars (*were*) the flowers and the sun and the moon (*were*) the fruits of the two well-grown creepers, the valour and fame of this lord.<sup>5</sup>

(V. 19.) Upon whom the kings of Aṅga, Kāliṅga, Vaṅga and the rest always attend holding *chauris*, etc., the insignia of royalty, themselves.

(V. 20.) His (*i.e.* Vijaya-Bhūpati's) spiritual teacher was Kriyāśakti-dēśika who, placing his feet on the diadems of kings (*rājā*), became more illustrious than Śiva carrying the moon (*rājā*) on his head.<sup>6</sup>

(V. 21.) Kṛishṇa Paṇḍita, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous.

<sup>1</sup> This is the Yādava family, in which Kṛishṇa was born.

<sup>2</sup> Hari (Vishṇu) is the husband of Lakshmi and Sarvajña is a recognised surname of Hara (Śiva).

<sup>3</sup> In the Eastern Gaṅga grants *vāsaka* appears in the sense of *rājadhānī*; above, Vol. III, p. 20, note 2.

<sup>4</sup> Vijaya-Bhūpati was born in the race of the moon. His mother Dēmāmbikā was born of the Solar race.

<sup>5</sup> *I.e.* his fame and valour reached even unto the sky. This verse is the same as verse 12 of the Satya-maṅgalam plates of Dēvarāya II; *Ep. Ind.*, Vol. III, p. 37, text lines 20 f.

<sup>6</sup> Kriyāśakti-dēśika is greater than Śiva, because the *rājā* carried on his head by the latter was merely trodden by the former.

(V. 22.) By (*possessing*) this son (*i.e.* Kṛishṇa-Paṇḍita) the praiseworthy couple Mēchām-bikā and Śiṅgaṇārya came to be ranked foremost among parents (*lit.* those *possessing children*) in this world.

(V. 23.) The founder of the lineage of (Kṛishṇa-Paṇḍita), who has obtained fame in the Yajur-Vēda and so on, is Bharadvāja, praised by founders of families like Vasishṭha and others.

(V. 24.) His younger brother, the wise and fortunate Annadātā, prospers well, making his designation literally appropriate by feeding (the needy) day and night.

(V. 25.) These (*two*) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Aśvins.<sup>1</sup>

(Vv. 26 to 30.) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called Kriyāsakti-pura, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious Daṇḍēhaḷli *sthala*<sup>2</sup> in Huli nāḍu of great yield, in the Muḷvāgila rājya, gave (*it*) as a free gift, together with the eight kinds of easements, to Kṛishṇa Paṇḍita, accompanied by the pouring of water and a fee, in order to propitiate (the god) Tryambaka, in the Śaka year expressed by the (chronogram) raṅgaḷokā (*i.e.* 1332), in the (*cyclic*) year Vikṛiti, on the day of Śravaṇa which corresponded to a Monday, the 11th *tithi* of the bright fortnight in the month of Bhādrapada and was coupled with the *yōga* (called) Lakshmi-Nārāyaṇa.

(V. 31.) (*Subsequently*) this Kṛishṇa-Paṇḍita founded in that place a tank called Vijaya-samudra endowed with charm all round.

(V. 32.) Even to speak of (the lake) Achchhōḍa, while describing it (*i.e.* tank), is vain; even the Mānasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this).<sup>3</sup>

(V. 33.) It seems as if Lakshmi performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) *sārasa* birds her jingling girdle.

(Vv. 34 and 35.) The wise, wealthy, virtuous and discriminate Kṛishṇa-Paṇḍita, with the permission of the king, made a gift of the *agrahāra* adorned by the tank above described to Brāhmaṇas. The best of the Brāhmaṇas who received shares are enumerated in regular order.

(Ll. 75 to 146.) List of donees :—

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
1	Gōpīnātha (Viṣṇu) . . .	.....	.....	.....	1
2	Rāmēśa (Śiva) . . .	.....	.....	.....	1
3	Gōvinda . . . . .	Raṅgāya . . . . .	Kauśika . . . . .	Rich . . . . .	1
4	Obhala . . . . .	Gōvinda . . . . .	Do. . . . .	Do. . . . .	1

<sup>1</sup> The Aśvins are the inseparable twins who serve as physicians to the gods.

<sup>2</sup> Daṇḍēhaḷli *sthala* may have been the lowest territorial division in which the village Kriyāsakti-pura was situated. The word *sthala* in this sense corresponds to *ṭhāṇa* or *ṭhāṇya* of other inscriptions and is etymologically connected with them.

<sup>3</sup> Achchhōḍa and Mānasa-saras are two famous lakes in the Himalayas.

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
5	Aṇṇapa . . . .	Mādhava . . . .	Kauśika . . . .	Bahvṛicha . . . .	1
6	Śrīrāma . . . .	Kāmaya . . . .	Viśvāmitra . . . .	Rich . . . .	2
7	Kēśava . . . .	Appaṇa . . . .	Gautama . . . .	Yajus . . . .	1
8	Tippaya . . . .	Mārāya . . . .	Kāśyapa . . . .	Do. . . .	1
9	Nṛisimha . . . .	Māra . . . .	Do. . . .	Do. . . .	1
10	Peddapa . . . .	Dēvāya . . . .	Śāṇḍilya . . . .	Do. . . .	1
11	Dō . . . .	Nāgāya . . . .	Kauṇḍīya . . . .	Do. . . .	1
12	Timmaya . . . .	Do. . . .	Do. . . .	Do. . . .	2
13	Rāma-Kṛishṇa . . . .	Śīṅgaṇāya . . . .	Bhāradvāja . . . .	Do. . . .	20
14	Ayyalu . . . .	Gaṅgaṇa . . . .	Hārīta . . . .	Do. . . .	1
15	Nṛihari . . . .	Kēśava . . . .	Kauśika . . . .	Do. . . .	1
16	Sōmapa . . . .	Appaṇa . . . .	Kauṇḍīya . . . .	Do. . . .	1
17	Ayyalu . . . .	Do. . . .	Do. . . .	Do. . . .	2
18	Duggappāya . . . .	Annadātāya . . . .	Bhāradvāja . . . .	Do. . . .	2
19	Rāmachandra . . . .	Appaṇāchāya . . . .	Do. . . .	Do. . . .	2
20	Aubhalāya . . . .	Lakshmipati . . . .	Do. . . .	Do. . . .	2
21	Sōmapa . . . .	Sūryāya . . . .	Hārīta . . . .	Bahvṛicha . . . .	2
22	Do. . . .	Chaṇḍāya . . . .	Vasishṭha . . . .	Do. . . .	2
23	Timmaṇa . . . .	Mallapāya . . . .	Ātrēya . . . .	Do. . . .	2
24	Nṛihari . . . .	Nāgāya . . . .	Śrīvatsa . . . .	Rich . . . .	1
25	Timmaya . . . .	Śīṅgāya . . . .	Do. . . .	Yajus . . . .	1
26	Do. . . .	Rāmāya . . . .	Kāśyapa . . . .	Bahvṛicha . . . .	1
27	Maṅgaṇa . . . .	Mōyāya . . . .	Śāṇḍilya . . . .	Do. . . .	1
28	Annadātāya . . . .	Śīṅgaṇāchāya . . . .	Bhāradvāja . . . .	Yajus . . . .	2
29	Lakshmipati . . . .	Nṛihari . . . .	Do. . . .	Do. . . .	2
30	Mallibhātāya . . . .	Appaṇāchāya . . . .	Do. . . .	Do. . . .	2
31	Dēvapa . . . .	Kēśava . . . .	Hārīta . . . .	Rich . . . .	1
32	Nṛihari . . . .	Śīṅgāya . . . .	Do. . . .	Do. . . .	1
33	Lakshṇa . . . .	Hoggapa . . . .	Vishṇuvṛiddha . . . .	Do. . . .	1
34	Hampapa . . . .	Mādhava . . . .	Do. . . .	Do. . . .	1
35	Tikapa . . . .	Ravala . . . .	Vṛisha . . . .	Yajus . . . .	1
36	Ravala . . . .	Jadhna . . . .	Do. . . .	Do. . . .	1
37	Vallabha . . . .	Tippāya . . . .	Kauṇḍīya . . . .	Do. . . .	1

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
38	Lakṣhkhana . . .	Koṣṣmaṇa . . .	Gautama . . .	Yajus . . .	1
39	Gōpaṇa . . .	Nāgārya . . .	Viśvāmitra . . .	Rich . . .	1
40	Mādḥava . . .	Allārya . . .	Kauśika . . .	Yajus . . .	1
41	Vallabha . . .	Ellārya . . .	Do. . .	Do. . .	1
42	Do. . .	Mallārya . . .	Do. . .	Do. . .	1
43	Vissaṇa . . .	Do. . .	Do. . .	Do. . .	1
44	Saptauātha . . .	Liṅgārya . . .	Jāmadagnya-Vatsa	Bahvricha . . .	1
45	Chudrappārya . . .	Yōga . . .	Vāsishṭha . . .	Do. . .	2 1/2
46	Anṇapa . . .	Siṅgārya . . .	Gārgya . . .	Yajus . . .	1
47	Tikapa . . .	Ravula . . .	Vṛisha . . .	Do. . .	1
48	Padmaṇa . . .	Viṭṭhala . . .	Śrīvatsa . . .	Do. . .	1
49	Nṛihari . . .	.....	Kauṇḍinya . . .	Do. . .	1
50	Kūchirāma . . .	.....	Śālaṅkāyana . . .	Do. . .	1
51	Mādḥava . . .	Heggaṇḍhārya . . .	Vishṇuvardhana . . .	Bahvricha . . .	1 1/2
52	Tippaṇārya . . .	Gaṅgaṇa . . .	Viśvāmitra . . .	Do. . .	3
53	Timmaya . . .	Sūrya . . .	Bhāradvāja . . .	Yajus . . .	1
54	Kōśava . . .	Chitṭona . . .	Kauśika . . .	Rich . . .	1
TOTAL SHARES .					82

(Ll. 146 to 148.) Altogether the *vr̥ttis* are 82, including the share of the gods. Also in words eighty-two *vr̥ttis*.

(Ll. 149 to 152.) [Here follow the two usual imprecatory verses].

(Ll. 153 to 192.) The boundary of Abhinava-Vijaya-Bukkarāya-samudra is (as follows) :—

One stone set up to the west of the tamarind trees at the south-east corner of Ēḍūru, on the side of the north outlet of the tank; to the east of it, one stone set up to the north of the tamarind tree; in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it; to the east of it, one stone under the tamarind tree which was on the boundary between Ēḍūru and Tālakuṇṭe; one stone set up to the south-west of Tālakuṇṭe; to the east of it, one stone set up to the north of the banyan tree south of Tālakuṇṭe; to the north-east of it, one stone set up at the tamarind tree east of Tālakuṇṭe; to the east of it, one stone (set up) at the Bāl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree; one rock to the east of it; to the east of it, an inscription engraved on a black stone; to the east of it, one stone set up at the tamarind tree on the boundary between Tālakuṇṭe and Arasāṇḍēyaha[!]<sup>1</sup>li; to the south-east of it, one stone set up to the north of the ant-hill<sup>1</sup>

<sup>1</sup> *Uṭta* is the same as *Antta*, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is however difficult to account for the form *uṭta*.

at the Tāre (*Beleric Myrobalan*) tree on the south bank of the stream and north of Kūdanaha![\*]i; one stone set up to the east of the rock west of Kūdanaha![\*]i; an inscription engraved on that rock; to the west of it, one stone set up to the east of the tamarind tree; west of it, one stone set up to the west of the tamarind tree on the road to Tirumale; west of it, one stone set up to the west of a tamarind tree; west of it, one stone set up at the tamarind tree on the boundary of Daṇḍēha!i; to the south of it, one stone set up to the west of the wild Mangosteen tree; to the west of it, one stone set up to the east of the waved-leaved fig tree; to the north of it, an inscription caused to be cut on a rock on the road to Tirumale; to the west of it, one stone set up to the south of a tamarind tree; to the west of it, one stone set up at the ant-hill of the banyan tree; to the west of it, an inscription caused to be engraved on the boulder set up to the south of Daṇḍēha!i; to the south of it, one stone set up at the ant-hill of the Tuggila tree; to the south of it, one stone set up at the ant-hill of the boulder set up a little beyond to the east of the banyan tree; to the west of it, the boundary is the boundary limit of the fields of Kaṅgāṇiyaha![\*]i.

(L. 193.) Śrī-Triyambaka.

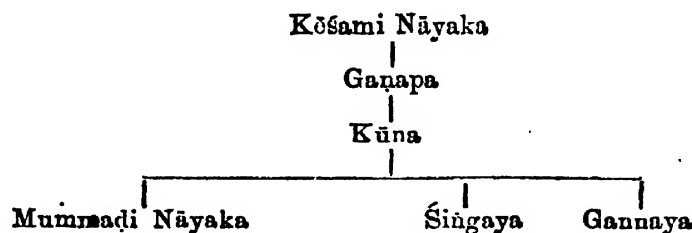
No. 3.—SRIRANGAM PLATES OF MUMMADI NAYAKA : SAKA SAMVAT 1280.

BY T. A. GOPINATHA RAO, M.A., TRIPPLICANE.

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination. The ring bore no seal. The plates measure 9" by 2", and the writing is engraved lengthwise on both sides of the plates. There are exactly ten lines on each side, and the plates are numbered with Telugu-Kanarese numerals, marked on the proper right of the ring-hole on the second side of each plate. The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation.

This set of copper plates belongs to the Raṅganātha-svāmin temple at Srīraṅgam and was kindly lent to me for examination by the trustees of the temple, Messrs. T. Dēśikāchārya, B.A., B.L., of the Trichinopoly bar, and K. S. Kuppasūmi Ayyaṅgār. My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them.

The alphabet in which the record is written is old Telugu, and the language Sanskrit. The whole is written in 64 verses of various metres. The inscription records that Mummadi Nāyaka, the king of the Teliṅga country, granted to Bhaṭṭa Parāśara, the seventh, the village of Kottālaparṇu, which the donee's mother regranted to Śrīraṅganātha-svāmin, the presiding deity of the great Viṣṇu temple at Śrīraṅgam. The genealogy of the donor is given as follows:—



Mummadi is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka. His family was known by the name of Mañchikoṇḍa, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkaṇṭi. Teliṅga-dēśa, ruled over



by Mummaḍi Nāyaka, was bounded on the north by Kanyākubja, on the south by the Pāṇḍya country, on the east by Kalinga and on the west by Mahārāṣṭra. Prince Mummaḍi is described as having conquered the Pānāra, the Kōṇa, the Kuravāṭaka, the Cheṅgara and other countries lying on either side of the Gōḍāvari, and as having made Kōrukoṇḍa his capital. He had two brothers, Śīṅgaya and Gannaya, whom he allowed to rule over the small principalities of Kōṭi and Tāḍipākka. Sovereignty had no attraction for Mummaḍi; but he was obliged to accept the crown for the sake of his father. Mummaḍi is also called Śrīraṅga-varddhana (v. 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhaṭṭa VII. He became a follower of the latter, when the latter had gone to the Teliṅga-dēśa, and as a *guru-dakṣhiṇā* this grant of a village was made.

At present nothing more than what is given in this document is known of Mummaḍi Nāyaka. From the fact that the southern boundary of his kingdom was the Pāṇḍya country we can very well understand that at the time of this record the occupation of the Nellore district by Jaḷa-varman Sundara Pāṇḍya was an accomplished fact. This latter subverted the dynasty of the Chōlas, overran and captured their country as far north as Nellore, where he had his *virābhishēka* celebrated.<sup>1</sup> Nothing is known definitely of the chiefs of Pānāra,<sup>2</sup> Cheṅgara, Kuravāṭaka, etc.

The village granted to Parāśara Bhaṭṭa VII was evidently enjoyed by him for some time before he died. His mother, who survived him (v. 48), seems to have thought of allowing the relatives of the deceased to inherit the village; but in the meanwhile she changed her mind and gave it away to the god Raṅganātha, taking Him, as she says, as the greatest of all relatives. Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose.

An inscription found lately at Kōrukoṇḍa itself gives a very interesting account of the death of the seventh Parāśara Bhaṭṭa and his reappearance as a divine being. Incidentally also some facts about his patron and disciple, Mummaḍi Nāyaka, are given in it. Mr. Krishna Sastri summarises the contents of the record thus:—

“Mummaḍi Nāyaka is stated to have been the ruler of Kōrukoṇḍa, which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pānāra, Kōṇa, Kuravāṭaka and Beṅgara . . . . A Vaishṇava teacher Bhaṭṭari, of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakṣmī-Nārasimha on the hill at Kōrukoṇḍa. Soon after this revelation the teacher died, and all about his rebirth as the god Nārasimha was apparently forgotten. A dancing-girl of the village, called Lakṣmī-dāsi, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-sāla. The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple. She wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛisimha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings.”<sup>3</sup> Mr. Sastri adds that the verses in the inscription under notice are repeated verbatim in the Kōrukoṇḍa record also. The latter inscription is dated Ś. 1275; this is the date of the consecration of the image of the god Nṛisimha; and therefore the death of the seventh Parāśara Bhaṭṭa would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years.

<sup>1</sup> No. 904, p. 145 of the Appendix to Vol. VII of *Ep. Ind.*

<sup>2</sup> Vājaya, a prince of Pānāra, is mentioned in one of the Eastern Chālukya grants published in *South Indian Inscriptions*, Vol. I, p. 44.

<sup>3</sup> Madras Epigraphist's *Annual Report* for 1912, para. 68.

Parāśara Bhaṭṭa VII belongs to a very illustrious family of scholars of southern India. Śrīvatsasihna-guru, or Śrīvatsasihna Miśra, as he is generally called, was the first or the founder of the family of Bhaṭṭars of Śrīrangam. He was the first and foremost disciple of Śrī Rāmānuja, the famous founder of the Viśiṣṭādvaita school of philosophy. In all the Śrīvaiṣṇava chronicles and among the Śrīvaiṣṇavas he is better known by the name of Kūrattālvāṇ. He belonged to the Hārīta gōtra and Āpastambha Sūtra and was of the Yajus sākhā. He was born in the year Saumya, on a Thursday which was Pañchami in the month of Pushya. He was a Vādama by sect and belonged to the village of Kūram near Chingleput. His wife was named Āṇḍāl. The early education of Kūrattālvāṇ was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him. He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the Śrībhāṣya. He was of the same gōtra as Rāmānuja.

The Śrīvaiṣṇava Chronicles narrate the persecution of Rāmānuja by the Chōla sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaiṣṇavas. It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body. Rāmānuja was summoned before the king; Kūrattālvāṇ, apprehending danger to his master, assumed the garb of a *sannyāsin*, proceeded to the royal court, and represented himself as the famous Vaiṣṇava Āchārya. The king then compelled him to sign a declaration that no god was superior to Śiva. Kūrattālvāṇ boldly contradicted him by telling him that "larger than Śiva was Drōṇa," (words which also mean two different measures, of which the latter was the bigger),<sup>1</sup> thus playing upon the double meaning of the words Śiva and Drōṇa. The king, enraged at the behaviour of Kūrattālvāṇ, ordered both his eyes to be put out immediately, and the order was forthwith carried out. So throughout the remaining part of his life he lived a blind man.<sup>2</sup>

Another important service which he rendered to his master was the conversion of Tiruvarāṅgattamudapūr, the hereditary trustee of the Raṅganātha temple at Śrīrangam, to the Śrīvaiṣṇava faith. This neophyte made over the right of management of the temple to Kūrattālvāṇ, who in his turn handed it over to Rāmānuja. Highly pleased with the devotion of his dear disciple, Rāmānuja gave the *paurōhitya* of the temple and the right of reading the *Purāṇas* therein to the family of Kūrattālvāṇ.

Kūrattālvāṇ was the author of the *Varadarāja-stava*, *Sundarabāhu-stava*, *Atimānushya-stava*, *Śrīvaikunṭha-stava*, *Śrī-stava*, *Yamakaratnākara* and *Gādyatraya-vyākhyāna*.

Śrīvatsasihna Miśra had two sons, Parāśara Bhaṭṭa and Rāma Miśra.<sup>3</sup> Of these the elder was the most distinguished scholar of the day; he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man. In a short time, however, he was able to convert to his faith a great Vēdāntin named Mādhava and made him his own disciple and successor under the name of Nañjiyar. He is believed by the Śrīvaiṣṇavas to have died at the early age of 28 and without issue; but there are weighty

<sup>1</sup> शिवात्परतरं नास्ति. द्रोणमस्ति ततः परम्-

<sup>2</sup> श्रीवत्ससिद्धिमिश्रेभ्यो नमस्तस्मिन्मीमांसि ।

यदुक्तयस्त्रयीकष्टे यान्ति मङ्गलसूत्रताम् ॥

श्रीमत्कूरकुलाधीशं श्रीवत्साङ्गमुपास्यते । .

अग्न्यं यतीन्द्रशिष्याणामाद्यं वेदान्तवेदिनाम् ॥

<sup>3</sup> Some Śrīvaiṣṇava chronicles assert that these were twins.

reasons for assuming that he lived for no less than 60 or 70 years.<sup>1</sup> The education of Parāśara and his brother was entrusted by Rāmānuja to Embār, his own cousin. Bhaṭṭar wrote the *Śrīraṅgarāja-stava*, *Śrīguṇaratnakōśa*, *Sahasranāma-bhāṣya*, *Kriyādīpa*, *Aṣṭaślōki*, *Chatus-ślōki*, *Dvayaślōki* and *Taṇiślōki*.<sup>2</sup>

Parāśara Bhaṭṭa, the elder son of Śrīvatsasihna Miśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdyn was the most important. Vēdānta-vēdyn is better known to the Śrīvaiṣṇavas as the 'Vēdāntin of the West country' (*mēl-nāṭṭu Vēdānti*). He was defeated in a religious wrangle by Parāśara Bhaṭṭa, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nāñjiyar, meaning literally 'our jīya,' for he was so addressed by his *guru*. The name of this *sannyāsin* in his *pūr-vāśrama* (that is, before he assumed holy orders) was Mādhava.

As soon as Parāśara Bhaṭṭa and Rāma Miśra were born, the god Raṅganātha commanded their father through the *archaka* (the performer of *pūjā*) to bring the children to His temple and bring them up there. They are therefore believed to be the adopted sons of the god Raṅganātha and his goddess Śrī.<sup>3</sup> It is this faith of the Śrīvaiṣṇavas that is recorded in verse 35.

Vāgviyaya Bhaṭṭa was the son of Rāma Miśra,<sup>4</sup> the brother of Parāśara. He is known to the Śrīvaiṣṇavas as Naḍuvil Tiruvīdi Pillai Bhaṭṭar ("the Bhaṭṭa of the middle street"). He was the author of *Kṣhamāśhōḍaṣi*, and is hence called also *Kṣhamāśhōḍaṣi* Bhaṭṭa.<sup>5</sup>

<sup>1</sup> It is a well-known fact that Parāśara Bhaṭṭa was born some time before the Chōla persecution and the subsequent flight of Rāmānuja to the Hoysala country. I have shown in my History of the Śrīvaiṣṇavas (*Madras Review* for 1905) that Rāmānuja must have lived in the Hoysala kingdom for no less than 20 years, during which period Kūrattālvān, who was blinded by the Chōla king, was living in Śrīraṅgam with his sons. On the return of Rāmānuja to Śrīraṅgam after the demise of the persecuting Chōla prince in A.D. 1118 the remaining third part of the *Śrībhāṣya* was finished. After this Rāmānuja lived for ten years; Parāśara succeeded him on the pontifical seat, vanquished the Vēdāntin of the West Country, taught him the Drāviḍa Vēdas, and, after the latter had made sufficient progress in them, ordered him to write the *Onpadiṇāyirappadi vyākhyānam* on the *Tiruvāymoli*. The *Guruparamparā-prabhānam* of Pīṇbāḷagiya-Jiyar (p. 210) states that Parāśara Bhaṭṭar lived as late as in the reign of Tribhuvanavīra-Dēva, that is, Kulottuṅga-Chōla III, who ruled from A.D. 1178 to 1216; and the author of the *Guruparamparā* referred to above was almost a contemporary of the illustrious Bhaṭṭar and is therefore likely to know about what he states in his work. Therefore we may rely on his assertion that the Bhaṭṭar lived at least down to some few years later than A.D. 1178, and therefore was more than 75 years when he died. The majority of the Śrīvaiṣṇava chronicles affirm that Parāśara Bhaṭṭar had no children, which appears to be the fact.

<sup>2</sup> पुत्रीकृती रङ्गपुरन्दरेण पराशरः कूरकुलप्रदीपः ।

गीवन्दिशिष्यस्य तु यासुनार्थमनारथं पूरितवान् द्वितीयम् ॥

श्रीपराशरभट्टार्यश्रीरङ्गेशपुरोहितः ।

श्रीवत्साङ्कसुश्रीमान् श्रेयसे भक्तु भूयसे ॥

<sup>3</sup> रङ्गेशलक्ष्मीतनयत्वलालितौ यतीन्द्रकारुण्यरसप्रवहौ ।

भट्टार्यरामादयदेशिकीचमौ भजामि कूराधिपतिसन्तुजी ॥

<sup>4</sup> पीवं श्रीराममित्रस्य श्रीवरसाङ्कस्य नन्दनम् ।

रामसूरिं [भजे\*] भट्टपराशरवरानुजम् ॥

कूरेशनन्दनं वन्दे व्यासांश्च रङ्गवासिनम् ।

अनुराधे तु वैशाखे जातं श्रीरामसूरिं भजे ।

<sup>5</sup> श्रीभट्टार्यकृपालव्यतल्लज्जाननिधिं प्रभुम् ।

श्रीरामसूरितनयं सेवे वाग्विजयं गुरुम् ॥

कूरनाथगुरोः पीवं श्रीरामार्थप्रियं सुतम् ।

वाग्विजयिगुरुं वन्दे वेदान्तद्वयसंपदम् ॥

His son was Vēdavyāsa *alias* Sudarśana Bhaṭṭa. He studied the *Śrībhāṣya* at Kāñchi under Varadaviśṇuvārya, the grandson of Naḍādūr Ālvāṇ (a nephew of Rāmānuja).<sup>1</sup> Varadaviśṇu was better known as Naḍādūr-ammāl. He was a great exponent of the *Śrībhāṣya*, and his learning drew many earnest students to Kāñchi. One such was Vēdavyāsa Bhaṭṭa. This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard. His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them. But his teacher knew him very well. One day, when the students were assembled for the usual lecture, Naḍādūr Ammāl, who had also come early, would not proceed with his disquisition. He began it only after Vēdavyāsa Bhaṭṭa took his seat in the assembly. With a desire to show the real man to the audience, Ammāl feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply; when Vēdavyāsa's turn came, he requested his *āchārya* to command him to give the interpretation as given by him (the *āchārya*) on any one particular occasion; for he had heard Ammāl twenty-one times. When questioned if he remembered the very language employed by Ammāl on those twenty-one occasions, he replied that he did. At the command of Ammāl he began to pour forth in the very language in which Ammāl had explained that particular point on so many previous occasions. The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves. As a matter of fact, this youth committed to memory every word of Ammāl, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over. The work that grew in this manner was called the *Śrūta-prakāśikā*, and Sudarśana came to be known thenceforth by the name of Śrūtaprakāśikāchārya.<sup>2</sup> He was an elder contemporary of Venkaṭanāthārya, *alias* Vēdānta-dēśika. When he was very old, the vandalistic march of Malik Kafur swept over Śrīrangam, and in the onslaught that took place he perished.<sup>3</sup>

Sudarśana Bhaṭṭa had two sons, Vēdāchārya Bhaṭṭa and Parāśara Bhaṭṭa.<sup>4</sup> Before his death Sudarśana Bhaṭṭa entrusted these sons and his valuable work the *Śrūta-prakāśikā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc. The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

<sup>1</sup> "Nos. 471a and 505b contain the *Vaṣanta-tīlaka-bhāṣam*, a drama by Varadāchārya. This author can be safely identified with the Vaiṣṇava teacher of the same name, who was the son of Dēvarāja of Kāñchi, and to whom the *Guruparamparā-prabhāvam* attributes the two surnames Ammālāchārya and Ghaṭikaśatam-ammāl. The first of these two names appears in the form Ambālāchārya in No. 595b, and a corruption of the second name is preserved in the colophon of Dr. R. Mitra's No. 116" . . . "Another drama by Varadāchārya is the *Chōḷa-bhāṣa*." *Rep. on Sans. MSS. in S. India* by Dr. E. Hultzsch, No. I, p. vii of the Introduction.

<sup>2</sup> श्रीवत्साहस्य नमरं पोत्रं रामविपयितः ।

व्यासं वाग्जयिनः पुत्रमव्यासं तातमाश्रये ॥

यतीन्द्रकृतभाष्यार्था यद्भाष्यानेन दर्शिताः ।

वरं सुदर्शनार्थं तं वन्दे कूरकुलाधिपम् ॥

श्रुतप्रकाशभट्टार्यं श्रीरामार्यस्य पोत्रकम् ।

वाग्जयजगुरीः पुत्रं वन्दे सङ्गुणसागरम् ॥

<sup>3</sup> भाष्यप्रकाशिकां तां सङ्कटकाले सुदर्शनशूरिः ।

प्रादाश्रये कतिने सिवे तं वेदभूषिकाक्षरिं ॥

*Vēdāntadēśika-vaiṣṇava-prakāśikā*, v. 131.

<sup>4</sup> श्रीपराशरभट्टार्यं श्रीवत्साहस्यपोत्रकम् ।

वेदाचार्यानुजं वन्दे वेदाचार्यस्य मन्दनम् ॥

gloss on the *Śrībhāṣya* to *Vēdānta-Dēśika*. *Vēdāchārya* Bhaṭṭa was the author of the *Aṣṭākṣharadīpikā*, *Rahasyatraya* and *Taṇḍivayam*. *Vēdāchārya*'s son was Śrīraṅgarāja Bhaṭṭar.<sup>1</sup>

The *Periya Tiru-muḍiy-aḍavu* assigns the following pedigree to the first great Parāśara Bhaṭṭar:—his son was Uddanḍa Bhaṭṭar; his son Parāśara Bhaṭṭar; his son Śrīraṅganātha Bhaṭṭar; his son Bhaṭṭa Parāśara; his son Śrīraṅga Bhaṭṭar; his son Sudarśana Bhaṭṭar; his son Śrīraṅgarāja Bhaṭṭar; his son Sādhu Bhaṭṭar; his son Tiruvōṅkaṭa Bhaṭṭar.<sup>2</sup>

The grant was made on a Thursday, corresponding to the fifth *tithi* of the bright fortnight of the month of Chaitra, in the Śaka year 1280, computed by the moon (1), the eyes (2), the *nāgas* (8), and *nabhaḥ* (0).

Verses 28 to 33 describe the town of Śrīraṅgam, which is situated in the island formed by the two branches, the Kāvēri and the Kolliḍam, of the river Kāvēri. The image of the god Raṅganātha which is set up in the temple situated in this town is believed to have been originally worshipped by Brahmā and afterwards presented to the ancestors of Ikṣhvāku and worshipped by his descendants. On the day of the coronation of the lord Śrī Rāmachandra he made a present of the image of his family god Raṅganātha to his faithful ally and dependant, Vibhishana, the brother of Rāvaṇa. While taking this valuable gift, Vibhishana inadvertently placed it on the ground in the island of Śrīraṅgam, where it stuck fast and could not be removed. It is over this image that the extensive temple of Śrīraṅgam is believed to have been built, and the composer of the *śāsana* alludes in our document to this faith regarding the advent of Raṅganātha to Śrīraṅgam.

"*Pāpishṭha-Kshatrabandhuś cha*," one of the texts quoted in verse 43, occurs in the 17th chapter of the *Vishṇudharma*. Kshatrabandhu was a very wicked king and had committed several sins; but just before his death he unwittingly uttered the three syllabled name, Gōvinda, of Vishṇu, which virtuous act saved him from eternal perdition. In his *Tirumālai* the Vaishṇava saint Tondaradippodiy-ālvār also makes a reference to the story of Kshatrabandhu.<sup>3</sup>

The following are the names of places, etc., that are mentioned in the inscription under discussion:—Himāchala, Bhārata-varsha, the Mahārāṣṭra, Kalinga, Pāṇḍya, Kanyākubja and Teliṅga countries: Mañchikōṇḍa; Āndhrā-dēśa; the Pānāra, Kōna, Kuravāṭa and Ch(or)B)en-gara provinces; the river Godāvari; Kōrukoṇḍa; Kōṭi; Tāḍipāka; the river Kāvēri; Śrīraṅga-puri; Kottāllaparṇu in the Pānāra country; Dēva; Villūru; Naṅgipūṇḍi; Penūṅgoṇḍa; Charakuvāṭaka; Tāmaravāṭaka; Monambagru; Peṇḍlikūnturu-cheruvu; Groppuṅgāli and

<sup>1</sup> श्रीपराशरभट्टार्यतनयं विनयीक्यलम् ।

रत्ननाथगुहं बन्धे मङ्गलायतनं सदा ॥

रत्ननाथार्यतनयं श्रीमद्वैष्णवपराम् ।

सततं कुरनाथस्य सर्वविद्यानिधिं भजे ॥

<sup>2</sup> In all probability the Bhaṭṭa Parāśara of our document was identical with the Bhaṭṭa Parāśara, the son of Śrīraṅganātha Bhaṭṭa and the grandson of Vēdāchārya Bhaṭṭa; he is also called, in the extract given in footnote 4, the seventh from Kūranātha, that is, Kūrattālvān.

<sup>3</sup> *Moytta val-viṇaiyul-niṇṇu mūṇr-eḷutt-uḍaiya pērāl* | *Kattirabandum-aṇṇē parāṅgadi kaṇḍu koṇḍāṇ* | ("Has not Kattirabandu too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name?"), *Tirumālai*, verse 4.

Uppungāli and the Pālēru-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above :—

Name.	Mod. Name.	District.	Taluk.
Kōrukōṇḍa . . . . .	Kōrukōṇḍa . . . . .	Gōḍāvari . . . . .	Rajahmandry.
Kōṭi . . . . .	Kōṭi . . . . .	Do. . . . .	Do.
Tāḍipāka . . . . .	Tāllapākam (?) . . . . .	.....	.....
Śrīraṅga-puri . . . . .	Śrīraṅgam . . . . .	Trichinopoly . . . . .	Trichinopoly.
Koṭṭāllaparru . . . . .	Kothalaparru . . . . .	Kistna . . . . .	Tanuku.
Dēva . . . . .	Duvva . . . . .	Do. . . . .	Do.
Villūru . . . . .	Vilṭuru or Vēḷatūr . . . . .	Do. . . . .	Vinikōṇḍa.
Naṅgipūṇḍi . . . . .	Neggipūḍi . . . . .	Do. . . . .	Tanuku.
Penunḡōṇḍa . . . . .	Penukōṇḍa . . . . .	Do. . . . .	Do.
Charakuvāṭaka . . . . .	Cherukuvāḍa . . . . .	Do. . . . .	Do.
Tāmaravāṭaka . . . . .	Tāmarāḍa . . . . .	Do. . . . .	Do.
Monambarru . . . . .	Munamarru . . . . .	Do. . . . .	Do.
Kāvēri river . . . . .	.....	.....	.....
The river Vāsishṭha Gōḍāvari . . . . .	The river Gōḍāvari or a tributary of it.		
Hīmāchala . . . . .	The Himalaya mountains.		
Bhārata-varsha . . . . .	The ancient name of India.		

TEXT.<sup>1</sup>

[Metre of verses 1-2, *Vasantatilakā*; of 3-10, *Upajāti*; of 11, *Indravajrā*; of 12, *Upajāti*; of 13, *Upēndravajrā*; of 14-15, *Upajāti*; of 16, *Upēndravajrā*; of 17, *Vasantatilakā*; of 18-22, *Upajāti*; of 23, *Vamśastha*; of 24, *Upajāti*; of 25, *Śārdūlavikrīḍita*; of 26, *Upajāti*; of 27, *Rathōddhata*; of 28-29, *Anuṣṭubh*; of 30, *Vasantatilakā*; of 31-32, *Upajāti*; of 33, *Rathōddhata*; of 34, *Sragdharā*; of 35, *Śārdūlavikrīḍita*; of 36-37, *Anuṣṭubh*; of 38, *Śārdūlavikrīḍita*; of 39-49, *Anuṣṭubh*; of 50, *Indravajrā*; of 51, *Anuṣṭubh*; of 52, *Giti*; of 53-58, *Anuṣṭubh*; of 59, *Mālinī*; of 60, *Anuṣṭubh*; of 61, *Sālinī*; and of 62-63, *Anuṣṭubh*.]

First Plate : First Side.

1 श्रीरंगराजाय नमः ॥ यां व्यूतकेलिविजितात् दयितात् गृहीतामिंदोःकला-  
मितर-

2 दंतपदे निवेश्य । प्रेम्णा प्रसादयति पुष्पसुमेकदंतं सा चा-

- 3 यतां गजसुखः स च तौ शिवौ च ॥[१\*] श्वेतः शुभं दिशतु शश्वदसौ  
वराहः पातालसद्मनि तमोगङ्गे रहो यः [१\*]  
4 [श्री]लुक्कनंनृधृतिरुहहनीत्सवात् प्राक्<sup>१</sup> दंतेन किंचिददुनोदधरं धरायाः ॥[२\*]  
तदाख्यथैव प्रथितेच कखपि  
5 मन्वंतरे सप्तम आगतेभिन् । बहुष्यतीतेषु चतुर्युगेषु कलिं विदुः संप्रति  
व[र्त]मानं ॥[३\*] हिमा-  
6 चलादाशवणोदमेतत् खंडं भुवो भारतवर्षमाहुः । तत्रापि चैतत्<sup>२</sup> भरतस्य  
खंडं चर<sup>३</sup>-  
7 ति यत्राश्रमवर्णधर्माः ।[४\*] पञ्चापुरस्तादपि यस्य देशो ख्यतौ महा-  
राष्ट्रकलिंगसंज्ञौ ।(१)  
8 अवागुदक् पांड्यककन्यकुञ्जी देशस्य तत्रास्ति तिलिंगनामा ।[५\*] तद्देश-  
श्चरः केशमिनायकोभूदभूतपूर्वा-  
9 हु<sup>४</sup>तवाहुसारः । वृत्तानि यद्वर्तनदर्पणेच्छे राज्ञामलक्ष्यंत पुरातनानां ।[६\*]  
सुक्रंतिनामा नृप-  
10 सार्वभौमो गंगातटांतात्किञ्च यस्य पूर्वौ । पुरा तिलिंगान् प्रति मंचि-  
कोडावानाययन्

*First Plate : Second Side.*

- 11 नायकवंशमुख्यौ ।[७\*] ताभ्यां विनिर्मापितमात्मनाम्ना पुरं महश्च प्रवि-  
तेन्द्रदेशे ।(१) तदुत्तमं विभजति मं-<sup>५</sup>  
12 चिकोडगोचं सगर्वा भुवि यस्य वक्ष्याः<sup>६</sup> ।[८\*] तस्मिन्नतीते<sup>७</sup> तनयस्तदीयो  
गुणैः प्रतीतो गणपाभि-  
13 धानः ।(१) भुजंगमाधीश्वरविश्रमाय भारं पृथिव्या विभराबभूव ॥[९\*] देवो  
नृपेक्षिन्सति युक्तावर्षी चेष्टा-  
14 स्मभूवन् फलवत्तराणि । न श्वापदेभ्योप्यटवीषु शंका मस्मिन्सुचेभ्यः स्मिन्-  
ताध्वगा-  
15 नां ।[१०\*] तस्मात्समुद्रादिव शीतरश्मिः कुनाभिधानः कुलकेतुरासीत् ।  
आरोप्य सिंहा-  
16 सनमात्मजं स्वमैद्रं स सिंहासनमाहरोह ।[११\*] धीरो वदान्यो विनयोप-

<sup>१</sup> Read प्राग्दंतेन.

<sup>२</sup> The *anuvāra* begins the next line.

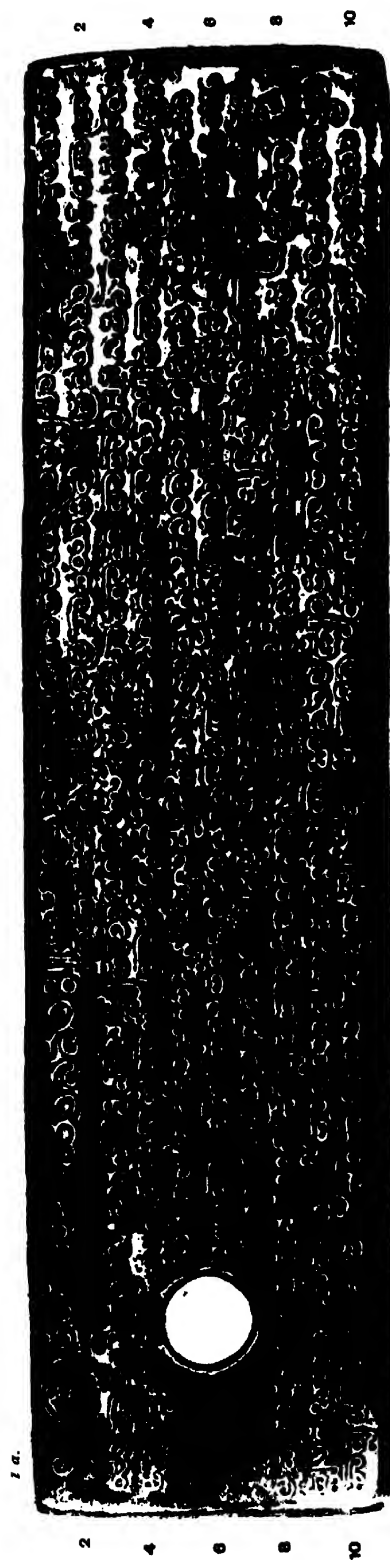
<sup>३</sup> The *anuvāra* of *māchō* begins the next line.

<sup>४</sup> Read तस्मिन्.

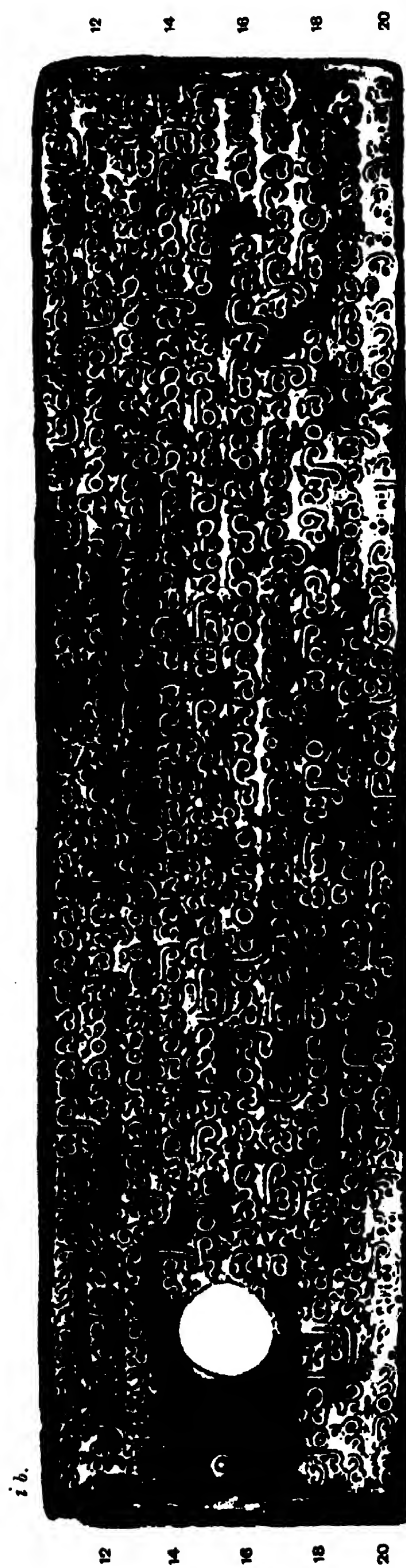
<sup>५</sup> Read तद्वरतस्य.

<sup>६</sup> Read हु.

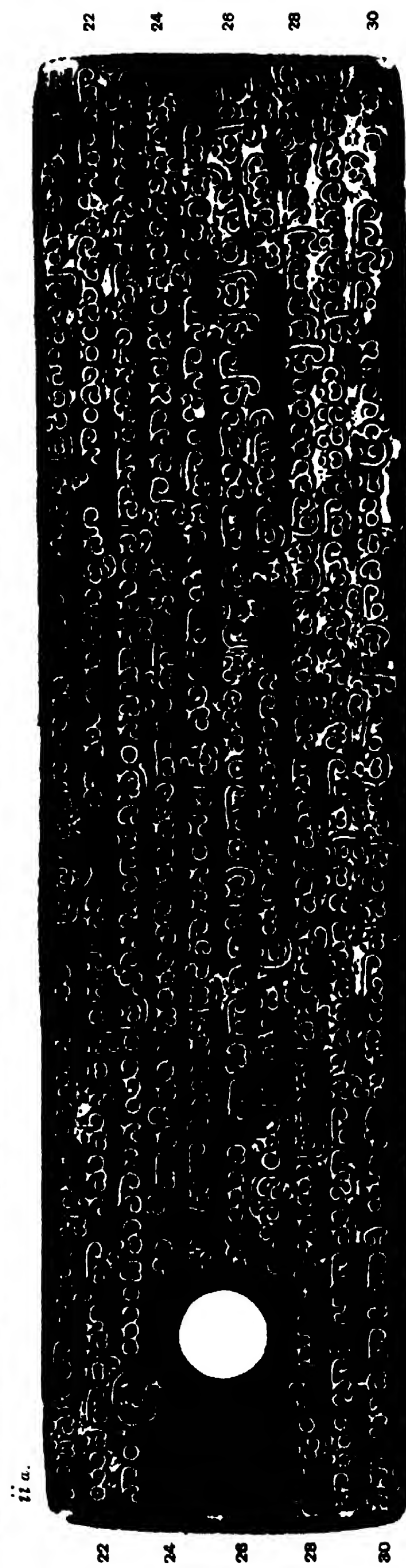
<sup>७</sup> Read वक्ष्या;



F. W. THOMAS.



SCALE 9



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ii b.

32  
 34  
 36  
 38  
 40

iii a.

42  
 44  
 46  
 48  
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iii b.

52  
 54  
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 58  
 60

- 17 पञ्च[\*] प्राज्ञः प्रतापी सुलभप्रसा[द]: । स्थिरोभिगम्यो बलवानष्टथो  
नवोपि सोभू-  
18 त्परधु<sup>१</sup>अधर्षः ।[। १२\*] चिरं बलात्कारक[द]र्षिताभ्यां परासुखीभ्यां पुं-  
वांतरिभ्यः ।(।)  
19 गुणी गुणैरेव वशंवदाभ्यां स्वयं उतो यो वसुधारमाभ्यां ।[। १३\*]  
तदात्मजो मुंम-  
20 ङिनायको[स्ति] प्राज्ञश्चमग्नो बलपीरुवाभ्यां । पुत्री पिताभूत् स्ववशेन येन  
वीरेण वीरप्रस-

Second Plate : First Side.

- 21 वा च माता ।[। १४\*] कन्या स्वसुः कापयनायकेंद्र[\*] स्त्रीरत्नभूतामुपदाय<sup>२</sup>  
तस्मै । प्रतीतरूपान्वयपौरुषा-  
22 य परार्थमात्मानममन्यत स्वं ।[। १५\*] स संमतो मुंमडिरुत्तमानामिरं-  
मदो वैरिनरा[धि]पा-  
23 नां । .त्रियं पितृश्लासनयंचणेन बलादनिच्छंनपि<sup>३</sup> चान्वमंस्त ।[। १६\*]  
पानारकोनकुरवाटकचेंगरादीन्  
24 गोदावरीसुभयतीयमुपांतदेशान् । जित्वा वनाचलजलस्थलंदुर्गारम्या<sup>४</sup>-  
25 नेकः प्रशास्ति चिरमप्रतिशासनं सः ।[। १७\*] क्षेमंकरा ये वसतां  
जनानां पश्यन्पा-  
26 द्योयवसाभिरामाः । पुंसां वणिग्धातुविपाशुपात्मान्यत्यर्थमाश्वक-  
27 रणानि यच्च ।[। १८\*] येवप्रयासोद्य<sup>५</sup>म[हा\*]फलानि क्षेत्रणि शालीक्षुव-  
शोचिता-  
28 नि । कडंकरीया अपि नैव यच्च कृतः प्रसंगस्तु मलिन्नुचानां ।[। १९\*]  
येषु प्रतिग्राममबंधपूमास्तनागवल्लीसह-  
29 काररंभाः । आरामभागास्तुवते वस्तूनि पक्षैष्टकावध्वसुसिध्वकूपाः<sup>६</sup> ।[। २०\*]  
तदीमितुर्वास्वतीव विष्णोरस्ति प्र-  
30 शस्ता भुवि राजधानी । या कीरुकीडा व्यपदिश्यतेभैरायैः पुराविंङ्गिरुदप्र-  
शेका ।[। २१\*] चकास्ति सालः प-

Second Plate : Second Side.

- 31 रितः पुरीं यां पृथ्वीं विशालामिव चक्रवालः । हस्त्यश्वयोषापुरवादि-  
कावास्तद्वलसुष्टेरिव गु-

<sup>१</sup> Read दु.

<sup>२</sup> Read °दनिच्छंनपि.

<sup>३</sup> Read अ.

<sup>४</sup> Read °मुपदाय.

<sup>५</sup> Read °स्थलदुर्ग°.

<sup>६</sup> Read °वसुसिध्व°.

- 32 तिकोशः ।[। २२\*] मृदंगधोरैर्मदहस्तिर्बहुतेस्तुरंगह्वैः करणोपश्रीभिभिः  
सुरक्तगीतैरपि वं<sup>१</sup>-
- 33 दिमंगकैर्नृपत्रियो नर्तनशास्त्रिकेव या ।[। २३\*] पुरे च कीर्त्या पुरि ताडि-  
पाकेष्यात्मातुजौ शिंगयगन्धयाख्यौ । शा-
- 34 खानगर्योद्भिभयोर्निधाय वीरस्य तां रक्षति राजधानीं ॥[। २४\*] संनत्या  
निजमंगसुत्तम-
- 35 मल्लकृत्य श्रुतेन श्रुती सत्येनाननमार्जवेन हृदयं त्यागीन हस्तावुभौ । वीरः कू-  
36 नयमुंमडिचितिपतिर्दत्तांगभूषस्य तामाकल्पं समवेक्षते नयमसावं-
- 37 तय्यशोदर्पणं ।[। २५\*] बहिः पतंगोपलश्रीतलस्य गूढप्रतापस्य मनोग-  
तिष्ठाः । त-
- 38 स्योध्वयं<sup>२</sup> ब्यालमिव क्षितीया विलङ्घितुं शासनमुद्दिजंते ॥[२६\*] अर्थ<sup>३</sup>सि-  
धिमधिगम्य नोतिमात्काम-
- 39 मप्यनुसरन् यथोचितं । स चिवर्गसमवृत्तिरास्तिको धर्ममार्जयति धर्मतत्त्ववित्  
॥[२७\*] श्रोमतो सुष-
- 40 मा भाति रंगनामनि धामनि । कावेरीसुभयीं पुष्कामंतरानंतशायिनी  
॥[२८\*] पुरा तत्परमं ब्रह्म [ब्रह्म\*]-

*Third Plate : First Side.*

- 41 [यो] गृहदेवतं । तदनंतरमिच्छाकोस्तपसश्च फलायितं ।[। २९\*] अथ विश्व-  
निदानमायताक्षं प्रथमा-
- 42 नं श्रुतिमस्तकैरधीयैः । [द्र]मिडामितवा<sup>४</sup>नधेयमासीत्कमलालालितपादपञ्चवं  
तत् ।[। ३०\*] पाका-
- 43 वदातैः फणिवस्त्रिपञ्चैः(स)वर्ण्यचूर्णैः[\*] क्रसुकोस्तसारैः । नवीरुषस्त्री<sup>५</sup>वसपुष्प-  
माख्येस्त्रायं
- 44 च सायंतनमालिकाभिः ।[। ३१\*] लवंगतकीलकजातिकेशकस्तूरिकौलागरसार-  
45 सुख्यैः । सुवस्तुभिस्त्रांकवकुंजुमाद्यैर्या भोगिनामैहिकभोगभूमिः ।[। ३२\*]  
46 या चतुर्गुणकलाभिरेदवीं मंडलीं जयति निर्भरा सती । सूरिवर्गमपव-  
47 र्गतत्परं स्यतेपि च पुराणपूरुषात् ।[। ३३\*] तस्यां श्रीरंगपुर्यामधिधरशि-  
जनन्ना-

<sup>१</sup> The *anuvāra* of चङ्गि begins the next line.

<sup>२</sup> Read °सिद्धि°.

<sup>३</sup> Read शयी.

<sup>४</sup> Read °स्रोतपात्रं.

<sup>५</sup> Read °भा.

<sup>६</sup> Read °वकुलीराक्षक°.

- 48 तरचैकहेतोराविर्भूतस्य विष्णोरनवधियग्रसोनन्यसामान्यकृत्यं पीरोहित्यं भजन्  
यो ह-  
49 रितकुसुमणिर्वेदवेदांतविज्ञो माप्ता ओवत्सचिह्नो गुरुरभवद्वध्वंसिधि'व्यावता-  
50 रः ।[ ३४\*] तत्पुत्रो भुवि दत्तपुत्रविभवं श्रीश्रीशयोः प्राप्तवान् श्री-  
भट्टपराशरो गुरुर-

*Third Plate : Second Side.*

- 51 भूयत्पादसंसेवनात् । स्त्रेषां श्रीचरणंबुजं श्रितवतां शिष्यप्रशिष्यादयो  
• विष्णोस्त-  
52 त्परममं पदं विध(द)धते वेदांतवेद्यादिकाः ।[ ३५\*] तदादि सप्तपुरुषं कुलं  
श्रीशंशसंभवं<sup>१</sup>  
53 । इति ख्यातं हि तत्पुत्रो विद्वान् भट्टपराशरः ।[ ३६\*] स वेदाचार्यभट्टा-  
र्यप्रमुखैर्बाधवैरभा-  
54 त् । परस्परैकहृदयैर्वेदो वेदैरिवापरैः ।[ ३७\*] तदंशंबुधिसंभवः कुवलय-  
55 मोदो कलानां निधिर्भूदेवाभृतदायकीभ्युदयवान् स्वान्तस्थकृष्णा-  
56 कृतिः । नित्यं विष्णुपदाश्रितोखिलतमस्तापापहंताप्यहो श्रीमह-  
57 ट्टपराशरो गुरुरभूत्त्वेष दोषाकरः ।[ ३८\*] कावेरीलहरीवातनोतशीतलशोक-  
58 रैः । सिक्तः[\*] श्रीरंगभोगेषु सक्तस्त्रीखासिकां भजन् ।[ ३९\*] दय-  
मानमना[\*] श्रीशो देशानंधान् स र-  
59 चितुं । तं पराशरभट्टार्यमनैषोदारमशक्तिकं ।[ ४०\*] नितर्गतस्त्रिवर्गः[\*]  
स्यादनित्याद्यगुणान्वितः । सत्त्वाद्यु-  
60 पायास्त्रापाया इतिनिश्चयसप्रदं ।[ ४१\*] तच्चाश्रयंत तं धन्या यत्पदस्यर्गवै-

*Fourth Plate : First Side.*

- 61 भवात् । स्वयमाचार्यकं प्राप्य दिक्षां कीर्तिमतानिषुः ।[ ४२\*] पापिष्ठः चच-  
बंधुखेत्यादिवाक्य-  
62 तश्चूतेः<sup>२</sup> । तस्य पादाश्रिता भूत्वा भूपाः प्रादुरनेकशः ।[ ४३\*] ग्रामा-  
रामी-  
63 वरारत्नाभरणाद्यात्मना सह । स मुंमडिमहीशोपि तमिमं गुरुमाश्रयन् ।  
[ ४४\*] की-

<sup>१</sup> Read दि.

<sup>२</sup> Read °चूतेः

<sup>३</sup> The anusvāra of °चूते begins the next line.

- 64 द्वापदपञ्चमामानं ग्राममाचार्यदक्षिणां । श्रीपराशरभट्टाय प्रादात् स्व-  
 65 गुरवे सुधीः ।[ ४५\*] स पराशरभट्टार्यो जननीदैवतो भवन् । रंगि-  
 गाय कुलिशाय प्रा-  
 66 दादासीन्मर्हापदाः(ः)<sup>१</sup> ।[ ४६\*] तस्य माता जगन्माता नाम्ना सर्वगुणे-  
 रपि । न केवलं शरीर-  
 67 स्य जनन्यप्यात्मनो हि सा ।[ ४६\*] समाप्य सप्तमे तस्मिन्वतारप्रयो-  
 जनं । श्रीपरा-  
 68 शरभट्टार्ये श्रीशभो गोपयोगिनि ।[ ४८\*] स्वजनान्संप्रदानानि स्वविभूतेर्विधि-  
 त्वया । आदौ सर्ववि-  
 69 धौ बंधू रंगशायोति निश्चयात् ।[ ४९\*] ऐश्वर्यभोगैर्युतमष्टसंख्यैस्सर्वसहाराम-  
 70 गृहोर्वराभिः । श्रीरंगराजाय तु सा व्यातारीत् कोट्यपञ्चममहारं ॥  
 [५०\*] [शक]वर्षे न-

Fourth Plate : Second Side.

- 71 भोनागनेचेंदुगणिते शुभे । चैत्रमासि शुची पक्षे पंचम्यां गुरुवासरे ।[५१\*]  
 सप्तमभष्टप-  
 72 राशरजननी श्रीरंगवर्धनात्मातं । मुंमडिनायकनाम्नीयं ग्रामं रंगशायि-  
 73 ने प्रादात् ।[ ५२\*] एष्यत्भूपप्रत्ययार्धं<sup>२</sup> तस्य लक्षणमुच्यते । अविदूरेण  
 वासिष्ठ-  
 74 गोदावर्यास्तु पश्चिमः ।[ ५३\*] कोट्यपञ्चमामायं ग्रामः पानारभूमि-  
 [ग]ः ।  
 75 तस्याष्टदिग्मातग्रामसंनिवेशो निरूप्यते ।[ ५४\*] देवाख्यः पूर्वदिग्भा-  
 76 गे कोणे दूरादसंष्टकः । विष्णुवर्द्धक्षिणः कोणे मारदेर्न-  
 77 गिपूंडि च ।[ ५५\*] पश्चिमे पेनुकोडाख्यः कोणे चठिकुवाडकः  
 उत्तरे मीनं-  
 78 बह्मि स्वात्कोणे तामरवाडकः ।[ ५६\*] स्वायेंद्रिकंतुचेठुडु भ<sup>३</sup>हिरान्नेयसी-  
 मतः । [गो]-  
 79 पुंगाल्यपुंगालिच बहिर्दक्षिणकोणतः ।[ ५७\*] सूर्यशायव्यसीमानं पेन्गो-  
 डचेन-  
 80 कोणकः ।(१) शेषासेदविशेषा हि सीमानः[\*] अष्टदर्शनाः ।[ ५८\*]-  
 सर्वक्षेत्रप्रमाणं चेद्व्यु-

<sup>१</sup> Read °मर्हाप्रदाः.

<sup>२</sup> Read च.

<sup>३</sup> Read °पञ्चममहारं.

<sup>४</sup> Read चेद्व्युत्तरा.

<sup>५</sup> Read °भूपप्रत्ययार्धं.

62 64 66 68 70

127 a.

62 64 66 68 70

72 74 76 78 80

127 b.

72 74 76 78 80

82 84 86 88

128 a.

82 84 86 88



*Fifth Plate : First Side.*

- 81 त्तराशीतिवारिकाः । [ ५८\* ] इति सुविदितपाकेरग्रहारस्य लक्ष्मीक्षिति-  
निजपतये प्रत्यर्पितस्याम्-  
82 सिधौ ।<sup>1</sup> विदधतु विभविष्यद्भूमिपाशासनं श्रीक्षितिघनकरुणायै काल-  
83 माचंद्रतारं ॥[५९ ॥ \*] सर्वदेशदशाकालेष्वध्याहतपराक्रमा । रामानुजार्य-  
दिव्यज्ञा वर्त्तता-  
84 मभिवर्धतां ॥[६० ॥ \*]  
85 सामान्योयं धर्मसेतुर्पाणां काले काले पालनिष्यो भवद्भिः<sup>2</sup> सर्वानि-  
86 तान्माविनः पार्श्वेद्वान्भूयो भूयो याचते<sup>3</sup> रामचंद्रः ॥[६१ ॥ \*] स्व-  
87 दत्तादिगुणं<sup>4</sup> पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं<sup>5</sup>  
88 भवेत् ॥[६२ ॥ \*] एकैव भगिनो लोके सर्वेषामेव भूभुजां । न भोग्या  
न करग्राह्या विप्रदत्ता वसुं[ध]-  
89 रा ॥[६३ ॥ \*]

ABSTRACT OF CONTENTS.

Verse 1. Invocation to Śiva, Pārvatī, Gaṇēśa and the Moon.

V. 2. Invocation to Śveta-Varāha, the third incarnation of Viṣṇu.

V. 3. States that the present age is known as the Kali Yuga.

V. 4. States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha.

V. 5. Gives the boundaries of the Teliṅga-dēśa situated in the Bhārata-varsha, as follows:—On its north is the kingdom of Kanyakubja, on the south the Pāṇḍya country and on the west the Mahārāshtra.

V. 6. The Teliṅga country was once ruled over by a king named Kōśami Nāyaka.

V. 7. His two ancestors, who belonged to a family known as the Mañchikōṇḍa family, were originally brought down to the Teliṅga country from the Gangetic valley by a king named Mukkaṇṭi.

V. 8. These two founded the city of Mañchikōṇḍa after their names, and their descendants were also known as of the Mañchikōṇḍa gōtra.

Vv. 9-10. On the death of Kōśami Nāyaka his son Gaṇapa ascended the throne.

Vv. 11-13. Gaṇapa was succeeded by Kūna.

V. 14. Mummadi Nāyaka was the son of Kūna.

V. 15. He married the daughter of the sister of Kāpaya Nāyaka.

<sup>1</sup> Read °सिद्धौ.

<sup>2</sup> Read पार्श्वेद्वान्.

<sup>3</sup> Read निष्फलं.

<sup>4</sup> Read वृ..

<sup>5</sup> Read याचते.

<sup>6</sup> Read पादगोयी भवति:

<sup>7</sup> Read °दिगुणं.



V. 16. Though personally unwilling to assume the burden of his kingdom, he did so in deference to the wishes of his father.

Vv. 17-20. He conquered the countries of Pānāra, Kōna, Kuravāṭa, Cheṅgara and others lying on either bank of the river Gōḍāvarī. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V. 21. His capital was Kōrukonda.

Vv. 22-23. Description of the capital town.

V. 24. King Mummaḍi allowed his younger brothers Śīṅgaya and Gannaya to govern the principalities of Kōṭipura and Taḍipaka respectively.

Vv. 25-27. Praises of king Mummaḍi. He seems to have had many vassals under him.

Vv. 28-33. Here the narrative turns from Mummaḍi to the island of Śrīraṅgam and the deity presiding over its temple, namely the god Raṅganātha.

V. 34. Begins with the genealogy of the donee, Parāśara Bhaṭṭa. His ancestor Śrīvatsabihna Miśra was born in the Hārīta gōtra and was a very learned man and held the *paurōhitya* in the temple of Raṅganātha.

V. 35. His son was Bhaṭṭa Parāśara, and he had many disciples, of whom the most illustrious was Vēdānta-vēdya.

V. 36. His son was also called Bhaṭṭa Parāśara.

V. 37. One of the illustrious relatives of Bhaṭṭa Parāśara was Vēdāchārya Bhaṭṭa (that is, the brother of the first Parāśara Bhaṭṭa).

V. 38. In the family of Parāśara Bhaṭṭa was born a learned and pious *guru*, also named Bhaṭṭa Parāśara.

Vv. 39-42. This person went on a tour to the Āndhra country, where many learned Brāhmanas became his disciples.

Vv. 43-45. Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones. King Mummaḍi Nāyaka also presented him with the village of Kōṭṭāllaparru.

Vv. 46-50. This *āchārya*, having finished the mission of his human existence, went to enjoy the company of Viṣṇu (*i.e.* died). His mother Jaganmātā wanted to give away the property to her relatives; but, thinking that Śrīraṅga-nātha was her truest and nearest relative, made a gift of the village of Kōṭṭāllaparru to that god, with all her other belongings, such as gardens, houses, etc.

V. 51. This gift was made on a Thursday, the fifth *tithi* of the bright fortnight of the month Chaitra in the Śaka year 1280, expressed by *nabhaḥ* (zero), *nāga* (the mountains), *nētra* (the eyes) and *indu* (the moon).

Vv. 52-58½. The boundaries and other descriptions of the village of Kōṭṭāllaparru are given as follows:—

The village is situated in the Pānāra country to the west of the Vāsishṭha Gōḍavari. It is bounded on the north by Monambarru village, on the east by the village of Dēva, on the south by Viṭṭuru, on the south-west by Nāṅgipūṇḍi and on the north-west by the village of Charykuvāḍaka.

Vv. 59½-63½. The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA :  
SAKA 1291.

By DR. V. S. SUKTHANKAR, PH.D.; POONA.



The position of the inscribed stones on the tank-bund.

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902-3. It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr. Venkayya entitled : Irrigation in Southern India in ancient times.<sup>1</sup> The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at Porumāmilla in the Badvel Taluk of the Cuddapah District, situated in 15° 1' N. and 79° E. The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmilla is, according to the District Manual, one of the largest in the Taluk. The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India.

As regards orthography, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts. A superfluous anusvāra is inserted (1) before a nasal + consonant, as in *pumnya* ll. 13, 46; also in ll. 19, 36, 89 : (2) before *h* + consonant, as in *Vijayāmhvayaṁ* ll. 34, 35; also in ll. 57, 65 : (3) before *un* as in *vijayōṁnnatāḥ* l. 36 : (4) before *rm* as in *kaṁrma* l. 82. We find also the doubling of a consonant after an anusvāra in *chaṁcheṇa* l. 18. As in other inscriptions, we notice the mixing up of the two forms of *visarga-sandhi*, as in *taḥssaumya* in l. 23; also in ll. 29, 83, etc.; and the writing of *thth* for *tth* in *ṛththana* l. 100, and of *jhjh* for *jhh* in *ṣāyōjhjhitaṁ* l. 12. Other examples of

<sup>1</sup> See the Director-General's Annual for 1903-4, Part II., pp. 202 ff. — A resumé of the contents of the inscription is included in the new edition of the Cuddapah District Gazetteer.

incorrect orthography are the following : l. 113 *ru* for *ri* ; l. 39 *ri* for *ru* ; confusion of the sibilants *ś* and *s* in ll. 20, 22, 29, 37, 52, 54 and 95 ; *ṇṇ* for *nn* in ll. 66 and 83 ; confusion of *d* and *dh* in ll. 51, 104 and 109 : sporadic adscript of *y* to an initial vowel as in *yēṭad* (for *ēṭad*) l. 21, *yēk=āiva* (for *ēk=āiva*) l. 105. The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet. There is inconsequence in the doubling of consonants after *r* : cf. ll. 7, 10, etc. on the one hand, and ll. 6, 16, etc. on the other. Rough *r* (doubled) is used once in the nomen proprium *Dēvarrāja* (l. 109). It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs.—It is necessary to add a few words on the language of the inscription. Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas, the whole of the inscription is in verse. The language is extremely meagre Sanskrit, and the verses are devoid of poetic embellishment. The writer is indeed guilty of the gravest mistakes of grammar and syntax, most of which are noticed in the foot-notes to the text and translation. To mention just two of them here : in l. 37 *disi pūrvē pratishṭhitāḥ* is used for *disi pūrvasyām pratishṭhāpitāḥ* ; and the first sentence of v. 16 the *verbum actionis* is omitted.—In respect of lexicography the following uncommon words and expressions deserve notice : *kṛitī* (ll. 29, 39) = “ composition ” ; *taṭāka-māṭṛikī* (l. 47) = “ tank-nourished ”, on the analogy of *nadī-māṭṛikā*, etc. ; *bhramā-jala-gatī* (ll. 69, 90) = “ sluice ” (?) ; *madhya-kūrma* (l. 73) = “ elevated ground in the middle ” (?) ; *bhū-vara* (l. 79) = “ king ” ; *gāṅgēya* (l. 111) = “ gold ”.

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmilla by king **Bhāskara** *alias* **Bhavadūra**, son of Bukka I. (v. 49). The following analysis gives a synopsis of the contents of the record : The grant commences with invocatory and introductory verses (vv. 1-10) : the succeeding stanzas give the genealogy of the donor, **Bhāskara Bhavadūra** (ll. 11-22) : the next few verses recount the merit attaching to the building of a tank (23-27) : then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc. (28-45) : then the usual imprecatory and benedictory stanzas (46-49) : and lastly, the specification of the *adhikārin* of the tank, and the composer of the record (59-62). The only new facts in the history of the First Vijaya-nagara Dynasty<sup>1</sup> with which the inscription furnishes us are the following : (1) **Bhāskara** *alias* **Bhavadūra** (a name which is not known from any other inscription) was the son of Bukka I., and thus the brother of Harihara II. **Bhāskara** was placed in charge of the eastern provinces—which he ruled from the “ top of the sublime **Udaya-giri** ” (in the Nellore District) ; (2) **Bukka I.** had four brothers, *viz.* **Harihara**, **Kāmpana**, **Mārapa** and **Muddapa** ; and (3) **Anantarāja** was one of the ministers of Bukka I.—The *adhikārin* of the tank was **Dēvarrājan**, son of the minister (probably of **Bhāskara**) **Kumāragiri-Nātha** (v. 50).—The writer, who was rewarded with a gift of land, was the poet **Liṅgaya-Māchanāryya** (*i.e.* **Māchana**, son of **Liṅgaya**) of the family of the **Kautsas**, resident of **Namda-pura** (v. 51). On completion of the tank lands under it were handed over to a number of **Brāhmaṇas** (v. 45).

The question of the construction of the tank is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank.<sup>2</sup> It would be, therefore, as well to start with the facts regarding the tank as it now stands. I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

<sup>1</sup> A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copper-plate records, is furnished by Rao Sahab Krishna Sastri in his paper entitled “ The First Vijayanagara Dynasty ; its Viceroys and Ministers.” (See the *Director-General's Annual* for 1907-8, Part II., pp. 235 ff.)

<sup>2</sup> To Rao Sahab Krishna Sastri I am indebted for the explanation of several of the technical expressions.

whom I had addressed on the subject.<sup>1</sup> The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmilla, is elongated in shape, being some 7 miles long and  $2\frac{1}{2}$  miles broad. The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs. The western flank thus consists of practically the range of hills which runs north and south between Porumāmilla and Badvel. The total length of the artificial bund is about 4,500 ft.; the total length including the hills is about 14,000 ft. At the deepest section the bund is about 12 ft. wide at the top and 150 ft. at the bottom, and about 33 ft. deep. The tank has two sources of supply, one natural and the other artificial. The latter was constructed about 20 years ago. The natural feeder is a stream called the Maldōvi river.—The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screw-gear, and there are five weirs. This is the actual condition of the tank at present.

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during his lifetime. The tank at Porumāmilla was called *Anantarāja-sāgara*. It is also stated that for two years 1,000 labourers were working daily on the tank and the dam; and 100 carts were engaged in getting stones for walls which formed a part of the masonry work. The dam was 5,000 *rēkhā-danḍas* long, including the hills, 8 *rēkhā-danḍas* wide, and 7 high. Besides, the author gives us the twelve *sādhanas* of the Porumāmilla tank, and six *dōshas* of tanks in general. Much of this latter is clothed in very obscure language. Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey.<sup>2</sup> In the *chatur-bhramā-jala-guti* we have a reference to the four sluices; and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase *tadyōga-khamḍō giriḥ*. Again, as the Maldōvi river ends at the tank, the *triyājana* must needs refer to its length from the source to the point at which it enters the tank.—One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance. Knowing as we do the dimensions of the bund, in terms of the *rēkhā-danḍas* as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century. For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation. In the above-mentioned Report of the Collector, 33 ft. is quoted as the height at the deepest section of the bund. Taking, now, 20 ft. as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be  $(20+33) \div 2 = 53/2$  ft. This must roughly correspond to the 7 *rēkhā-danḍas* of the inscription. The equation will be  $53/2 = 7$ , and this gives us roughly  $1\frac{1}{2}$  yard as the equivalent of the *rēkhā-danḍa*, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the middle finger of the other arm, measured along the chest, for an average man. I mention the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length; cf. the Indian measures *anguli*, *hasta*, *danḍa*, and the European *foot*.<sup>3</sup>

One other feature of this record deserves mention here. Early in the beginning of the inscription (vv. 1-3) we find enumerated the characteristics of an edict (*sāsana-lakṣaṇa*), which include hints on composition and the significance of the metrical foot (*gāṇa*) with

<sup>1</sup> Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report. Some few fresh observations which I made on the spot have also been embodied in the succeeding remarks.

<sup>2</sup> See notes 6-8 on p. 108 and 1-2 on p. 109.

<sup>3</sup> Expressed by the chronogram *bhū-namdy-akṣhy-śka*, and in numerical symbols.

which a *śāsana* commences (v. 2). The latter is a curious specimen of superstition: the *gaṇa ma* (— — —), when standing at the beginning of a *śāsana*, secures bliss; *na* (○○○) in the same position secures wealth, etc.! Further we learn that in a faultless verse the *visarga* should stand at the end of the complete stanza and not at the end of the first half (v. 3)!

The inscription is dated on the 14th of the bright half of the month of Kārttika, in the cyclo year Saumya, corresponding to Śaka 1291 (expired) and Kaliyuga 4470. There is some doubt as to the week-day. The syllables *guru* in l. 58, which evidently introduce the name of the week-day, are clear enough; and the following letters must be read as *pushya*, as the vortical stroke between the aksharas *ru* and *pu* is nothing but an accidental depression in the stone. In that case it would seem that the week-day was Thursday, and the *nakshatra* Pushya. But Dewan Bahadur Swamikannu Pillai, whom I had addressed on the subject, informs me that the *tithi* ended on Monday, the 15th October, A.D. 1369, at about 7 *ghaṭikās* after mean sunrise; and the *nakshatra* for that day was Āśvini, which came to an end about 47 *ghaṭikās* after mean sunrise.

For purposes of orientation the localities Śrī-parvata (i.e. Śrī-śailam), Ahōbala, Siddha-vaṭa, Udaya-giri and Porumāmilla are mentioned. Of these only Siddha-vaṭa needs to be specially noticed here. Its denomination in the inscription is *deśaka*, i.e. subdivision of a country: therefore the name could well be, I think, linked with the modern *Taluk Siddha-vaṭṭam* in the Cuddapah District, the boundary of which is not far removed from the site of the tank.

A reference to Hēmādri's *Dānakhaṇḍa* (which is undoubtedly what is meant by *Hēmā-dri-kṛiti* in l. 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era.

#### TEXT.<sup>1</sup>

[Metres: v. 1, *Anuṣṭubh* (Śloka); v. 2, *Śārdūlavikrīḍita*; vv. 3-4, *Anuṣṭubh* (Śloka); vv. 5-7, *Śārdūlavikrīḍita*; v. 8, *Māṇḍākrāntā*; vv. 9-10, *Anuṣṭubh* (Śloka); v. 11, *Śārdūlavikrīḍita*; vv. 12-13, *Anuṣṭubh* (Śloka); v. 14, *Upajāti*; vv. 15-36, *Anuṣṭubh* (Śloka); vv. 37-38, *Śārdūlavikrīḍita*; vv. 39-40, *Upajāti*; vv. 41-43, *Anuṣṭubh* (Śloka); 44, *Śārdūlavikrīḍita*; v. 45, *Anuṣṭubh* (Śloka); vv. 46-47, *Śalini*; vv. 48-50, *Anuṣṭubh* (Śloka); v. 51, *Śārdūlavikrīḍita*; v. 52, *Anuṣṭubh* (Śloka).]

#### First stone.

- 1 २अवि[न्नम]स्तु ।[।] गुरु[भ्यो] नमः ।[।] पुष्टिम[द्भ्यो] गणपतिभ्यो नमः ।[॥\*]
- 2 शा[स]नल[क्षणम्]॥ श्रीबीजमादौ वक्तव्यं प्रण[वि]ष्टु च पंचसु । [रु]त्वंद्रि[द]-
- 3 शरद्रे[षु च]क[टा]हान् 'विवर्जयेत् ॥[१॥] मो भूमिस्त्रिगुरु[भ्यो] नमः व[हुल]घु-  
र्नीसो वि[ध]-
- 4 [त्ते] धनं [यो] वार्यादिलघुश्च हेम दिनकृत् मध्ये<sup>5</sup> गुरु[र्जो] रुजं ।(।)<sup>6</sup>

<sup>1</sup> From the original stone and a set of inked estampages.

<sup>2</sup> At the top of the inscription are engraved from left to right figures of Viṣṇuśvara with his vehicle, the mouse, the Liṅgam, the Sun and the Moon.

<sup>3</sup> Read ऋत्वं.

<sup>4</sup> The syllable न was inserted later and engraved above the line in the original.

<sup>5</sup> Read कृत्.

<sup>6</sup> Here an empty space in the original showing traces of letters scored out.

- 5 [रो]ग्निर्मध्यलघुर्भयं लघुयुगप्रा[क्ख]मीर[ः\*] क्षयं खं तीतेल-
- 6 घुरीशतां कृतिमुखे भोज[ः\*]शमादीगुरुः ॥२॥ अविशर्गा[त]पूर्वार्ध-
- 7 मसमस्तपदादिकं । विसर्गसेखरं<sup>१</sup> र[म्यं] शास[नस्त्रोक्तलक्षणं] ॥३॥  
[श्रुतिस्मृ]-
- 8 तिपुरापेतिहासागमविशारदः [ः\*] देशकालविशेष[ः\*] शुभवाक [शा]सनः<sup>४</sup>  
वदेत् ॥४॥
- 9 श्रीस्त्रीभाग्यकरी सदा त्रिजगतां भूयात् कृपाकृपिणी हेरंबस्त्रचराचरा-
- 10 ल[क]जगत्संदोहसंदर्भितं [ः\*] धाता पद्म[स]मुद्भवोपि मनसै[वेदं सु]व[र्णो]ज्ज्व-<sup>५</sup>
- 11 लं ब्रह्मांडं जलमंडलस्तमसृजत्<sup>६</sup> यस्याः प्रसादो(—)व्रतेः ॥५॥ वाराह-  
12 कृतिरच्युतस्त्रिभुवनं पायादपायो[ज्जितं] । दंष्ट्रापेण महीं [—\*] जलनिधो
- 13 मग्नां समुद्युतं<sup>७</sup> यः [ः\*] तत्रैकत्र निधाय पु(—)ण्यमतुलं पद्मा[क]र-  
स्था[प]ना-
- 14 त् । तादृक् सम्यगभावतः<sup>८</sup> तुल्यितं येना[द्भु]तं स्वीकृतं ॥६॥ [स]व्या-
- 15 सव्यविलोच[ने] त्रिजगतां दृष्टोषधीपोष[के] फाले वारिपिता [स]खा  
ध[नपतिः]
- 16 श्रीरत्नगर्भा रथः [ः\*] यस्य श्रीगिरिरालयः स कृपया [हे]माचल[ः] कार्मुकः
- 17 पायाहः शिवतातिराश्रितजनानंदैकसंदायकः ॥७॥ स[मद्दी]पावयव-
- 18 विलसत्कृपिणी<sup>१०</sup> मेरुमूर्धा<sup>११</sup> चंच[त्\*]चीरोदधिवरकुचा भूषि[ता] रो[हणा]-  
द्यैः [ः\*]
- 19 <sup>१२</sup>राजत्रयकरसुवसना संततं पातु युष्मान् द्वा[दि(—)न्य]ज्जाकरविलसिता पू-
- 20 <sup>१३</sup>नसंस्था धरित्री ॥८॥ पुत्रः कृतिस्तटाकश्च निधा[नं] <sup>१४</sup>सिंघमन्दिरं [ः\*] वन  
विप्राग्रहा-
- 21 रश्च <sup>१५</sup>सतसंतानमुत्तमं ॥९॥ <sup>१६</sup>येतदादिक(—)सत्पु[ण्य]कर्त्ता भास्करभू[प]  
ति[ः] [ः\*]
- 22 भवदूराभिधानश्च तस्य वंशं वदाम्यहं ॥१०॥ [क्षी]रोद[प्र]भवश्शशी विधुस-
- 23 त(ः)स्त्रीम्यस्तदीयान्वये । संजातौ च पुरुरवाश्च नहुष(ः)[स्तस्माद् य]-
- 24 यातिर्नृपः [ः\*] तत्पुत्रो यदुरत्र याद[वकु]ली नीलांबर[ः\*] श्रीहरिः वं-

<sup>१</sup> Read °सेखरं.<sup>२</sup> Read मुति°.<sup>३</sup> Read °विशेष°.<sup>४</sup> Read नं.<sup>५</sup> Read °वर्णोज्ज्व-.<sup>६</sup> Read °उलस्य°.<sup>७</sup> Add महीं° after महीं.<sup>८</sup> Read सत्पुण्य.<sup>९</sup> Read °वत्सु°.<sup>१०</sup> Read °लसद्गृपिणी.<sup>११</sup> Read चंच°.<sup>१२</sup> Read राजद्रवा°.<sup>१३</sup> Read वंसंस्था.<sup>१४</sup> Read शिव°.<sup>१५</sup> Read सप्त°.<sup>१६</sup> Read एत°.

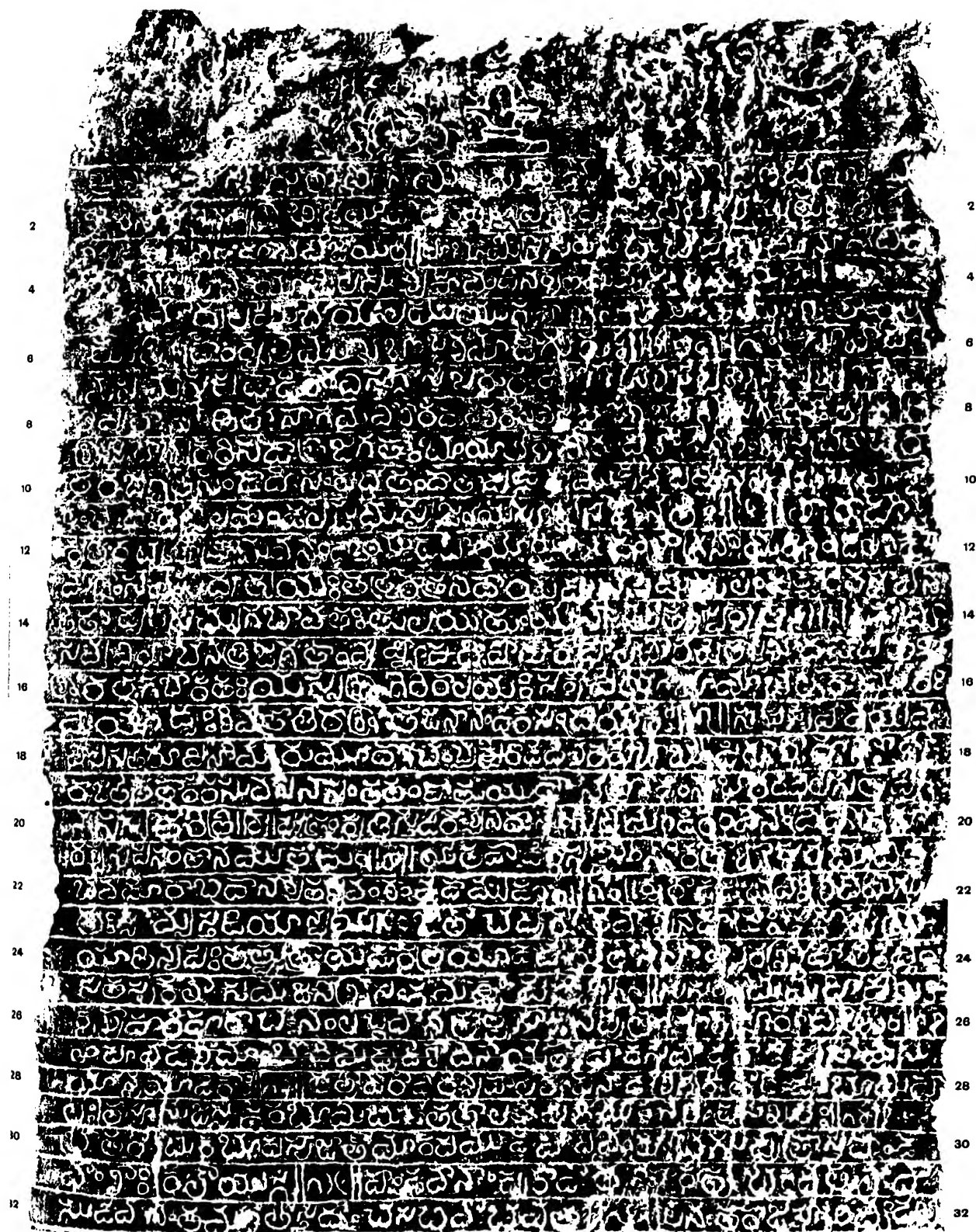
- 25 से<sup>1</sup> तस्य कलौ<sup>2</sup> [७—\*] समजनि त्रीसंगमच्छाप[तिः] ॥११॥ स सं[ग]ममहीपालः  
 26 कृत्व<sup>3</sup> हरिहरार्चनं [१\*] लब्धवान् तत्प्रसा[दे]न पु[त्रं ह]रिहरं विभुं ॥१२॥  
 27 आपूर्वपश्चिमांभोधिमध्यदेशाधिनायकाः [१\*] पादसेवापरास्तस्य सोमस-  
 28 र्यान्वयाधिकाः<sup>4</sup> ॥१३॥ तत्सोदरो वैरिणृपालकंपनादाशीत्क्षितौ<sup>5</sup> कंप[न]भूमिपा-  
 29 लः । तस्यानुजस्सुस्थिरभूमिभुक् ततो लक्ष्मीपति[र्व्युक्त]न[रे]द्रसेखरः<sup>6</sup> ॥१४॥  
 30 भ्रातरौ बुद्धभूपस्य जातौ मारपसुह[पी ।] एवं पंच सुपुत्रास्ते पांड-  
 31 वांशाः कलौ युगे ॥१५॥ पांडवानां पुरा दौत्यं [सा]रथ्यं भक्तवत्सलः [१\*] [वा]-  
 32 सुदेवोनंतमूर्तिस्तेषां च सचिवोभवत् ॥१६॥ अनंतराजसाचिव्यादखि-  
 33 लं धरणीतलं [१\*] भुंज(—)न् बुद्धमहीपालो जा[तदे]र्वेद्रवैभवः । [१\*] [१]७॥ (१)  
 34 सदाराधनसंतुष्टश्रीविरूपाक्षसन्निधौ [१] तुंगभद्रातटे तस्य नगरं वि-  
 35 जया(—)ह्वयं ॥१८॥ पुत्रसंख्या पुरा लोके शशविंदोस्ति (sic) तत्कथा [१\*]  
 असंख्या बुद्ध-  
 36 भूपालनंदना विजयो(—)जताः ॥१९\*॥ तेन बुद्धनृपालेन तेषु पुत्रेषु भास्करः [१]  
 37 सा(—)म्राज्यविभवोत्तंगो दिसि<sup>7</sup> पूर्व[े] प्रतिष्ठितः ॥२०॥ स चोदयगिरीन्द्राणं  
 38 भुंज(—)न् निष्कं[ट]कां महीं [१\*] कुवलयानंद[क]रो भास्करोपि द्विजप्रियः  
 [॥२१\*॥]  
 39 हेमाद्रिकर्तिमा[र्गे]ण कुर्व(—)न् दानान्यनेकशः [१\*] जलदानप्रसंगेन श्रुतवान्  
 40 फलमुत्तमं ॥२२॥ आपो वा इदं सर्वमित्यान्नायप्रमाण-  
 41 तः [१\*] जलादेवान्नसंभूतिरन्नं ब्रह्मेति च श्रुतिः<sup>8</sup> ॥२३॥ चरा-  
 42 चरजगद्बीजं जलमेव न संशयः [१\*] किं पुनर्वहु[नो]क्तेन जलाधिक्यं  
 43 वदाम्यहं ॥२४॥ गंगाधरो हरस्सोपि विष्णुरंभोधिमं[दि]रः [१\*] ब्रह्मा जल-  
 44 जसंभूतस्तस्मात्सर्वाधिकं जलं ॥२५॥ प्रपा कूपश्च वापी च कुल्या पश्चा-  
 45 करस्तथा [१\*] उत्तरोत्तरतस्तेषां कोटिकोव्यधिकं फलं ॥२६॥ चराचर-  
 46 जगद्रक्षा य[त्त]टाकांबुना भुवि [१\*] तस्य पु(—)ण्यफलं वक्तुमशक्तः क-  
 47 मलासनः ॥२७॥ इत्युत्तमफलं श्रुत्वा भवदूरमहीपति [१\*] तटा-  
 48 कमातृकामुर्वी<sup>9</sup> धर्मात्मा कर्तुमुद्यतः ॥२८॥ तरक्रमं [१]  
 49 श्रीपर्वतमहापु(—)ण्यक्षेत्रदक्षिणभूस्थ[ले] [१\*] अहोबलाख्यती-  
 50 [र्थ]स्य पूर्वतो योजनद्वये ॥२९॥ श्रीसिद्धवटनाथस्य सौम्य[स्य] कि-  
 51 ल देगके [१\*] स्वस्योदयगिरीद्रस्य पश्चिमे योजनध्वये<sup>10</sup> ॥३०॥ वि[ल]स-

<sup>1</sup> Read श्र.<sup>2</sup> Read क्षतौ.<sup>3</sup> Read युत<sup>०</sup>.<sup>4</sup> Read ह्वये.<sup>5</sup> Add युगे after कलौ.<sup>6</sup> Read शिखरः.<sup>7</sup> Read युतिः.<sup>8</sup> Read ०चपाः.<sup>9</sup> Read दिशि.<sup>10</sup> Read युत्वा.



Porumamilla Tank Inscription of Bhaskara Bhavadura : Saka 1291.

First Stone.





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- 52 त्योहमामि[क\*]कपट्टप्राग्दिसि स्थिर<sup>1</sup> [1\*] तटाकोद्योगकासस्य क्रमं  
 53 वक्ष्यामि शासने ॥३१॥ धातोः परार्धकाले च कल्पे श्वेतवराहके [1\*]  
 [वै]व-  
 54 श्वते मनो तच्च चाष्टविंशतिमे युग ॥३२॥ दिव्ये तह[श]भागे च  
 55 कलो प्रथमपादके [1\*] चतुस्रहस्रस[+\*]युक्तचतुश्शतस[स]-  
 56 सति । गतेषु मानुषाण्डेषु [1\*]४४७०॥ भूमंदाख्येकसंख्य[या]  
 57 ॥३३॥१२८१॥ वत्सरेषु शक[ख्ये]वं<sup>4</sup> सौम्यान्दे कार्तिका(+)-  
 58 ये ॥३४॥ मासे शुक्लचतुर्दश्यां गुरु[पुष्य]दिने शुभे [1\*]  
 59 सन्ने कर्कटके चैव शुभे ग्रहसुवीक्षिते ॥३५॥ निर्मित[स्य] तटा-  
 60 कस्य द्वादशांगा[नि] शा[स]त्रतः [1\*] वक्ष्यामि भाषिभूपानासु-  
 61 पकाराय शासने ॥३६॥ धर्माख्यो धनवान् सुखो स्थिरय[शो]द्रव्याभि-  
 62 लाषी नृपः पाथशास्त्रविदग्रजश्च दृढमृत्संशोभिता चोर्व[रा] [1\*]  
 63 माधुर्यांबुवहचियोजननदी तद्योगखंडो गिरि(:)स्तेतु-  
 64 स्तच्च विनिर्मितो घनसिलाभित्यल्पदीर्घस्थिरः ॥३७॥

## Second stone.

- 65 ॥ शृंगो बा(+)-छाफलस्थिरापरिह-  
 66 तौ विस्तीर्णनिजोदरं रुज्जायाम<sup>8</sup>-  
 67 दृषत्खनिच्च निकटक्षेत्रं फला-  
 68 व्यं समं [1\*] अद्रिस्थानदृढभ्रमा-  
 69 जलगतिस्तत्कर्ममर्त्यव्रजसेदृक्<sup>10</sup>-  
 70 द्वादशसाधनैश्च सुलभ[1\*] क्षेत्र<sup>11</sup>  
 71 स्तटाको भुवि ॥३८॥ सेतोच्च जालं  
 72 जलमूपरीर्वो हिराजसंधा<sup>12</sup>-  
 73 वय मध्यकूर्म [1\*] अस्यांबु-  
 74 भूविस्तरमप्यभूमिस्तोया-  
 75 धिकं चात्र हि दीपषट्कं ॥३९॥ दो-  
 76 [वै]र्विहीनो <sup>13</sup>गुणरासिशोभितो [छा]-

<sup>1</sup> Read °स्थित.<sup>2</sup> Read °स्वते.<sup>3</sup> Read तहेश°.<sup>4</sup> Read °इधेवं.<sup>5</sup> The vertical stroke in the facsimile between दृ and पु appears to be due to an accidental depression in the stone at that point.<sup>6</sup> Read चनसिला°.<sup>7</sup> शृंगो wrongly masculine.<sup>8</sup> Read विसीर्ण°.<sup>9</sup> Read दूरजवावाज.<sup>10</sup> Read °दृक्.<sup>11</sup> Read क्षेत्र°.<sup>12</sup> Read probably so.<sup>13</sup> Read °राशि°.

- 77 नंतराजाख्यजगत्प्रसिद्धः [1\*] मा-  
 78 धृथ्यनीरोयमनंतसाग-  
 79 र(ः)सुस्थापितो भास्करभूवरि-  
 80 ण ॥४०॥ तटाकसेतुकाराद्य दि-  
 81 ने चैकसहस्रकं [1\*] [अ]माभित्तिसि.<sup>1</sup>  
 82 लाक(ः)र्मशकटानां शतं तथा  
 83 ॥४१॥ वर्षद्वयेन <sup>2</sup>संपूर्ण(ः)स्तटाक-  
 84 शोत्तमोत्तमः [1\*] धनधान्यव्यय-  
 85 स्यात् संख्या नैव तु विद्यते ॥४[१]॥  
 86 <sup>3</sup>सेतोरुन्मतविस्तारदीर्घमानमि-  
 87 होच्यते [1\*] रेखादंडप्रमा[णे]न गि[रि]-  
 88 सेतुसमायुतं ॥४२॥ रेखादंडस-  
 89 हस्रपंचकलसद्दीर्घ्यं सप्तोन्नतेः स्ते.<sup>4</sup>  
 90 तुस्तत्र चतुर्भ्रमाजलगतिः<sup>5</sup> तद्विस्तार-  
 91 खाष्टकं [1\*] विघ्नेशेश्वरविष्णुभैरवमहा-  
 92 दुर्गाभिसंरक्षितः क्षेत्रं भूरिसम-  
 93 स्तकालफलदं साराममत्युत्तमं ॥४४॥  
 94 <sup>6</sup>[दे]वब्राह्मणद्वयार्थं दत्तं क्षेत्रं य-  
 95 धेत्तिसतं [1\*] <sup>7</sup>योद्गभूदानपुण्येन तटाकस्ते<sup>8</sup>-  
 96 खरोक्ततः ॥४५॥ यद्वत्सेतुर्जघनिष्यो<sup>9</sup>  
 97 न चाव्येर्भूपांभोधेर्जर्मसेतुस्तथैव [1\*]  
 98 तस्मादस्मद्वर्मरक्षार्थमुर्व्या याचि० या-  
 99 चे पार्थिवान् भा[स्क]रोहं ॥४[६]॥(1) प्राक्तनप्रा-  
 100 र्थनाश्लोकाः [1\*] सामान्योया<sup>10</sup> [ध]र्मसेतनृपाणं<sup>11</sup>  
 101 कालि काले पालनीयो मवद्भिः [1\*] सर्वानितान्  
 102 भाविनः पार्थिवेद्रान् भूयो भूयो या-  
 103 चते रामचंद्रः ॥४७॥ दानपालनयोर्ध-  
 104 ध्ये <sup>12</sup>धानात्सेयोनुपालनं [1\*] दानादिद्रत्वमा-  
 105 प्रीति पालनादच्युतं पदं ॥४८॥ <sup>13</sup>यैकैव

<sup>1</sup> Read °त्तिसि.<sup>4</sup> Read °देर्ध्वं सप्तोन्नतिषो.<sup>7</sup> Read ईद°.<sup>10</sup> Read °न्योयं.<sup>11</sup> Read एकैव.<sup>2</sup> Read °पूर्ण°.<sup>5</sup> Read °नतिष°.<sup>8</sup> Read °कार्ष्णि.<sup>11</sup> Read यां.<sup>3</sup> Read °वस्तुविस्तारदर्थ°.<sup>6</sup> Read द्व°.<sup>9</sup> Read °वनीयो.<sup>12</sup> Read दानाक्षेयो°.

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- 106 भगिनी कोके सर्वेषामिव भूमजां [।\*] न भो-  
 107 ग्या न करपा(—)द्या विप्रदत्ता वसुंधरा ॥४८॥  
 108 कुमारगिरिना(—)[या]ख्यप्रधानतनयसु-  
 109 धी[:] [।\*] अधिकारी तटाकस्य देवा ॐ जाभिधानकः ॥५०॥  
 110 विद्यास्थानचतु[र्ह]प्रदनिजाचार्या-  
 111 य कोटिक्रमात् गांगयं वरतंतवै र-  
 112 सुवृपात् लब्धा ददौ दक्षिणं [।\*] कौत्सस्तकुल-  
 113 [जे]न नंदपुर[वि]प्रा[ये]न रु [ग्वे]दिना श्रीमन्नि-  
 114 (—)गयमाचनार्यकविना प्रोक्तं [शु]भं शास-  
 115 नं ॥५१॥ शालिबीजफला खारी कृष्णभू-  
 116 मिस्तु खारिका [।\*] प्रददौ भास्करस्तु[स्त्री धा]-  
 117 रापूर्वकमादरात् ॥५२॥\*

## TRANSLATION.

(L. 1) May there be freedom from obstacles ! Salutation to the preceptors ! Salutation to the (various forms of) Gapa-patis<sup>7</sup> who have Pushti (for their wives) !

(L. 2) The characteristics (*lakṣaṇa*) of an edict (are as follows) :—

(V. 1) Out of the five<sup>8</sup> mystic syllables (*praṇava*) the sacred *bīja*<sup>9</sup> (syllable) should be uttered first. One should avoid (the use of the letters) *cha*, *ka*, *ṭa*, *ha* in the *ṛitu* (6th), *adri* (7th), 10th, and *rudra* (11th) (syllables).

(V. 2) At the beginning of a composition (the *gana*) *ma*, consisting of three long (syllables and representing) the Earth, brings bliss ; *na* with many (i.e. all) short (syllables, which represents) THAT,<sup>10</sup> (brings) wealth ; and *ya*, with the first (syllable) short (and representing) Water, (brings) gold ; *ja* with the middle (syllable) long, (representing) the Sun, (brings) disease ; *ra* with the middle (syllable) short, (representing) fire, (brings) fear ; *sa* with two short (syllables) in the beginning, (representing) Wind, (brings) destruction ; *ta* with a short (syllable) at the end, (representing) Space, (brings) lordship ; (and) *bha* with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.

(V. 3) Not having a *visarga* at the end of the first half ; absence of compounded words at the beginning ; and having a *visarga* (at the end as) *śekhara* : (these are) the best characteristics of an edict-stanza.<sup>11</sup>

<sup>1</sup> Read °प्रधान°.

<sup>2</sup> Read द्वे°.

<sup>3</sup> Read °क्रमद्वे°.

<sup>4</sup> Read °पाङ्ग°.

<sup>5</sup> Read ण°.

...

<sup>6</sup> Read °येण चरवे°. Note the hiatus ! In the original an *i*-sign is also added to *ru*.

<sup>7</sup> The number of Gapa-patis is variously given by different authors. Cf. Bhandarkar, *Vaiṣṇavism, Śaivism*, etc. (*Grundriss d. indo-arischen Philologie*, Band III, Heft 6, pp. 149 f.).

<sup>8</sup> The dictionaries mention only one *praṇava*, namely, the syllable *Om*.

<sup>9</sup> It is the mystic letter forming the essential part of the *mantra* of any deity (Apte's Dictionary).

<sup>10</sup> The Earth, Water, Sun, etc. mentioned in this verse are the eight forms of the *Aṣṭamūrti* Śiva ; and seven of these agree with those enumerated by Kālidāsa in the introductory verse of the *Śakuntalā*, namely, the five *mahābhūtas*, the Sun and the Moon ; consequently the remaining one, which is referred to under *na-gana* with the pronoun *asau*, must be the sacrificing priest *hōtri*.

<sup>11</sup> Needless to say, the author himself does not follow the rules of versification laid down here.



(V. 4) He (alone) should frame an edict whose diction is elegant, who is conversant with *Śruti*, *Smṛiti*, *Purāṇa*, *Itihāsa* and *Āgama* (and is also) acquainted with the particularities of time and place.

(V. 5) May the merciful Śrī (Lakshmi), by whose extreme grace Hōramba (Gaṇēśa) brought about the weaving together (of events) in the entire world of movables and immovables,<sup>1</sup> (and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds !

(V. 6) May Achyuta (Vishṇu) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, i.e. the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless merit, (evidently) because there was altogether no such (merit) to compare with (known till then) as (that accruing) from the establishment of a tank.<sup>2</sup>

(V. 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes<sup>3</sup> augment the rain and the herbs of the three worlds ; on (whose) brow (is *Agnī*), borne of the Waters,<sup>4</sup> (whose) friend (is) the lord of riches (*Kubēra*), whose chariot is (the Earth) with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (*Mēru*), protect you !<sup>5</sup>

(V. 8) May the Earth (bearing) plentiful crops always protect you !—she whose form is resplendent with (her) limbs, namely, the seven continents ; with *Mōru* for her head ; the rippling oceans of milk for (her) beauteous breasts ; decorated with *Rōhana*<sup>6</sup> and other (mountains) ; with the glittering oceans for (her) sumptuous garments ; and beautiful with rivers and lotus ponds.

(V. 9) A son, a literary composition and a tank, (hidden) treasure, a Śiva temple, a forest(-grove), a Brāhmaṇa-village : (these) seven (kinds of) offsprings are the best.<sup>7</sup>

(V. 10) A performer of these and other meritorious works was the earth-ruler Bhāskara, surnamed Bhavadūra.<sup>8</sup> His lineage I shall narrate.

(V. 11) The Moon (was) born from the Ocean of Milk. Saumya (was) the son of the Moon. In his race were born Purūravas and Nahusha ; from the latter king Yayāti. His son (was) Yadu. In this race of the Yādavas (was born) the azure-robed (Balarāma) and the blessed Hari. In (the age of) Kali was born in his family the illustrious king Saṅgama.

<sup>1</sup> Probably in his capacity of Vighnēśvara.

<sup>2</sup> What is meant is that the exploit of Vishṇu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet.

<sup>3</sup> I.e. the Sun and the Moon.

<sup>4</sup> In the sequence of creation, as described in the Upanishads, Water comes after Fire ; hence the latter is fancifully represented to be the father of the former.

<sup>5</sup> This is a reference to the legend of Śiva slaying the demon Tripura.

<sup>6</sup> *Rōhana* is the name of a mountain in Ceylon. It is not unlikely that a *dhoani* of the sense *drōhaka* ('hip') is also intended.

<sup>7</sup> In the Gaṇapēśvara Inscription of Gaṇa-pati (*Ep. Ind.*, Vol. III, pp. 83 ff.) the seven " offsprings " are, thus described :

*Sampāditaṃ yathāvat utakṛitidhanavāhasuragēhaṭṭaḥ |*

*sataśākair yaḥ sasaptābhīr itaiḥ saṁtānavān bhavati ||*

The Vanapalli plates of Anna Veṇa (Śaka 1800) also allude to them as *sapta-saṁtati* (*Ep. Ind.*, Vol. III, p. 61). In *Hemādri-kṛti-mārgēṇa* (l. 29) we have again the word *kṛiti* used in the sense of ' composition.'

<sup>8</sup> As remarked by Dr. Hultzsch in the report on Epigraphy for 1902-3 (see p. 6, para. 15), Bhavadūra seems to be a Sanskritised form of Bahādūr.

(V. 12) This king Saṅgama, having worshipped the gods Hari and Hara, obtained by their grace a son, king Harihara.

(V. 13) The supreme lords of the Middle Country<sup>1</sup> (*Madhya-dēśa*) extending from the eastern to the western ocean, viz. the celebrated (kings), of the Solar and Lunar races, were occupied in doing "foot-salutation" to him.

(V. 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (as) king Kampana. After him his younger brother Bukka, the crest-jewel among kings, the husband of Lakshmi, was the enjoyer of the Earth, who was perfectly constant (to him).

(V. 15) (Then) were born Mārāpa and Muddapa, two brothers of king Bukka. And these five virtuous sons were incarnations of the Pāṇḍavas in the age of Kali.

(V. 16) Vāsudēva, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāṇḍavas, (having countless incarnations), became also the minister of these in the form of Ananta.<sup>2</sup>

(V. 17) Through having Anantarāja for his minister king Bukka ruled over the whole surface of the earth and acquired the glory of Dēvēndra.

(V. 18) His city, Vijaya by name, (was situated) on the bank of the Tunga-bhadra near (the temple of) the blessed Virūpāksha (Śiva), well propitiated on account of steady adoration.

(V. 19) Formerly the number of the sons of Śaśabindu (was very great) in the world. That is but a story ! (?) The countless sons of king Bukka were exalted through triumph.<sup>3</sup>

(V. 20) Out of these sons king Bukka had placed Bhāskara, exalted through the glory of independent sovereignty, in the eastern direction (of his empire).

(V. 21) And he, ruling from the top of the sublime Udaya-giri<sup>4</sup> the earth freed from the thorns (of enemies), though Bhāskara, (i.e. the Sun, is still) the delighter of the Earth and beloved of the Brāhmaṇas.<sup>5</sup>

(V. 22) Making charities in various ways in keeping with the treatise of Hēmādri,<sup>6</sup> he heard that the merit attaching to the gift of water was the greatest of all.

(V. 23) On the authority of the Vēdas : "Verily all this is water !"<sup>7</sup> And the Śruti says that : "From water alone is produced Food ; (and) Food is Brāhman !"

(V. 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables. Why speak more ? I shall describe the superiority of water (as follows) :—

<sup>1</sup> As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, Madhyadēśa cannot have its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau.

<sup>2</sup> One must supply a verb like *kṛtavān* in the first half of the verse.

<sup>3</sup> The construction of the first half of the verse is not quite clear to me. In Ch. 65 of the Drōṇa-parvan of the *Mahābhārata*, we are told that Śaśabindu had 10,000 wives, on each of whom he begat 1,000 sons. These, it is stated, he gave away to the Brāhmaṇas in the *Aśvamedha* sacrifice which he performed. The "countless sons" of Bukka are his meritorious acts like the *sapta-saṁtāna* mentioned in v. 9.

<sup>4</sup> This must refer to the fortification on the top of the Udaya-giri hill. Even now U. is an exceedingly strong hill-fortress.

<sup>5</sup> The pun on the words *kuvalaya* ('night-lotus' and 'earth') and *devīja* ('Brāhmaṇa and Moon') is a very common example of the Virōdhābhāsa.

<sup>6</sup> Namely, the Dāna-khaṇḍa. Hēmādri was the minister of the two Yādava kings Mahādēva (1260-71) and Rāmachandra (1273-1310). See Bhandarkar, *Early History of the Dekkan*, pp. 88 f.

<sup>7</sup> The phrase *āpō vā*, etc. is a part of the *mantra* with which water is purified. *Idaguh* is the word *idam* as it is pronounced by the Yajurvedins in the recitation of Vedic texts.



(V. 25) Even that (great) Śiva is the bearer of the Gaṅgā; Viṣṇu has the ocean for his abode; Brahmā is sprung from the water-born (lotus). Hence Water is superior to everything (else).

(V. 26) A shed for distributing water (*prāpā*), a well and a reservoir, a canal and a lotus-tank: the merit of (constructing) them is millions and millions (of times) higher in succession.

(V. 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it.

(V. 28) Having thus heard the supreme reward, king Bhavadūra, the pious soul, commenced to make the earth tank-nourished (*taṭāka-mātrikā*).<sup>1</sup>

(L. 48) Its procedure (was as follows):

(Vv. 29-31) It (i.e. the tank) is situated in the country to the south of Śrīparvata (Śrīśaila), the great sacred place of pilgrimage; two *yōjanas*<sup>2</sup> to the east of the sacred place (*tīrtha*) called Ahōbala; in the division of the gentle blessed Siddhavaṭa-nātha; two *yōjanas* to the west of his (capital) Udaya-giri; and to the east of the flourishing city of Porumamilla. I shall (now) describe in this edict the sequence of the period of construction of the tank:—

(Vv. 32-35) <sup>3</sup>In the second half of the creator's life-time, in the Śveta-varāha *Kalpa*, in (the age of) the Vaivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Naimdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of Guru combined with Pushya, when there was Karkāṭaka *lagna*, under the influence of well-chosen auspicious planets,—

(V. 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the *Śāstra* I shall in this edict describe the twelve constituents (*aṅga*<sup>4</sup>) for the benefit of future kings:

(V. 37) (i) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (ii) and Brāhmaṇa learned in Hydrology (*pāṭhas-śāstra*), (iii) and ground adorned with hard clay, (iv) a river conveying sweet water (and) three *yōjanas* distant (from its source<sup>5</sup>), (v) the hill parts of which are in contact with it, (i.e. the tank),<sup>6</sup> (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (*śrīṅga*) (pointing) away from fruit(-giving) land (*phala-sthira*) outside,<sup>7</sup> (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i.e. the sluices) having strong eddies (*bhramā*) on account of the position of the mountain (*adri-sthāna*),<sup>8</sup> (xii) a gang of men (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth.

<sup>1</sup> With *taṭāka-mātrika* cf. the terms *dēva-mātrika* and *nadī-mātrika* in a similar sense.

<sup>2</sup> Taking a *yōjana* to be equal to 9 miles, this distance is only approximately correct.

<sup>3</sup> Construe: *dhātōḥ parārdhakālē...divyē taddēśa-ḥṛgē nirmitasya taṭākasya dvādaśāṅgāni vakṣhyāmi*.

<sup>4</sup> These *aṅgas* are later on called *sādhanas* (l. 70 of the text) and are no doubt identical with the latter.

<sup>5</sup> See above, p. 99.

<sup>6</sup> This must obviously refer to the range of hills which is utilised to form a part of the dam.

<sup>7</sup> I.e. below the tank.

<sup>8</sup> This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bed along a tortuous line, so that it issues whirling round with great force, forming strong eddies.

(V. 39) While (i) water oozing (P) from the dam, (ii) saline soil, (iii) (situation) at the boundary of two kingdoms,<sup>1</sup> (iv) elevation (*kūrma*) in the middle (of the tank) bed,<sup>2</sup> (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water : (these are) the six faults in this (connection).

(V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name *Anantaraṇa*, this endless ocean, of which the water is sweet, was founded by king Bhāskara.

(V. 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (*bhramā-bhitti*).

(V. 42) And this most excellent tank was completed in two years. There is, to be sure, no limit at all to the expenditure of money and grain in this (connection).

(V. 43) The measurements in terms of *rēkhā-damḍas*<sup>3</sup> of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given :

(V. 44) The dam, having eddying waterducts (i.e. sluices)<sup>4</sup> (and) protected by Vighnēśa, (Gaṇa-pati), Īśvara (Śiva), Viṣṇu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand *rēkhā-damḍas*, height of seven and its width eight.<sup>5</sup> And the land (is) excellent and yields plentiful crops in all seasons and contains groves.

(V. 45) This land was liberally given for the gratification of gods and Brāhmaṇas. Through the merit of this gift of land the tank was made to be an ornament (of tanks).

(V. 46) Just as the dam of a reservoir should not be injured, so likewise the *dharma*-dam of the ocean of kings. Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity.

(L. 99 f.) These are the ancient *ślokas* of entreaty :

[Then follow three of the customary verses.]

(V. 50) The Officer-in-charge (*adhikārīn*) of this tank is the clever son of the minister called Kumāragiri-nātha, Dēvarāja by name.

(V. 51) Having obtained from king Raghu gold by the crore, Kautsa gave (it as) *dakṣiṇā* to his preceptor, Varatantu, who had bestowed on him the fourteen branches of knowledge. By a descendant of him (*scil.* Kautsa)<sup>6</sup> the illustrious Liṅgaya-Māchanāryya,<sup>7</sup> of Nāmdapura, best of Brāhmaṇas and a follower of the Ṛigvēda, the auspicious edict was composed.

(V. 52) (One) *khārī* (of land) producing paddy and (one) *khārī* of black-soil land, — (these) were out of regard given to him by Bhāskara, preceded by a libation (of water).

<sup>1</sup> Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a conflict between the neighbouring kingdoms.

<sup>2</sup> The bed ought to form a complete valley.

<sup>3</sup> A standard of linear measurement roughly equal to 1½ yard. See p. 99.

<sup>4</sup> For *bhramā-jala-gati* see note 8 on p. 108.

<sup>5</sup> The pronoun *tad* in *tad-vistara* cannot be taken to refer to the noun immediately preceding, but must refer to the *sītu* of which the dimensions are being given. See l. 86 of the text.

<sup>6</sup> The sense is that the poet belonged to the Kautsa *gotra*. There is, however, a confusion in the mind of the poet between Kautsa the patriarch, and Kautsa the pupil of Varatantu alluded to in the *Raghu-vamśa*, Canto 5, vv. 1 ff.

<sup>7</sup> I.e. Māchana, son of Liṅgaya.

# No. 5.—HARĀHA INSCRIPTION OF THE REIGN OF ISANAVARMA, [VIKRĀMA SAMVAT] 611.

By PANDIT HIRANANDA ŚĀSTRĪ, M.A., M.O.L., LUCKNOW.

This inscription was brought to my notice in March 1916. The stone slab on which it is written was found, I am told, some time ago at a village near Harāhā in the Bareilly district in the estate of the Rājā of Harāhā. A Thākūr of that locality took possession of it and, as has very often been the case with similar documents, used it for grinding spices. Some local Pandit reported the matter to Thākūr Prithvipāl Singh of Sarāphar, who wrote to Rājā Raghu Rāj Bahādur Singh of Harāhā and got hold of it. For some time it lay in the office of the "Lucknow Advocate," where it was shown to me by Mr. S. P. Sanyal, Rāj Sahib, the Managing Editor of the Journal. The Hon'ble Mr. R. Burn, I.C.S., the Chief Secretary to the United Provinces Government, at my suggestion, had secured it for the Lucknow Museum, where it has now been deposited as a present from the said Rājā of Harāhā.

It is incised with great care and neatness on a smooth slab of sandstone which measures about 2½' by 1' 4½". There are 22 lines of writing in it, cut in the characters of the northern class of Indian alphabets, resembling the Gupta script of about the 6th century A.D. The language used in the epigraph is Sanskrit verse throughout. Excepting a few slight injuries here and there, the inscription is in a very good state of preservation.

As to the orthography a few points are noticeable in the record. The writer has duplicated the symbol for *k*, when it is conjoined with *ra*; e.g., -*shakkra*- in l. 9. Consonants following the symbol for *r* are very often doubled as in *dhāsur-mmaru*- in l. 10. The rules of Sandhi are at times disregarded, as in *badhnamāiva*, l. 9, instead of *badhnamāivā*. We find *gh* in place of *nh* in l. 2 and *nh* in l. 13. Such a tendency to pronounce the aspirate *h* combined with a nasal like the aspirated guttural media is rather common in the north-west of India, where the word *siṃha* forming part of proper names is generally written and pronounced as *siṃgh*. In l. 15 *dhritā* is written for *dhṛitā*.

Two marks of punctuation are to be noticed in the inscription. One is a short horizontal stroke, which stands mostly for *ardhaviṛāma* (half-stop), and the other is a double perpendicular line which indicates the completion of a stanza, or *pūrṇaviṛāma*, i.e., full-stop.

The composer of the inscription does not appear to have been a poet of a very high order or a *Kavi* par excellence. The tautological expressions which are to be met with in different places are too glaring for a real poet. But the prosody seems to be all right, and in v. 9 the exigencies of the metre have even caused the author to use a wrong form of a word, writing *hṛiyā* for *hṛiyā*, which would have offended against the scansion.

The author of the eulogy appears to be rich in vocabulary, though perhaps he did not hesitate to put in Prakrit words, the use of which will be instanced by the word -*agara*- in place of Sanskrit *ākara*<sup>1</sup> in l. 11, unless we take *ga* to be a simple mistake for *ka*.

The object of the inscription is to record that in the year 611, Śūryavarman, the accomplished son of the Maukhari king, Īśanavarman, while hunting, saw a small dilapidated

<sup>1</sup> *Agara* (Sanskrit *ākara*) means a collection or mine. Cf. 'Sab gun ki āgar dhiyā, nāh bin bē hāl,' a proverbial saying equivalent to "great braggars, little doers" (*lit.*, you are a perfect mine of good qualities, my child, you only want a nose).

The word *akuṣhīnā* in line 8, which may be taken for *akaṣhīnā* or *akaṣhīlā*, may have been a Prakrit form cf. *kuphā*, 'to fret' (from Sansk. *krudh*) or *kuphā*, 'to beat mercilessly.'

Siva temple and had it rebuilt, making it much higher<sup>1</sup> than it was originally and white like the moon, and that he gave it the name of *Kāhāmēśvara* (i.e., the Lord of bliss).

The name of *Sūryavarman* is new to the list of *Mukhari* princes known up to this time. Whether he was the heir or had any claims to the throne, our inscription does not say. From the description, however, which is given in ll. 17-19 it clearly follows that he was an accomplished son of *Iśnavarman*. According to the *Aśirgarh* copper-plate<sup>2</sup> inscription, which makes no mention of *Sūryavarman*, *Iśnavarman* was succeeded by *Śarvavarman*. The coins of both of these rulers, namely, *Iśnavarman* and *Śarvavarman*, are known to us.<sup>3</sup> But no coin bearing the name of *Sūryavarman* has yet come to light. The reading of the names *Sūryavarman* and *Śarvavarman* is indisputable; for the lettering is clear both in the inscriptions and the coins. Therefore *Sūryavarman* must have predeceased his father, if he was not one of the *rāja-kumāras* or princes junior to the heir-apparent. Or could he have been a rival of *Śarvavarman*?

This inscription does not supply any geographical data, and it is impossible to say what part or parts of the country the rulers whom it describes held or governed. But it gives them the distinctive epithet of *Mukhara*, which in Sanskrit is used in different meanings. Why they were so called is not known with certainty. But according to *Kaiyaṭa* and also *Vāmana*, the two famous expositors of *Pāṇini*'s system of grammar, who flourished probably about the 13th and the 7th century A.D. respectively, the term is a patronymic signifying the descendants of *Mukhara*, who must have been the *ādipurusha* or the first to bring his family into prominence and thereby caused it to be known after his name. Whether *Mukhara* was a proper or an attributive name, we have no means of ascertaining. But it will not be unreasonable to assume that it was a surname and that the man was so called for his being a 'leader' or for his fighting in the forefront of the armies which he led into action, as it is such characteristics only which would go to make a man the founder of a line. That *Mukhara* was a personage of such a distinction is evidenced by *Bāṇa*, who in the following statement clearly places him at the head of a family.

"Soon *Gambhīra*, a wise *Brāhmaṇ* attached to the king, said to *Grahavarman*, 'My son, by obtaining you *Rājyaśrī* has at length united the two brilliant lines of *Pushpabhūti* and *Mukhara*, whose worth, like that of the Sun and Moon houses, is sung by all the world to the gratification of wise men's ears.'"<sup>4</sup>

As *Pushpabhūti* was an ancestor of *Harsha*, the well-known king of *Sthānviśvara*, the *Mukhara* in all probability was ancestor of *Grahavarman*, the ruler of *Kanyakubja*. He is not indeed mentioned in the inscriptions that have yet come to light; but possibly it is because of his being a remote ancestor.

The author of the *prasasti* appears to connect this dynasty with the Solar race. He says that the *Mukharas* or *Maukharis* were the descendants of the hundred sons whom *Aśvapati* obtained from *Vaivasvata*, or the seventh *Manu*, who is supposed to be born of the Sun and to preside over the present age. The name *Aśvapati* is applied to many individuals, of whom the king of *Madra* and father of *Sāvitri*, the well-known heroine of an episode of the *Mahābhārata*, is very familiar. If that was the person whom the author of the composition had in view, the *Mukharas*, according to the tradition which was evidently current at the time when it was written, must have originally belonged to the north-western part of India, where *Varāhamihira* has located the *Madras*.<sup>5</sup>

<sup>1</sup> This is inferred from the pun on the word *samannatam-ākāri* in the 20th stanza.

<sup>2</sup> Fleet, *Corp. Insep. Ind.*, Vol. III, pp. 219 ff.

<sup>3</sup> Mr. R. Burn, *Jour. R. A. S.*, 1906, pp. 483 ff.

<sup>4</sup> Cowell and Thomas, translation of the *Harshacharita*, p. 128.

<sup>5</sup> *Bṛhat-saṃhitā*, 14, 22.

That the family of the Maukharis is a very ancient one is proved, as Dr. Fleet<sup>1</sup> has already pointed out, by the legend *Mokhalinam* written in Mauryan Brāhmi characters on a clay seal which was secured by General Cunningham at Gayā. Evidently this is a Prakrit equivalent of the Sanskrit word *Maukharinam*, which is a derivative of *Mukhara* and signifies "of the Maukharis." From the scholia<sup>2</sup> referred to above it would appear that the term was possibly known to Pāṇini and also to Patañjali. That the Maukharis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published. The same inference can be drawn from the accounts found in the work of Bāṇa, the well-known author of the *Harshacharita*, the historical romance of the 7th century A.D. The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bāṇa speaks of them. While praising *Avantivarman*, the brother-in-law of Harsha, he says,<sup>3</sup> "at the head of all royal houses stand the Mukharas, worshipped like Śiva's foot-print by all the world." This would go to indicate that these princes were not upstarts, but of good descent. That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of the family. The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from the line of descent given, were different from those of the Aśirgaṇḥ copper seal and of the present inscription. This surmise is supported by the references which have already been noticed.

As has already been remarked, the historical identity of the founder of the dynasty is not known. But the epigraphs that have so far come to light, while giving the line of descent, start with *Harivarman*. From *Harivarman* to *Īśānavarman* it runs as follows:—

The Mahārāja *Harivarman*, his son from *Bhaṭṭārikā Dēvi Jayasvāmini*, the Mahārāja *Ādityavarman*; his son from *Bhaṭṭārikā Dēvi Harshaguptā* the Mahārāja *Īśvaravarman*; his son, begotten on the *Bhaṭṭārikā Dēvi Upaguptā*, was the Mahārājādhirāja *Īśānavarman*.

Beyond giving ordinary praises of the first three princes, namely, *Harivarman*, who is said to have had the surname *Jvālāmukha*, *Ādityavarman* and *Īśvaravarman*, our inscription does not speak of any historical event which might have taken place in their reigns. Coming to *Īśānavarman*, however, it alludes to some of his exploits which appear to be historical. They are three, namely, first his conquest over the "Lord of the *Āndhras* with their troops of elephants," secondly, his routing the *Śūlikas* "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the *Gaudas*." The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to *Īśvaravarman*, and which mentions the *Āndhras* in the latter portion,<sup>4</sup> but which is incomplete.<sup>5</sup>

*Śūlika* appears to be a new name, and I am not aware of any other epigraphic reference to it. Possibly it is identical with the *Śaulika* of the *Bṛhatsaṃhitā*<sup>6</sup> and the *Mārkaṇḍēyapurāṇa*<sup>7</sup> and is to be located in the south-east along with *Kaliṅga*, *Vidarbha*, *Chēdi*, etc. Unfortunately none of the hostile kings is named in this record; otherwise it would have been very valuable for chronological purposes.<sup>8</sup>

<sup>1</sup> *Corp. Ins. Ind.*, Vol. III, p. 14.

<sup>2</sup> The Scholiasts give only three illustrations, *Paunīkyā*, *Bhaunīkyā* and *Maukharyā*, under the aphorism (Pāṇ. IV. I. 79) which explains the formation of the words in the *shya* suffix.

<sup>3</sup> *Loc. cit.*, p. 122.

<sup>4</sup> The names of the queens are given in the Aśirgaṇḥ copper seal inscription, but omitted in this epigraph.

<sup>5</sup> See Fleet, *Corp. Ins. Ind.*, No. 51, p. 229.

<sup>6</sup> On this account it will be perhaps more appropriate to ascribe that inscription of Jaunpur to *Īśānavarman* and not to *Īśvaravarman*, as has been done by Dr. Fleet.

<sup>7</sup> XIV, 8.

<sup>8</sup> LV.

<sup>9</sup> Dr. Fleet's remarks on the Jaunpur inscription, *loc. cit.*, No. 51, p. 229.

By far the most noteworthy point in this inscription is the date. I believe this is the only dated record of the Maukhari kings that has yet come to light. The year is thus given in words in v. 21: During the year of six hundred autumns increased by eleven,<sup>1</sup> when *Isānavarman*, who vanquished his foes, was the lord of the earth. The era to which this year belongs has not been specified, but the use of the term *saradā* will indicate that it is identical with the Mālava, or Vikrama, era which, as the late Professor Kielhorn elucidated long ago, began in autumn (*sarad*).<sup>2</sup> Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here. The corresponding date of the Christian era is 554.

*Isānavarman*, as has just been said, was ruling in the year 611. As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Aphaṣṣ inscription,<sup>3</sup> he was at war, and, as according to the Aśirgaṛh copper seal inscription he was the father of Śarvavarman, this record will go to fix the time of these rulers as well with great certainty. But this date of *Isānavarman* calls for some remark. No dated record of his rule being available, scholars had to make conjectures regarding his date. Cunningham, for instance, gave *circa* A.D. 560 and Dr. Hoernle A.D. 564. Mr. V. Smith<sup>4</sup> wanted to move it back and bring it to A.D. 502. But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Śarvavarman, that have been brought to light. The Hon'ble Mr. Burn has summarized their dates as follows :<sup>5</sup>—

(1) *Isānavarman* : 54 (Cunningham, *Coins of Med. India*, ii, 12, and V. A. Smith in *Jour. Beng. As. Soc.*, 1894, p. 193) ; 55 (Cunn. *Arch. Surv. Rep.*, IX, p. 27, where the name is read as Śāntivarman).

(2) Śarvavarman : 58 (V. A. Smith, l.c.) ; 23½ and 23-.

(3) Avantivarman : 57, 71, and 250.

Assuming that a new Maukhari era commenced about 500 A.D., he converted these dates into the following years of the Christian era :—

*Isānavarman* 553.

Śarvavarman 553, 54 or 55, 557.

Avantivarman 556, 569, 570.

He further observed that the dates of Śarvavarman and Avantivarman overlapped and that it was possible to read 67 instead of 57 on the latter's coins.

In this connection I think the following observations will not be out of place. Avantivarman is known to us from the *Harshacharita* as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyaśrī, who met his death at the hands of a king of Mālwa about 605 A.D. From the D55-Baraṇārki inscription of Jīvitagupta II it would appear that he was the son and successor of Śarvavarman Maukhari.<sup>6</sup> This synchronism will bring Śarvavarman and Avantivarman to about 560 and 580, respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman. But

<sup>1</sup> The dictionary gives 'redundant' as one of the meanings of *atirikta*. This would suggest that 11 is to be deducted from 600. But no instance is known to me where the word is used in this way.

<sup>2</sup> *Ind. Ant.*, Vol. XX, pp. 407 ff.

<sup>3</sup> *Corp. Inscr. Ind.*, Vol. III, No. 42.

<sup>4</sup> History and coinage of the Gupta period, *Jour. Beng. As. Soc.*, 1894, p. 195.

<sup>5</sup> *J. E. A. S.*, 1906, p. 847.

<sup>6</sup> The genealogy given in the footnote No. 3, page xi, of the translation of the *Harshacharita* by Cowell and Thomas cannot hold good as regards Sushitavarman, the contemporary of Adityasēna, who flourished about A.D. 647. (V. A. Smith, *Early History of India*, 3rd edition, p. 313.)

how to explain the dates on the coins of Śarvavarman and Īśānavarman? According to our epigraph the latter was ruling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta era is also undoubted. How could then Śarvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śarvavarman is to be moved on. Cunningham noticed<sup>1</sup> one coin of Īśānavarman which is dated in the year 257. If he read the date correctly, Śarvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era.

Besides these dates in the Gupta era a few other dates, read on the coins of these Maukharis and on those of Tōramāṇa, have formed the subject of considerable discussion. But, as the date of Īśānavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn<sup>2</sup>; otherwise the dating of the coins of the Hūṇa rulers in the years of one and the same reckoning cannot be explained:—"Either the date on Tōramāṇa's coins is in a different era from that of the Maukharis or else this Tōramāṇa is not the father of Mihirakula." Besides there is another point. The Aphaṣṭ inscription alluded to above says that the Maukharis threw aloft in battle the troops of the Hūṇas, in order to trample them to death. This being the case, it looks very unlikely that the Maukharis would use an era of their enemy.

The dates on the coins of these kings appear to be doubtful; and until some better specimens are available for comparison, I do not like to hazard a conjecture. But it is not unreasonable to assume that, as Mr. Burn has already said, the Maukharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Maukharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Aśirgaṇḥ seal inscription, of all the rulers of this line known to history he is the first to be styled *Mahārājādhirāja*. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question:—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputāṇā, chiefly from that part of eastern Rājputāṇā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kanauj and to Gwālīor and Bundelkhand, and afterwards towards the south-east and south to Mālava proper and Aphilvād (including Kathiavād), and in the tracts situated to the north of the Jumṇā and the Ganges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bārā Bankī district, which is beyond the limits of eastern Rājputāṇā, that is, in a tract lying outside Mālava. I cannot say for certain that it was found *in situ*; but from the very nature of it one can safely surmise that it was. Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

The *prastāvi* (v. 23) was composed by one Raviśānti, the son of Kumārasānti, who was a resident of a place called Garggarakṣa, and was engraved by one Mihiravarman. The

<sup>1</sup> *Arch. Surv. Rep.*, Vol. XIII, p. 81. He does not say if it is the same coin which he published in his *Coins of Med. India*, II, 12, or *Arch. Surv. Rep.*, Vol. IX p. 27.

<sup>2</sup> *J. R. A. S.*, 1906 p. 848.



identity of none of these persons is known, and we are unable to identify the locality of Garggarākṣa.<sup>1</sup> It is not impossible that the reading intended was Garggarākṣa, a name with which we may compare the Garggarākṣa of the Dāo-Banārk inscription of Jivtagupta.<sup>2</sup> In the term Garggarā one will at once recognize the name Ghāgrā, so called because of its rattling noise. Possibly it was a fort somewhere on the bank of the Ghāgrā, one of the chief tributaries of the Ganges.

TEXT.<sup>3</sup>

[Metres: vv. 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, *Śāradāvikrīḍita*; v. 3, *Gāthā*; v. 5, *Upajāti*; v. 6, *Indravajrā*; v. 7, *Mālinī*; vv. 9 and 12, *Saṅgḍharā*; v. 15, *Drutavilāmbita*; vv. 21 and 23, *Anuṣṭubh (Śloka)*]

1. लोकाविष्कृतिसंक्षयस्त्वितिकता यः कारणं वेधसान्  
ध्वस्तध्वान्तचयाः परास्तरुक्षली ध्यायन्ति यं बोधिन्धः ।  
यस्याहंस्थितयोपितोपि हृदये नास्थायि चेतोभुवा  
भूतात्मा क्षिपुस्तन्मकः ॥
2. कथयति श्रेयःप्रसूतिर्भवः ॥[२\*]  
पाशोणां कण्ठिनः कण्ठोपकृष्टा सैर्द्वि वसानं त्वचं  
शुभ्रां लोचनजन्मना कथिष्यद्वासा कपासावलीम् [१\*]  
तन्वीं ध्वान्तनुदं नृगाकृतिभृतो विभक्तनां मौलिना  
दिश्यादन्ध-
3. कविद्विषः स्फुरदहि श्रेयः पदं लो वपुः ॥[२\*]  
सुतग्रतं लेभे नृपोऽपतिर्व्वैवस्वताद्यनुणोदितम् ।  
तत्प्रसूता दुरितवृत्तिदधो मुखराः क्षितीयाः क्षतारयः ॥[३\*]  
तेष्वादी हरिवर्ध्मणोवनिभुजो भूतिर्भु-
4. लो भूतये (1)  
इहाधिपदिगन्तरेत्ययमसा हृन्धारिसंपक्षिषा ।  
सङ्ग्रामे सुतभुक्ताभाकपिशितं वक्त्रं समीच्यारिभि-  
र्यो भीतिः<sup>4</sup> प्रप्लवस्तन्म सुवने ज्वालामुखाख्यां गतः ॥[४\*]  
लोकक्षितीनां स्थितये स्थि-
5. तस्य मनोरिवाचारविवेकमार्गो ।  
जगाहिरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितव्यमात्रः ॥[५\*]  
तस्मात्प्रयोधेरिव भीतरश्मिरादित्यवर्मा नृपतिर्व्वभूव ।  
वर्षाश्चमाचारविधिप्रणीतेर्यं प्राप्य

<sup>1</sup> *Ind. Ant.*, Vol. XX, p. 402.

<sup>2</sup> From the stone.

<sup>3</sup> Read लो.

<sup>4</sup> *Corp. Inscr. Ind.*, Vol. III, No. 46.

<sup>5</sup> Read लो.



- 6 साकम्भमियाय धाता ॥[६\*]  
 हुतभुवि मरुमध्यासहिनि ध्यान्मनीहन्  
 चियति पवनजम्भामाप्तिविशेषमूयः ।  
 सुखरयति- समन्ताकुलपुनर्मन्त्रिणम्  
 शिखिकुलसुरमेघाशङ्कितं वनम्
- 7 प्रसङ्गम् ॥[७\*]  
 तेनापीश्वरवर्णनः क्षितिपतेः स्वयम्भवादिभ्यः (i)  
 जम्भाकारि कृतात्मनः क्रतुमध्यासितहजद्विभः ।  
 यस्थोत्थातकलिस्वभावचरितस्थाधारमार्गं नृपा  
 यज्ञेनापि ययाति-
- 8 तुल्ययमसो नाप्येतुगन्तुं शमाः ॥[८\*]  
 नीत्या शीर्य विमालं सुहृदमकुठिनेनोमिच्छाकुलेन (i)  
 त्यागं पाषेण वित्तप्रभवमपि हया<sup>१</sup> यौवनं संयमेन ॥[९\*]  
 वाचं सत्येन चेष्टा<sup>२</sup> श्रुतिपथविधिना प्रचये-
- 9 शीतमर्चिम्  
 यो बभ्रमेव<sup>३</sup> खेदं व्रजति कस्मिन्मध्यान्तमग्नेपि लोके ॥[९\*]  
 यस्त्येज्यास्वनिशं यथाविधि हुतज्योतिर्वल्लक्षणना (i)  
 'मेनाप्सुनभङ्गमेवकरुवा दिक्कलवाले तते ।  
 आयाता नव-
- 10 वारिभारविनमग्नेचावसी प्रावृष्टि-  
 त्युन्मादोहतचेतसः शिखिगणा वाचालतामाययुः ॥[१०\*]  
 तक्षाक्षूर्य इवोदयाद्रिशिरसी धातुर्मरुत्वानिव  
 क्षीरोदादिव तर्जितेन्दुकिरणः कान्तप्रभः कीस्तुभः ॥[११\*]
- 11 भूतानामुदपद्यत स्थितिकरः खेदं मर्चिजः पदम्  
 राजवाजकमण्डलाख्यरमणी श्रीमानवर्मा नृपः ॥[११\*]  
 लोकानामुपकारिणारिकुमुदव्यासुप्तकान्तिश्रिया (i)  
 मित्रास्याम्बुरुहागरद्युतिहता<sup>४</sup> भूरि-

<sup>१</sup> Possibly erroneous for 'मकुटिनेनीमनीवीकुलेन'.

<sup>२</sup> Mistake instead of 'हया', which would offend against the metre.

<sup>३</sup> Read 'नृपसेव'.

<sup>४</sup> Read 'मरुत'.

12

प्रतापत्विषा ।

येनाच्छादितसत्त्वः कलियुगच्छान्तावमन्मन्त्र-  
त्तूर्येष्वेव समुपस्थाः कृतमिदं भूयः प्रहृतत्रियम् ॥[१२\*]  
जित्वाग्नाधिपतिं सङ्घनचित्तचेष्टाश्चरद्धारयम्  
व्यावकाशितुताति-

13

अस्तुरगामाहा रणे भूषिकाम् [१\*]

कथा चायतिमौषितकसंभुवी<sup>१</sup> गौडान्तसुद्रात्रया-  
कथासिष्ट मत्तचित्तीग्रवरणः सिंहासनं<sup>२</sup> यो जिती ॥[१३\*]  
प्रक्षानिषु बलात्सर्वाभिगमनचोभस्फुटद्भुतल-

14

प्रोद्भूतस्यगितार्कमण्डलवचा दिग्ग्यापिना रेणुना ।  
यस्यामूढदिनादिमध्यविरती<sup>३</sup> लोकेभ्यकारीकते (1)  
व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्त्रिव ॥[१४\*]  
प्रविशती कलिमादतघटिता

15

चित्तिरलक्ष्यरसातलवारिधौ ।

गुण्यतैरवबध्य समन्ततः  
स्फुटितनौरिव येन बलाद्गिता<sup>४</sup> ॥[१५\*]

ज्वाघातव्रणरुडिकर्कशभुजा व्याकृष्टशार्ङ्गच्युता-  
न्धस्याप्राप्य प्रतन्निषो रणमखे प्राणानमुच्च-

16

न्दिषः ।

यस्मिन्मासति च चितिं चितिपतौ जातेन भूयस्यो (1)  
तेन अक्षकलिप्रवृत्तितिमिरः त्रीसूर्यवर्माजनि ॥ [१६\*]  
यो कालेन्दुसकान्ति कृत्स्नभुवनप्रेयो दधशौवनम्  
मान्तः शास्त्रविचारणा-

17

हितमनाः पारङ्गलानाङ्गतः ।

कक्षीकीर्तिसरस्वतीप्रभृतयो यं स्वर्धयेवाश्रिता  
लोके कामिन्तकामिभावरसिकः कान्ताजगो भूयसा ॥ [१७\*]  
अदुतेन बलात्कलेरवन्तितावग्रहकात्मनो<sup>५</sup>  
काले-

\* Read भूषिकाम्.

\* Read सिंहासनं.

\* Read 'रवन्तिताव' or 'रवन्त' ताव<sup>५</sup>.\* Read 'रवन्त' ताव<sup>५</sup>.

\* Read 'रवन्तिताव'.

- 18 स्नाकदवस्थितं स्मृतिभुवः कान्ताग्ररीरचती (1)  
 लक्ष्म्या तावदकाण्डभङ्गजम्बुं लक्ष्म्यरञ्जयम् [1\*]  
 यावन्नाविरकारि यस्य कवतसकान्तं बहुर्विधसा ॥ [१८\*]  
 लक्ष्म्याः शत्रुभुवः कुचप्रहभयाविश्वरम्भ-
- 19 लीचनी (1)  
 येनाक्षय्य भुजैव विस्फुरदसिन्धोतिःकण्ठासङ्गिवा ।  
 कान्ता मन्मथिनेव कामितविदा साठः निरीश्वोरसा (1)  
 प्रायेणान्यमनुष्यसंश्रयकृतं भावं परित्याजिता ॥ [१८\*]  
 तेनानतोन्नतिस्तता
- 20 सगयाग्रसेन  
 दृष्ट्वायमन्धकभिदो भयमं विशीर्षम् [1\*]  
 खेच्छासमुन्नतमकारि ललाम भूमेः  
 क्षेमेश्वरप्रथितनाम शशाङ्कशम्भम् । [१९\*]  
 एकादशातिरिक्तेषु पदु शतितविहिषि ।  
 शतेषु शरदां
- 21 पत्नी भुवः श्रीमानवर्धयि ॥ [२१\*]  
 यस्मिन्कालेस्ववाहा नवगवलक्षः प्रान्तसम्बेन्द्रपापा-  
 स्तन्वन्त्याशावितानं स्फुरदुद्वलितः सान्द्रधीरं कण्ठः ।  
 दातारश्च वान्ति नीपात्रवकुलमययानममूर्धो
- 22 धुनाना-  
 स्तस्मिन्नुक्तास्वमेवयति भवकमहो निर्मितं मूलपात्रे ॥ [२२\*]  
 कुमारशान्तेः पुत्रेण नर्म्बराकटवासिना ।  
 नृपानुरागात्पूर्वेयमकारि रविशान्तिता ॥ [२३\*]  
 उत्कीर्णा सिद्धिरवर्धय

## TRANSLATION.

(V. 1.) Victorious is Bhava (i.e. *Śiva*), the source of bliss; the destroyer of the demon-  
 Tāpura; the soul of all being; in whose heart the mind-born (Cupid) did not find room,  
 though a woman (i.e. *Pārvatī*) forms one half of his body; whom the ascetics, who have  
 suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate,  
 and who is the cause of the gods that bring about the manifestation, the destruction and the  
 maintenance of the universe.

(V. 2.) May the body of the Enemy of Andhaka (i.e. Śiva) grant you an eternal abode—the body of Śiva which has sparkling serpents on it; bears on the forehead the slender streak of the Moon, which dispels darkness; renders the shining row of skulls brown by the lustre proceeding from his eyes; and wears the skin of a lion reddened on account of the brilliance of the jewels on the hood of serpents.

(V. 3.) The **Mukhara** princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom king **Aśvapati** got from **Vaivasvata** (Manu) and who were conspicuous on account of their excellences.

(V. 4.) Among them king **Harivarman** was first born for the welfare of the earth, who became known by the name of **Jvālāmukha** (or, flame-faced), as he was honoured by the foes who were struck with terror when they saw his face red on account of the lustre of fire (i.e. anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters;

(V. 5.) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu.

(V. 6.) Like the Moon from the ocean king, **Ādityavarman** was born from him. Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life.

(V. 7.) When fire was kindled during his sacrificial performances, the volume of smoke, black like pitch darkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

(V. 8.) For the obtainment of martial glory he caused the birth of **Īśvaravarman**, the king whose soul was pure and who invoked Indra in many a sacrifice. In the pursuit of virtue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the Kali Age and who possessed the glory of **Yayāti**.

(V. 9.) Qualifying his high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the *Śruti*, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the Iron Age.

(V. 10.) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened; for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in.

(V. 11.) As the Sun (rises) from the top of the **Udaya** mountain, as Indra is born from the Creator, as the beauteous **Kaustubha** jewel, which excels the moon in splendour, came out of the **Milk Ocean**, the illustrious king **Īśānavarman** was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes.

(V. 12.) By whom, as by the rising Sun, the world, which was sunk in the darkness of the Kali Age, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour;

(V. 13.) Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the *Āndhras*, who had thousands of threefold rutting elephants, after vanquishing in battle the *Sūlikas*, who had an army of countless galloping horses, and after causing the *Gauḍas*, living on the seashore, in future to remain within their proper realm ;

(V. 14.) The victorious one, whose watches can only be determined by means of the water-clock,<sup>1</sup> as if it were at night, the world being encompassed in darkness and bewildered as to the beginning, the middle or the end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his ocean-like armies on their expeditions, screens the lustre of the orbit of the sun, and pervades the quarters ;

(V. 15.) By whom the earth was forcibly upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or, strings), when it was sinking below the invisible ocean of the nether regions, being shaken by the storms of *Kali* ;

(V. 16.) Whose foes on the sacrifice-like battle-field gave up the ghost, when hit by (lit. having got) his arrows loosed from the bow fully bent by his arms, which were hardened owing to the growth of the wounds caused by the blows of the bowstring. When this king was ruling the earth, the three *Vēdas* were, so to speak, born afresh. Of him the illustrious *Sūryavarman* was born, who dispelled the darkness which originated in the advent of the Iron Age ;

(V. 17.) Who, possessing youth that was dear to the entire world, like the new moon, being calm and devoted to the study of the *Sāstras*, attained the highest proficiency in fine arts ; to whom Wealth, Fame, Learning and other [Muses] resorted, as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V. 18.) So long virtuous conduct had to bow down before the full grown *Kali*, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body, pleasing to mankind.

(V. 19.) Who dragged forth by means of his arm, which was surrounded by the lustre of his sparkling sword, the Riches of hostile lands, whose eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V. 20.) By him, who raised those who were submissive (or low), an old and dilapidated temple of the slayer of *Andhaka* (*Śiva*) was seen while hunting, and it was raised at his wish and made an ornament of the earth, resplendent like the moon and known by the name of *Kaśmāśvara* (the Lord of Bliss) ;

(V. 21.) When six hundred autumns had become increased by eleven, while the illustrious *Īśānavarman*, who had crushed his enemies, was the lord of the earth,

(V. 22.) That temple of the Trident-wielder (*Śiva*), shining like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buffalo and having rain-bows stuck to their borders, stretch a canopy over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the *Nipa* (*Nauclea Cadamba*) trees with their branches bent low on account of the multitude of new flowers.

(V. 23.) *Raviśānti*, the son of *Kumāraśānti* and resident of *Garggarākṣa*, composed the preceding [*praśasti*] out of regard for the king.

It was engraved by *Mihiravarman*.

<sup>1</sup> See Dr. Fleet, *J. R. A. S.*, 1915, pp. 218 ff.

## No. 6.—BHANDAK PLATES OF KRISHNARAJA I.: SAKA 694.

By V. S. SUTTHANAR, PH.D.; POONA.

The copper-plates which bear the subjoined inscription of the Rāshtrakūṭa king Kṛishnarāja I. were discovered at Bhāṇḍak, *Taḥṣil* Warōḍā, in the Chāṇḍā District of the Central Provinces. They were forwarded for examination by the Commissioner for the Nāgpur Division, through Dr. D. B. Spooner, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter.

The plates are three in number, each measuring roughly  $10\frac{1}{2}$  by  $6\frac{1}{2}$  ins., and weigh 340 tolas. The margins are folded over and beaten down, so as to serve as rims. The grant is engraved on the inner side of the first and the third plates, and on both sides of the second. The plates are pierced by a circular hole,  $\frac{1}{2}$  in. in diameter, in order to receive the ring and seal, which are, however, missing.—The engraving is deep, but not neat. The letters, which are uncouth in shape, vary in size from  $\frac{1}{4}$  to  $\frac{1}{2}$  in. The letters *cha*, *pa* and *ya* have been most indifferently incised and are consequently difficult to distinguish from each other; so also the letters *va* (*ba*) and *dha*. The ligature *nta* is often so carelessly written as to be indistinguishable from *tta*. Some letters, again, sporadically show quite strange forms, as, for example, *su* in *rājasu* at the beginning of line 4, *śa* in *śarvarishu*, l. 3, *lā* in *balēna*, l. 28, etc.—The characters belong to the northern class of alphabets, and, like those of the Multāi plates<sup>1</sup> of the Rāshtrakūṭa Nanda-rāja Yuddhāsura, represent the last phase of the acute-angled variety.<sup>2</sup> The medial *u* is marked by a short stroke slanting upwards, attached to the *mātrikā* at its right lower end; sporadically by a curve opening to the left, as, for instance, in the *śu* of *śuchi*, l. 3. The sign for the medial *ṣ* is a short vertical stroke appended to the top of the *mātrikā* on the left; and, only very rarely, by a stroke above the *mātrikā*. The central bar of *ja* slants downwards, but is not vertical; the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch. Those corners of the letters *kha*, *ga* and *śa*, which later develop into loops or triangles, are in our inscription marked by small projections or notches.<sup>3</sup> The verticals on the right of the letters are short and project but little below the remaining portion of the signs.<sup>4</sup> These palæographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz. the third quarter of the eighth century of the Christian era.<sup>5</sup> Our record contains specimens of initial *ā* in l. 2; initial *i* in ll. 3, 8; initial *u* in l. 37; initial *ṣ* in l. 53; a cursive form of *ku* in ll. 5, 12, 23, etc.; and the following ligatures, *śa*

<sup>1</sup> Bühler, *Indische Palæographie*, Tafel IV, Col. XX.<sup>2</sup> Bühler, *op. cit.*, p. 50.<sup>3</sup> E.g. *kha* in *mukhā*, l. 2, *mukhā*, l. 4; *ga* in *gōṭṭra*, l. 8, *vēga*, l. 10; *śa* in *praśāsati*, l. 11, *śikharāni*, l. 12, etc.<sup>4</sup> In the *yā* of *yān-āyān* (l. 31) we have an instance where the vertical stroke is altogether wanting.<sup>5</sup> The Sāmāṅgaḍ grant of Dantidurga (ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff.) and the Alāṣ grant of Yuva-rāja Gōvinda (II.) (ed. D. B. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 208 ff.) are two Rāshtrakūṭa records which bear the dates Śaka 675 and 692, i.e. are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article. The palæographic differences between these three grants are worthy of consideration. The alphabet of Gōvinda's grant is wholly different from that of our record. The script is entirely Dravidian in character; the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Bādāmi, the immediate predecessors of the Rāshtrakūṭas. The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current. Such is not, however, the case with the other inscription. The alphabet of the Sāmāṅgaḍ grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial *ṣ* in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter. The right-hand portion of *gha*, *pa* and *śa* shows the development of long verticals on the right of these signs. The letters *kha*, *ga* and *śa* show distinct

l. 9, *ṅga* l. 36, *ṅghri* l. 17, *ñcha* l. 6, *ṇḍa* l. 2, *ṇḍya* l. 27, *ksha* and *ṣhma* l. 14, *jña* l. 8, *lpha* l. 16, *shṭva* l. 4; and lastly final *t* (?) in l. 33.—As regards orthography, the only points worthy of notice are the following: (1) the use of *gha* for *ha* in *rājasighaḥ*, l. 4 (cf. also l. 23); (2) no distinction is made between *b* and *v*; (3) no rule is followed with regard to the use of *anusvāra* in the middle of a *pāda*; (4) wrong conversion of the *anusvāra* into *n* before a sibilant in *°likhit-āṇsa°*, l. 14; (5) once the use of *da* for *dha* in *dadatā*, l. 5; (6) the use of the vowel *ri* for *ri* in *°tripiśhṭapa°* (for *°trivishṭapa°*), l. 7.—The grant commences with a symbol representing *om*. Then follows the stanza *sa vā-vyād-vēdhass dhāma*, etc., which stands at the beginning of, I think, all the early Rāshtrakūṭa records. The rest of the composition is also in Sanskrit: the *prastuti*, the benedictory and imprecatory stanzas being in verse, the grant proper in prose. Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants: the Sāmāṅgaḍ grant of Dantidurga,<sup>1</sup> the Alās plates of Gōvinda II.<sup>2</sup>, the Paithan<sup>3</sup> and the Kāvī<sup>4</sup> grants of Gōvinda III. Of these it approaches closest to the first mentioned, viz. the Sāmāṅgaḍ grant. The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else. In recounting the exploits of Dantidurga all the early Rāshtrakūṭa grants repeat the two well-known verses, *Kāñchīśa°* and *sabhrāvibhaniga°*, etc.<sup>5</sup> Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe. In other respects the execution is satisfactory. And with the help of this text we are placed in a position to correct the extremely corrupt text of the Sāmāṅgaḍ grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Rāshtrakūṭa king Kṛishṇa-rāja I. and is of particular importance, being the first record of the king to be discovered so far.<sup>6</sup> Another grant which refers itself to the reign of Kṛishṇa I. is the Alās grant of his son Gōvinda II., while yet a *yuvārāja*; it was issued in Śaka 692, that is, two years previous to our record.<sup>7</sup> The genealogy of the Rāshtrakūṭas given in the present grant commences with Gōvinda I., as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśvātāra temple at Ellora<sup>8</sup>; and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records. Here again, as in the Sāmāṅgaḍ grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lunar race on her mother's side. But from the new record we gather some more information about her, which in the mangled version of the Sāmāṅgaḍ grant was distorted beyond recognition. The defective *anushṭubh* half-verse,

*Śrīmad-yuvati-gaṇāṇām sādhvīnām-upa nā(sa) padam |*

of the Sāmāṅgaḍ grant, stands for some original like

*Śrīmad-Bhava-gaṇā nāma sādhvīnām-upamāpadam*

which I translate with: 'Śrīmad Bhava-gaṇā by name, the (very) standard of comparison

developments of loops, where our record has only straight projections or notches. The middle bar of *ja* approximates more to the vertical, and the lower portion forms a distinct double curve. These facts are clear indications of a later palmographic epoch and raise suspicions against the *bona fides* of the grant. For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Sāmāṅgaḍ grant. But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here.

<sup>1</sup> *JBBRAS.*, Vol. II, pp. 371 ff.; ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff., and Plates.

<sup>2</sup> *Ep. Ind.*, Vol. VI, pp. 208 ff., and Plate.

<sup>3</sup> *Ibid.*, Vol. III, pp. 105 ff., and Plate.

<sup>4</sup> *Ind. Ant.*, Vol. V, pp. 144 ff.

<sup>5</sup> The Kāvī grant, vv. 8, 9; the Sāmāṅgaḍ, vv. 18, 17 (in the reverse order!); the Alās, vv. 5, 6; the Paithan, ll. 11-14.

<sup>6</sup> Since writing these lines I have come to know of the recent discovery of another record of Kṛishṇa-rāja, viz. the Talegaon (Poona District) plates dated in the year Śaka 690, vide *Progress Report of the Archaeological Survey of India, Western Circle, 1913*, p. 54. [The inscription is published in *Ep. Ind.*, Vol. XIII, pp. 275-282.—F. W. T.]

<sup>7</sup> Ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 203 ff.

<sup>8</sup> Edited by Bhagvanlal Indrajī, No. 10 (p. 91) of the separate pamphlets of the *Arch. Survey of West India*



among virtuous and chaste women.' The name of the queen was therefore Bhavaganā. Dr. Fleet translates the corresponding half-verse of the Sāmāṅgaḍ grant as follows : 'She attained the position of honourable young women who are faithful wives.' On comparing my translation with that of Dr. Fleet there will be no doubt as to which reading is to be preferred. Coming to Kṛishṇa himself, in addition to his *virudas* Subhatuṅga and Akalavarsha, which we know from other inscriptions as well, he appears to have also assumed the title Śrī-pralaya-mahā-varāha. Besides these three *virudas* this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reign : at any rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty.<sup>1</sup>

With regard to the charge brought against Kṛishṇa by Dr. Fleet<sup>2</sup> that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Kṛishṇa-rāja himself will have the last word to say and that too in a decided negative. The weak points of Dr. Fleet's theory have already been pointed out with sufficient clearness and force by Mr. Devadatta R. Bhandarkar recently in his article on the Alās plates of Gōvinda II.<sup>3</sup> It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king. In fact, he was the first king of his dynasty to assume the title of *Rājādhirāja-Paramēśvara*, or, to quote the words of Dr. Fleet himself, 'he was the real founder of the dynasty.'<sup>4</sup> In our grant, just as in the Sāmāṅgaḍ grant, he is called the 'sun to the lotus (which was) his family'; both these records lay stress on his devotion to his mother in unmistakable terms. It is, therefore, preposterous to identify the relative of Kṛishṇa 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet *sva-kul-āmbhōja-bhāskara*. Besides, were Kṛishṇa really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at *Nāndi-pura-dvāri*, granted on the occasion of a *saṁkrānti*, at the request of one Madana, the village of *Nagaṇa-puri* to the Bhaṭṭāraka of the temple of Āditya in the town of *Udumvara-manti*. The concluding verse gives the name of the writer as *Vāmana-[nā]ga*.

The grant is dated in the Saka year 694 expired on the third day of the dark half of Āshāḍha, which was, as remarked above, a *Samkrānti*. Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the *tithi* mentioned in our record ended on the 23rd June (Tuesday) A.D. 772, at about one *ghaṭikā* after sunrise; the day was also the first day of the solar month Karkāṭaka by the Tamil rule. The Karkāṭaka *Samkrānti* fell on June 22nd (i.e. on the previous day) at a little before midnight. We are therefore led to assume that in the present case the first day of the civil month was called *Samkrānti*, though the astronomical *Samkrānti* fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances.

#### TEXT.<sup>5</sup>

[Metres : v. 1, *Anuṣṭubh (Śloka)*; vv. 2-7, *Vasantatilakā*; v. 8, *Anuṣṭubh (Śloka)*; v. 9, *Indravajrā*; vv. 10-16, *Anuṣṭubh (Śloka)*; v. 17, *Vasantatilakā*; v. 18, *Śārdūlavikrīḍita*; vv. 19-24, *Āryā*; vv. 25-26, *Anuṣṭubh (Śloka)*; v. 27, defective *Āryā*.]

1 श्री [॥] स बोध्यादेशसा धाम यन्नाभिकमलं जतं [॥] हरष यस्य  
कान्तेन्दुकाशया

<sup>1</sup> R. G. Bhandarkar, *Early History of the Dekkan* (Bombay Gazetteer, Vol. I, Part II), p. 196.

<sup>2</sup> *Kanarese Dynasties*, p. 391.

<sup>3</sup> *Ep. Ind.*, Vol. VI, p. 209.

<sup>4</sup> *Kanarese Dynasties*, p. 389.

<sup>5</sup> From the original plates and a set of impressions.

<sup>6</sup> Represented by a symbol.



- 2 कमसंज्ञतं ॥[१॥\*] आसी[द\*] द्विषत्तिमिरमुद्यतमण्डलाधो ध्वस्तित्वधनमिसुखी  
 3 रच[ग्र]र्वरीषु [1\*] भूपः शुचिर्विधुरिवाप्तदिग 'तकीर्त्तिर्गोविन्दराज इति रा-  
 4 ज[सु] राजसिघः' ॥[२॥\*] दृष्ट्वा च[नृ]रमिसुखी[:\*] 'सुभटाइ(1)हासा [उवा]मितं  
 5 सपदि येन रषिषु नित्यं । द[ष्टा]धुरिष' द[द]ता भुक्तुटि[+\*] ससाटे  
 स्वम्भं  
 6 कुलं च हृदयस्य निजस्य गर्व[+\*] ॥[३॥\*] तस्याम्भोजो जगति वि  
 श्रुतदीर्घकी-  
 7 त्तिरात्तात्तिहारिहारिविक्रमधामधारी' । 'भूपस्यपिष्टपट्टपानुक्ततिः  
 8 छतत्र[:\*] श्रीकन्नराज इति गोक्षमचिर्भूव' ॥[४॥\*] नाज्जेव वस्स र-  
 9 मणाविवर्त्तिनीना[+\*] रीमावधेपयुद्धतामरिसुन्दरीणा[+\*] [1\*] च-  
 10 'सु]षि-<sup>10</sup>वाहुवसयानि ममांसि सद्यः संजा[स]वेगविधुराणि सम[+\*] निपे-  
 11 तुः ॥[५॥\*] यस्मि[ग्र]शासति महीवरपे द्विजाना[+\*] वीतानधूमनिचवैः  
 परिक-  
 12 'वुराणि [1\*] स[+\*]ध्यासु सौधशिखराणि विशोक्य केवाः कुर्वन्ति  
 वैश्वशिखिनो  
 13 जलदागमोक्ताः ॥[६॥\*] तस्य प्रभिन्नकरट्युत्तदानदन्तिदन्तप्रहारवचि-  
 14 रोज्ज्वलितान्सपीठः<sup>12</sup> । आपः क्षितौ क्षपितश्चुरभू[त्त]नूजः सद्राद्रकूट-

*Second Plate ; First Side.*

- 15 (ट)कनकद्विरिवेन्द्रराजः<sup>13</sup> ॥[७॥\*] तस्य द्विजजनाग्रान्तशान्तिवाचनवारि-  
 16 णा [1\*] प्रत्यहं<sup>14</sup> 'दुष्टदन्तेन' जनस्य[र]ति मन्दिर ॥[८॥\*] सेवासमा-  
 यातवृह-<sup>15</sup>  
 17 करेन्द्रवन्द्याभिवन्द्य[द्वि]गुगल्य<sup>16</sup> यस्य [1\*] चक्षानवलीखिजगत्पवीरैः' स[+\*]  
 18 'नीयते श्री[:\*] <sup>10</sup>खजनेरज्जं ॥[९॥\*] पूरिताया शुचिर्विधुवास्तज्जो-  
 त्स्वेव मादृत[: 1\*]  
 19 राज्ञी सोमान्वया तस्य पिबतश्च पुलुक्यजः<sup>20</sup> ॥[१०॥\*] श्रीमन्नवगया नाम सा-

<sup>1</sup> Read 'दिगम्'.

<sup>2</sup> Read 'वरीष' इयता.

<sup>3</sup> Read भूपस्यपिष्टपट्ट.

<sup>4</sup> Read वाहु.

<sup>5</sup> Read 'काद्विरि'. The i-sign of द्वि is appended to the symbol for दृ.

<sup>6</sup> Read दुष्ट.

<sup>7</sup> Read 'वन्द्या'. The i-sign in द्वि seems to be appended to the symbol for दृ.

<sup>8</sup> See note 6 on p. 127.

<sup>9</sup> Read 'जा'.

<sup>10</sup> Read 'विधु'.

<sup>11</sup> Read 'सु'. Note न' is masculine !

<sup>12</sup> Read 'भूव'.

<sup>13</sup> Read 'वुराणि'.

<sup>14</sup> Read 'वृष'.

<sup>15</sup> Read 'वृष'.

<sup>16</sup> Read 'खज'.

<sup>17</sup> Read 'सुख'.

<sup>18</sup> Read 'सुख'.

<sup>19</sup> Read सुभटाइहासा.

<sup>20</sup> Read 'वारिद्विरि'.

<sup>21</sup> Read 'वृषि'.

<sup>22</sup> Read 'वाह'.

<sup>23</sup> Read 'वाह'.

<sup>24</sup> Read 'वाह'.

<sup>25</sup> Read 'वाह'.

<sup>26</sup> Read 'वाह'.

<sup>27</sup> Read 'वाह'.

१ सत्ताशुद्धयस्य मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 २ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ३ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ४ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ५ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ६ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ७ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ८ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ९ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १० मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ११ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १२ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १३ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १४ मय कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया

ii a.

१ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 २ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ३ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ४ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ५ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ६ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ७ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ८ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ९ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १० कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 ११ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १२ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १३ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया  
 १४ कृत्तिकमलं हं दत्तमय्यकाकुत्सुमया



- 20 [धी]नासुपमापदं [१\*] रक्षणाङ्गराज्ञोक्तं या चकार निरापदं ।[११॥\*]  
सु(स)नयन्त-
- 21 नयं तस्यां स क्षीमे भूभुदुत्तमः ।(१) 'नीतावर्धमिवाग्ने[व]जानता-'<sup>१</sup>
- 22 प्रार्थितायतिं ॥१२॥\*] अष्टतेजाः<sup>२</sup>[स]धामीव(ः)प्रसाधितदिग[न्त]रं [१\*] ओ-
- 23 दन्तिदुर्गराजाख्य[ः] सकुला[भो]जभास्करं ।[११॥\*] पञ्चाजो<sup>३</sup> रक्षसिंघ<sup>४</sup>  
वि-
- 24 अस्ता वैरिवारणाः स्वलज्जास्तभसुभूष्य प्रायन्ते जापि [नो] गताः[१\*]  
।[१४॥\*] [सा]हा-
- 25 लकानि दुर्गाणि हृदयैः सह विहिषाम्य[त]न्ति यक्षतापेप्रकीपाह-<sup>५</sup>
- 26 रसमुद्गर ।[१५॥\*] 'मःतुभक्तिः[१\*] प्रतिग्रामं ग्रामलक्षचतुष्टये [१\*]  
ददत्वा भू[प्रदा]-
- 27 नानि यस्य माया प्रकाशिता ॥१६॥\*] कांचीश्वकेरलनराधिपचोक्षपाच्य-  
ओह-
- 28 पंचवटविभेदविधानदक्षं [१\*] यो वल्लभं सपदि दण्डव[क्षि]नं<sup>६</sup> जित्वा  
रा[जा]-

Second Plate ; Second Side.

- 29 धिराजपरमेश्वरतामवाप ॥१७॥\*] आसेतोर्विपुलोपलावलिलसज्जो-  
लो-
- 30 किंवेलाचलादाप्राप्तयेकल[ः\*]कितामलशिलाजाळा[स्तु]वाराचलादापूर्वाप-
- 31 रवारिराशिपुलिनप्रान्तप्रसिद्धावधेः[१\*] येनेयं जगती स्वविक्रमवलेनेकात-
- 32 पक्षीकृता ॥१८॥\*] तस्मिन्दिवं प्रयाते वल्लभराजे चतप्रजावाधः<sup>७</sup> [१\*]  
श्रीकृष्णरा-
- 33 जस्यसुर्महीपतिः क्षणराजोभूत् ।[१९॥\*] यस्य स्वभुजपराक्रमनिःश्रेयोत्सारि-
- 34 तारिदिज्ञानं [१\*] क्षणस्वेवाक्षयं चरितं श्रीक्ष्णराजस्य ॥२०॥] विषमेषु  
विषमयो-
- 35 लो यस्यागमजानिधिर्दरिद्रेषु [१\*] कान्तासु वल्लभतरः ख्यातः प्रणतेषु श-
- 36 भतुङ्गः ॥२१॥\*] सुहृदि धनं रिपुषु शरां<sup>८</sup> युवतिजने काममशरणे शर-
- 37 चं [१\*] यः सन्ततमभिवर्धनकाशवर्षो भुवि ख्यातः ।[२२॥\*] उल्लं-  
घितम-
- 38 'यादे कलिजलधौ व्याकुला निमज्जन्ती [१\*] 'येनोद्भूता धरणी'<sup>९</sup> श्रीसयप्र-  
महावरा-

<sup>१</sup> See note 1 on p. 128.

<sup>२</sup> Read 'जो'.

<sup>३</sup> Read 'जात'.

<sup>४</sup> Read 'प्राप्त'.

<sup>५</sup> Read 'रिपी'.

<sup>६</sup> Read 'जनता'.

<sup>७</sup> Read 'उक्ष'.

<sup>८</sup> Read 'वधे'.

<sup>९</sup> Read 'वधि'.

<sup>१</sup> Read 'तेज'.

<sup>२</sup> Read 'तापीव'.

<sup>३</sup> Read 'वाध'.

<sup>४</sup> Read 'येनी'.

- 39 ईष ।[१२५]\* तेनेदमनिलविद्युच्चक्षुसमवलीक्य जीवितमसारं [१\*]  
चित्तिदानप-  
40 रमपुण्यः प्रवर्त्तितो 'ब्रह्मदायोय[+\*] ॥[२४॥]\* स च परमभहारक-  
महाराजाधिरा-  
41 जपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभनरेन्द्रदेवः सर्वानिव रा-  
42 द्रपतिविषयपतिभोगपतिप्रभृतीन्समाप्तापयत्यस्तु वः 'सन्निहितं  
43 यथा मया मातापित्रोरात्मनश्च पुण्ययशोभिदृष्टये । शकनृप-

## Third Plate.

- 44 कालातीतसम्यत्सरशतपदे<sup>१</sup> चतुर्नवत्युत्तरे '[वा]न्दीपुरद्वारीस-  
45 मावासके चाघाटवहुतुतीयाया<sup>२</sup> स[+\*]क्रान्ती [म]दन(वि)विज्ञापनया  
46 उदुंबरमन्त्रिपत्तने कारितादित्यायतनभहारकाय उदुम्बरम-  
47 न्त्रिपूर्वती गव्यूतमात्रे णगणपुरिनामग्रामो दत्तः बलि(ः)च[इ]-  
48 नैवेद्यपूजाखण्डस्फुटितस[+\*]स्कारनिमित्तं । तस्य चाघाटनानि लि.<sup>३</sup>  
49 ल्यन्ते।[१\*] पूर्वतः [।]<sup>४</sup> नागामाग्रामः [॥\*] दक्षिणतः[१\*] उम्बरग्रामः [॥\*]  
पश्चिम-  
50 तः[१\*] अन्तरग्रामः [॥\*] उत्तरतः[१\*] कपिलो ग्रामः[१\*] एवं चतुराघा-  
51 टविशुद्धः पूर्वप्रदत्तदेवब्राह्मणवर्च्यः [१\*] तथापरं उम्बरमन्त्रित-  
52 लसीमायां देवतडाकस्थोत्तरतः राजिणितडाके<sup>५</sup> पश्चिमतो नदी [१\*]  
53 एवं निवर्त्तनशत[+\*] ।[१\*] 'वहुभिर्वसुधा भुक्ता राजभिः[१\*] <sup>१०</sup>शकरादिभि  
[। \*] य-  
54 स्य यस्य यदा भूमिस्तस्य तस्य तदा [११]लं ॥[२५॥]\* स्वदत्तां पर[द]-  
त्ताम्वा<sup>६</sup> यी  
55 हरेत वसुधरां । षष्टिं वर्षसहस्राणि विष्टाया<sup>७</sup> जायते [क]भिः ॥[२६॥]\*  
ग्रासन-  
56 मकालवर्षस्यादेशात्श्रीमता<sup>८</sup> समर्पण(ः) [१\*] <sup>१५</sup>परहितकृपानुबन्धा लिखितं  
श्रीवामन[ना]ने[न]<sup>९</sup> [॥२७॥]\*

## TRANSLATION.

## Qs.

(Verse 1.) May he (*scil.* Vishṇu), the lotus on whose navel Brahmā has made (*his*) dwelling, protect you; and Hara (*s.e.* Śiva), whose forehead is adorned by the beautiful moon-crescent.

<sup>१</sup> Read ब्रह्म°.<sup>२</sup> Read संवि°.<sup>३</sup> Read °सवि°.<sup>४</sup> Read गान्दी°.<sup>५</sup> Read °वहु°.<sup>६</sup> The w-sign (medial) is appended to the symbol for लि.<sup>७</sup> Correct, perhaps, to नागानी या°.<sup>८</sup> Read °कञ्ज.<sup>९</sup> Read वहु°.<sup>१०</sup> Read सगरा°.<sup>११</sup> Read फलं.<sup>१२</sup> Read °सां वा.<sup>१३</sup> Read विष्टायां.<sup>१४</sup> Read °श्रीमता.<sup>१५</sup> Read °कृपानुबन्धा°.<sup>१६</sup> The last quarter of this Aryā is defective

(V. 12.) He, the best of kings, begat a righteous son from her like unto material well-being (*artha*) from prudence (*niti*), (a son who was, as it were) the future prosperity (*āyati*) prayed for by the whole of mankind,<sup>1</sup>

(V. 13.) (*him*) who was known as the illustrious king Dantidurga, the sun to the lotus (*that was*) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable.

(V. 14.) In the battles with this lion of the martial field the affrighted elephants (*which were his*) enemies, having pulled up by the root the posts (*namely, their*) shame,<sup>2</sup> have absconded, no one knows where.

(V. 15.) Before the bursting forth of the 'sprouts' of his prowess and (*his*) fierce anger the turreted fortresses of (*his*) enemies fall down along with their hearts.

(V. 16.) His devotion to (*his*) mother was demonstrated by (*the fact of his*) mother's making (*charitable*) donations of land in every village in (*his kingdom of*) four hundred thousand villages.

(V. 17.) Having in no time conquered Vallabha,<sup>3</sup> who was (*even*) able to inflict crushing defeats on the lord of Kāñchi, the king of Kērala, the Chōla, the Pāṇḍya Śrī-Harsha and Vajraṭa by the prowess of his arm (*or arms*), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord.'<sup>4</sup>

(V. 18.) Through the power of his valour he brought under one (*royal*) umbrella this earth from the Sētu, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow,<sup>5</sup> as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans.

(V. 19.) When that Vallabha-rāja<sup>6</sup> had gone to heaven, Kṛishṇa-rāja, the son of the illustrious Kakka-rāja who relieved the sufferings of (*his*) subjects,<sup>7</sup> became king.

(V. 20.) The career of that glorious Kṛishṇa-rāja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Kṛishṇa (Vāsudēva),—

(V. 21.) <sup>8</sup>who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (Śubha-tuṅga),—

(V. 22.) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer<sup>9</sup> (Akāla-varsha),—

<sup>1</sup> This half-verse occurs also in the Sāmāṅgaḍ grant. In the *editio princeps* appearing in the *JBERAS*, this line was read as *nītācavēmi-vāsēsha jagataḥ pālītāyati*[*h*]; but the editor of the inscription did not translate the phrase *nītācavēmi*-. Dr. Fleet in his article on the same grant, some time later (*Ind. Ant.*, Vol. XI, p. 112), after examining the plates, corrected the reading to *nītāvadāś*(or *tāś*)*m*-, etc., but followed the example of his predecessor in not translating the awkward phrase. The correct reading is evidently supplied by our plates. For the meaning of *āyati*, cf. *Kirātārjunīya* 2, 14: *raḥayaty āpad-upētam āyatiḥ*.

<sup>2</sup> Dr. Fleet's correction of *salajjā* of his text to *salajjāḥ* is obviously wrong, as his translation does not give a good sense.

<sup>3</sup> i.e. the Chālukyan king Kirttivarman II. See Fleet's *Kan. Dyn.*, p. 391.

<sup>4</sup> See above, p. 122.

<sup>5</sup> For the idea implied by the word *kālamkita* cf. Kālidāsa's *Kumāra-sambhāva*, Canto 1, v.

<sup>6</sup> A *biruda* of the Western Chālukya kings, probably adopted by the Rāshtrakūṭas as their successors.

<sup>7</sup> Bühler's reading *kṛita-prajāvādha* and translation, 'who did not oppress his subjects' (*Ind. Ant.*, Vol. XII, pp. 182, 187), are both unsatisfactory. Why should he oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a mislection. *Kalata-prajā-bādha* corresponds exactly to the phrase *ārti-ārti-hārin* in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects. [In the Talegaon Plates (*supra*, Vol. XIII, p. 279) Dr. Konow read *kṛita-prajā-vādha*. Perhaps we should here understand *prajābādha* as *prajā-ābādha*.—F. W. T.]

<sup>8</sup> This and the following two verses do not occur in any other Rāshtrakūṭa record.

<sup>9</sup> To be understood in the sense: "raining in season and out of season."

(V. 23.) by which glorious Great-Deluge-Boar (Pralaya-mahā-varāha) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (*its*) boundary.

(V. 24.) He, seeing (*that*) life, which is unsteady like the wind and the lightning, is without substance, established this *brahmadāya*, which is particularly meritorious on account of (*its being*) a gift of land.

(L. 40.) And this *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-āvara*, the illustrious *Akala-varsha*, the Lord of Prosperity and the Earth (*Śrī-prithivī-vallabha*), King of Kings (*Narēndra-dēva*) commands all the governors of kingdoms (*rāshṭra*), governors of districts (*viśaya*), governors of divisions (*bhāga*) and others (as follows) :

(L. 42.) Be it known unto you that,—Six hundred and ninety-four years of the Śaka era having elapsed, on (the occasion of) an eclipse, on the third (day) of the dark half of Āshāḍha, while encamping<sup>1</sup> at Nāndī-pura-dvāri,—in order to increase the religious merit and the glory of (Our) parents and of Ourselves, the village of Nagaṇa-puri, (*situated*) at a distance of a *gavyūti*<sup>2</sup> to the east of Udumvara-manti, has been given by Us at the request of Madana to the Bhaṭṭāraka of the temple of Āditya erected in the town of Udumvara-manti for the (*performance of*) *bali, charu, naivēdya*, worship and (*repairs of*) dilapidations.

(L. 48.) Its boundaries are noted (as under) :

to the east the village Nāgāma ;

to the south the village Umvara ;

to the west the village Antarai ;

to the north the village Kapiddha,—

thus determined by (*its*) four boundaries, excepting former gifts to gods and Brāhmaṇas ; and also the river along the boundary of Umvara-manti to the north of the Dēva-taḍāka (and) to the west of the Rājīni-taḍāka. Thus altogether one hundred *nivarttanas*.

(Vv. 25, 26.)

[Two of the customary verses.]

(V. 27.) (*This*) edict was written at the order of Akāla-varsha by the illustrious Vāmana-*[nā]ga* of benevolent and compassionate nature. . . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C. P.

First of all I take Udumvaramatti to be identical with Umravati. Umravati means the town of Umar (*Ficus Glomerata*), the same as the Udumvara of the Sanskrit. That the pronunciation and spelling continue to be Umaravati in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed. Exactly to the east of Amraoti at a distance of about 60 miles there is a village named Antaragaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon. I take these to be identical with Antaraigrāma and Umvaragrāma of the inscription. Nagaṇapuri, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrāma, which bounded it on its east and north. The Umvaragrāma was to the south of Nagaṇapuri and Antaraigrāma to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions.

The donor's camp was at Nandipuradvāri and I take this to be Nandora, 9 miles south of Antaragaon.

The villages in the vicinity of Antaragaon and Umaragaon are Jhersi, Borkhedi, Chargaon, Pipalasenda, Wargaoṇ, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrāma and Nāgāmagrama appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāgāma were situated.

<sup>1</sup> *Samśodhaks* can only refer to a dwelling-place, and the preceding word ending in *pura* evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious. <sup>2</sup> A *gavyūti* is equal to 4,000 *daṇḍas* or two *krōśas* (Monier Williams).

Since some four villages give the clue for identification, we may take it that Nagapuri was situated somewhere at 20° 51' N. and 78° 44' E.

### No. 7.—THE ARA INSCRIPTION OF KANISHKA II : THE YEAR 41.

By STEN KONOW.

This inscription was discovered in an ancient well in a nala known as Āra, two miles from Bāgnilāb, and was presented to the Lahore Museum by Dr. M. A. (now Sir Aurel) Stein. Mr. R. D. Banerji, to whom we owe this information, did not mention where Bāgnilāb is situated. Dr. Fleet therefore made inquiries through Dr. Spooner, and "it would seem that the place is the Chah Bagh Nilab of maps, about ten miles south-south-west from Attock, and apparently on the south bank of the Indus at a part where the river, having made a sharp bend about eight miles below Attock, runs to the west for some ten miles : the latitude and longitude appear to be 53° 46' and 72° 12'."

According to Mr. Banerji, "the inscription is on a small piece of stone, measuring 2 ft. 8 ins. by 9 ins., and consists of six lines. The surface of the stone is extremely rough and uneven. The mason has not taken the trouble of planing the surface."

The inscription was first edited by Mr. Banerji,<sup>1</sup> and then by Professor Lüders.<sup>2</sup> Some valuable critical remarks were made by Dr. Fleet.<sup>3</sup> The inscription is of considerable interest, and, at the instance of Dr. Fleet, I have therefore asked Mr. H. Hargreaves, Superintendent of the Archaeological Survey in the Panjab, to examine the stone closely. This he has very kindly done, and sent me a series of valuable remarks by his assistant Mr. Y. R. Gupte, together with new estampages and some photographs. I have given a preliminary report of the results obtained from these new materials in a paper on the Indo-Scythians,<sup>4</sup> and I now publish the inscription with a plate prepared from the new estampages.

The characters are Kharoshthi of the Kushana period. With regard to individual letters we may note that the *e-mātrā* has been added at the bottom of the *akshara* in *devaputrasa*, l. 1, and in every initial *e*. The same is the case in the damaged letter at the end of l. 3, which Professor Lüders reads *ne*, but which I read *de*. The *jhe* of *Vajheshka*, l. 2, seems to be quite certain. The compound letter which I read *shk* with Professor Lüders has been transliterated *shp* by Mr. Banerji and Dr. Fleet and Mr. Gupte agrees with them. I think, however, that we must read *shk*. In the first place, as pointed out by Professor Lüders, the compound *shk* has exactly the same shape in the Zeda inscription. It is quite true that it is different in *Kanishkasa*, l. 2, and no doubt every record should, as pointed out by Dr. Fleet, primarily be judged separately on its own merits. This does not, however, imply that we should not take other facts than the mere shape of the individual letters into consideration. It is a well-known fact that the masons who executed the inscriptions were not always or even usually literate persons. We know from an inscription published by Mr. Pargiter<sup>5</sup> that it was often done in such a way that the inscription was first drawn up with ink, and then executed by the engraver or the mason. This procedure partly accounts for the fact that the same letter often takes different shapes in the same inscription. As pointed out by Professor Lüders, the

<sup>1</sup> *Ind. Ant.*, 1908, pp. 58 ff.

<sup>2</sup> *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1912, pp. 824 ff., translated *Ind. Ant.*, 1913, pp. 132 ff.

<sup>3</sup> *JRAS.*, 1913, pp. 97 ff.

<sup>4</sup> *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1916, pp. 787 ff.

<sup>5</sup> *Archaeological Survey of India, Annual Report*, 1910-11, pp. 78 ff.



analogy from other Kushāṇa names such as Kanishka, Vāsishka, and Huvishka strongly favours the reading *Vajhashka*. Finally, the compound *shp* does not occur in any other known Kharōshthī inscription.

The name *Kanishka* has been written with a cerebral *ṇ* by Mr. Banerji. In order to justify my reading *Kanishka*, it will be necessary to go into details.

It is a well-known fact that two different *n*-s are used in Kharōshthī, one with a bent head, which the late Professor Bühler treated as the regular sign of the cerebral *ṇa*, and another consisting of a broken line with a curvature at the head, which he transliterated *na*. I have shown<sup>1</sup> that the two signs are regularly distinguished in this way in the Central Asian Kharōshthī manuscript of the *Dhammapada*, and that we can there lay down the rule that every single *n* between vowels became cerebral, while every initial *n* and every double *n* between vowels was dental. This is the same state of things which prevails in a series of modern vernaculars, and it should be noted that the cerebral pronunciation of a single intervocalic *n* is strongly rendered in Sindhi and other north-western tongues. We may safely infer that such was the case in the ancient speech of North-Western India, more especially if we bear in mind that the dialect of the *Dhammapada* manuscript certainly is a North-Western Indian form of speech. We would then naturally expect to find at least distinct traces of a similar distribution of the two *n*-sounds in Kharōshthī inscriptions. Nobody will, of course, think of judging these records after the exigencies of Sanskrit grammar. If we now examine the more important ones from this point of view, and assume, for the sake of argument, that the two signs are distinguished in the same way as in the Kharōshthī manuscript of the *Dhammapada*, we will find that the following is the state of things:

In the Taxila vase inscription of Sihila and Siharachhita only *n* occurs, and always between vowels. The same is the case in the Muchai inscription of Sam. 61.

The Taxila plate of Patika has initial *n* in *nama*, *nagare*, *navakarmika*, and single *n* between vowels in *utareṇa*, *Sakamunisa*, *Rohinimitreṇa*. On the other hand, we find against the rule *sarvabudhana* and *mahadanapati*, where it is perhaps possible to think of the influence of Sanskrit.

The Mahaban, Paja, Kaldarra, Panjtār and apparently also the Takht-i-Bāhi inscriptions only have *ṇa*, and always between vowels. On the Mathurā lion capital, on the other hand, we only find dental *na*. The Taxila inscription of Sam. 136 uses *ṇa* throughout, even when the *n* is initial. It will be seen that this is in accordance with the practice in the old Prakrits, and in both cases it is possible that we have here to do with an attempt at generalizing such features as were not clearly understood. At least I have grave misgivings about the use of a cerebral initial *ṇ* in the Prakrits.

I am unable to make any statement with regard to the Dewal inscription of Sam. 200 and the Skārah Dhēri inscription of Sam. 399, though the latter certainly in some cases writes *ṇa* between vowels.

The Loriān Tangai inscription of Sam. 318 has only *ṇa* and always between vowels, while no *n* occurs in the Hashtnagar image inscription of Sam. 384.

If we turn to the inscriptions of the Kanishka group, we have first the Sue Vihar inscription of Sam. 11, which is throughout under the influence of Sanskrit. Here the only instance of a cerebral *ṇ* is in *viharasvapinī*.

The interpretation of the Zeda inscription is too uncertain to allow any inference. There are however some certain instances of *ṇ* between vowels.

In the Māpikiāla inscription of Sam. 18 we regularly find *n* in *navakarmigena* and *n* in *kaneshkasa*, *gushana*, *daḍḍapayago*, *vespasieṇa*, *kujachieṇa*, *Buriteṇa*, *viharakarṇisaṇa*, *samveṇa*,

<sup>1</sup> *Zeitschrift Windisch*, p. 88.

*parivareṇa, eteṇa* and *Budhileṇa*. Against the rule is *ṇaṇa*, where however the reading as well as the interpretation are extremely doubtful, and further *apanage, taena, kusalamulena* and *sachha[?] sana*. I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved. The two short Kharoṣṭhī records from Māpikiśā published by Mr. Pargiter<sup>1</sup> have no instance of the dental *ṇ*, and the cerebral *ṇ* only occurs, in accordance with the general rule, between vowels.

The Shakardarra inscription of Sam. 40 has *ṇ* in *nikame* and always *ṇ* between vowels.

In the Āra inscription *ṇ* only occurs between vowels and is always cerebral with the exception of the dental *ṇ* in *Kanishkasa*.

The Wardak vase inscription of Sam. 51 is of the same kind as the Taxila inscription of Sam. 136, *ṇ* being used throughout, even when it is initial.

The Ohind inscription of Sam. 61, on the other hand, uses only *ṇ*.

*N* is always cerebral and occurs only between vowels in the Lahore Museum inscription of Sam. 68, the Jhaoli copper plate inscription, and some minor records, such as the inscriptions on the Lahore image No. 206, the Chārsada pedestal, the Swāt Buddha statuette of Buddhāmītra and Buddharaḥhita, and the Swāt bas-relief of Simhamītra. In the Pālāṣu Dhēri pedestal inscription, on the other hand, we find *ṇ* alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr. Spooner reads as *navakarmī*.

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained. I hope to have shown<sup>2</sup> that the old language of the Śakas and the Kushāṇas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral *ṇ* occurs only as a secondary development of an old dental *ṇ* combined with some other consonant. It is therefore quite natural that the Śakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language. The form *Kanishka* in the Āra inscription must be explained in the same way. This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushāṇas. Its *ṇ* must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushāṇas.

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharoṣṭhī inscriptions did in fact distinguish the dental and the cerebral *ṇ* in the same way as the Kharoṣṭhī manuscript of the *Dhammapada*. Though we have no certain instances of a doubled *ṇ* between vowels, we can safely assume that every initial *ṇ* and every compound *ṇ* between vowels was dental, while every single *ṇ* between vowels became cerebralized. The few exceptions can be explained through the phonetic tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes. At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript.

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks.

In l. 1 the only crux is the last word, which Mr. Banerji reads *pathadarasa*, Professor Lüders *kaśarasa*, while Dr. Fleet remarks that the only certain *akshara* of the whole word is the last one. Mr. Gupte states that the reading *kaśarasa* seems to be the right one. The first

<sup>1</sup> *Ep. Ind.*, Vol. XII, pp. 299 f.

<sup>2</sup> *Sitzungsberichte*, 1916, pp. 787 ff.

*akshara* is not, he says, on a line with the others and is small. Its upper part is a little damaged. The letters *sa* and *ra* can be read on the stone, but have not come out in the impressions. I may add that some photographs which I owe to the kindness of Mr. Hargreaves corroborate Mr. Gupte's statement.

Dr. Fleet has drawn attention to the fact that after *kāisarasa* there is space for two more syllables. He says, "Lines 2 to 5 all end exactly one below the other.<sup>1</sup> We have no reason for thinking that the writer of the record would not run out line 1 to just the same measure. We can also see distinct indications that the writer did, in fact, put in two more syllables here, and so did make all the lines of equal length." I have asked Mr. Hargreaves to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the *sa*. Mr. Gupte is of the same opinion and adds : "The estampages lead us astray owing to the roughness of the stone. Something looks like *ma*, and then comes a line which at first sight may be mistaken for a damaged *ta* or *ra*. Certainly there is sufficient room for two letters. But they were not cut, perhaps owing to the roughness of the material. After careful inspection the delusion about the letters vanishes. The supposed *ma* of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter. The ruggedness of the stone itself is responsible for the deception." It seems to me that we must accept this definite statement, and we have to admit that the title *kāisara* was indeed used by Kanishka II. Nor can there be any doubt that we have here the imperial title of the Roman emperors.

In l. 2 the reading *sambatsarās* is certain. As pointed out by Professor Lüders, we similarly find *saṃvatsaraye* in the Patika inscription and *saṃvatsuraye* in the Mahaban inscription. Dr. Thomas has<sup>2</sup> further found *sambatsarās* in the Takht-i-Bāhi inscription, and also in the Paja record<sup>3</sup> we must read *saṃvatsare*, and the Sue Vihar inscription evidently has *saṃvatsure*. We find the same *ts* in this word in the Kharoṣṭhī records No. XV 155 (*saṃvatsare* 20 1 mahanuava maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 1 1 isa chhunammi), XV 166 (*saṃvatsare* 10 1 mahanuava maharaya Jitrogha(?) Mairi devaputrasa mase 2 divase 4 4 isa chhunammi) and XV 2 (*saṃvatsar[e\*]* 10 mahanuava maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divase 10 isa chh[u]nammi) from Niya.<sup>4</sup> I think the combination *ts* represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt *chh*. The *b* in the Takht-i-Bāhi and Ara inscriptions agrees with the phonetic treatment of such compounds in the Kharoṣṭhī manuscript of the *Dhammapada*.<sup>5</sup>

The reading of the date *ekachaparīsae saṃ 20 20 1 Jethasa masasa di 20 40 1 ise divasa chhunammi* is according to Mr. Gupte almost certain. Only he thinks that the final vowel of *ekachaparīsae* is *i* and not *e*, and I follow him in reading so.

I have already remarked that I read the last word of l. 3 *khade* and not *khane*. Compare *kuvo khadao* in the Shakardarra and *kue karite* in the Paja inscription. In the Zeda inscription I would likewise read *khade kue muraḍasa marjhakasa Kanishkasa rajami*. The forms with *e* I think are nominatives.<sup>6</sup>

The second word of l. 4 was read *Dashaverana* by Professor Lüders. Mr. Gupte says the reading is very uncertain, especially the first letter. It seems to me, however, that the *da* is almost certain. The second *akshara* is probably *sha*, but might also be *na*. The third cannot, I think, be *vs*. I think I can distinctly read *fa*, and in one of the photographs there is a clear *o-mātrā* at the bottom, as will be seen from the reproduction of the *akshara* on the margin. The fourth *akshara* may be *te* or *re*, and I think *te* is more likely than *re*, because the lower perpendicular is slightly curved; compare the

<sup>1</sup> He seems to have overlooked the damaged final *akshara* of l. 3 and perhaps an *akshara* at the end of l. 4.

<sup>2</sup> *JRAS.*, 1913, p. 636.

<sup>3</sup> Cf. Stein, *Ancient Khotan*, Vol. II, Pl. XCIV, XCV, CIV.

<sup>4</sup> Cf. *Sitzungsberichte*, 1916, p. 806.

<sup>5</sup> *Ind. Ant.*, 1908, p. 65.

<sup>6</sup> Cf. *Festschrift Windisch*, p. 91.

ta in *mātara* in the same line. I therefore read *Dashafoteṇa*.<sup>1</sup> So far as I can see, an instrumental is exactly what we would expect in this place.

The following word or words are certainly, as Professor Lüders thinks, *Poshapuria putraṇa*. It follows however from the reading *Dashafoteṇa* that this can only be a mistake for *Poshapuria putreṇa*. Professor Lüders thinks that *putra* here means "member of," "belonging to." The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that *Poshapuria* is the genitive of the name of Dashafota's father. Now we know<sup>2</sup> that several Śāka names ended in *i*, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Kharoṣṭhī inscriptions commonly form their genitive in *ia* or *ya*; compare *Ayasia* on the Mathurā lion capital; *Imdofria* in the Taxila inscription of Sam. 136; *Datia* in the Kaldarra inscription of Sam. 118; *Kaviṣia* on the Māpikīāla bronze casket and *Kamagulya* in the Wardak vase inscription. I therefore read *Poshapuriaputr[e\*]ṇa*, "by the son of Poshapuri."

The last word of l. 4 was read *puya* by Professor Lüders, and Mr. Gupte thinks he can see *pupha* or *puka*. The last *akshara* does not look like a *ya*, because the left leg has been prolonged upwards. Still I think we must read *puya*, because this word is necessary in the context. I think I can see traces of a letter after *ya*, which would then come exactly underneath the *de* of *khade*, and I read *puyae*.

The first word of l. 5 is according to Mr. Gupte certainly *atmaṇasa*: the stroke on the right hand side of the first *akshara* visible in the plate is due to the roughness of the stone.

The fifth line is quite uncertain. The first word is perhaps *jatishu*, though none of the *aksharas* is certain. The next I read with Lüders *hitae* though the first *akshara* does not look like *hi*, but might be *i*. Perhaps *sthitae* is intended. The third word has been read *ima* by Professor Lüders and *hima* by Mr. Banerji. The first *akshara* consists of two curves facing the left and separated by a horizontal stroke. Underneath there is moreover an incomplete circle, which might represent an *anusvāra*; compare (*ma*)*ham(tasa)* in the Patika inscription. The following *akshara* is certainly *mo*. In my Indo-Scythian contributions I proposed to read *dhāmnochala*, which might mean "religious expenditure." The horizontal cross-bar is however so pronounced that I think we must read *imo*. *Imo* is used as the accusative sing. of *ayam* in the Mathurā Lion Capital, and in the Prakrits the base *ima* is also used in the neuter. The next two *aksharas* are *chala*. I am inclined to separate *cha*, "and," and *la*, which I take to be an abbreviation of *lakha*, a lakh. The following sign is the numeral 1, and thereafter I would read *khipam[i] dhamaḍa[ṇa\*]*. The sign which I now agree with Messrs. Banerji and Lüders in reading *khi* I formerly thought to be the numeral 100, which had a similar form in a hand-copy of the Taxila record of Sam. 136 which I owe to the kindness of Sir John Marshall. After having seen the published facsimile plates of that record, however, I do not think this explanation possible. The *pa* of *khipami* can also be read *ya*, compare *puya[e]*, l. 4, and it was read so by Professor Lüders. It is however almost identical with the *pa* in *saputrasa*, l. 5. The *i* of *mi* is very indistinct, though, I think that I can see it.

If this reading is correct, it will be necessary to translate *khipami* "I throw in," "I expend"; compare the meaning of *kship* in *nikshēpa*. I would accordingly translate: "and I expend this (or, here) one lakh as a religious gift." We may compare the Panjāb record, where I would propose to read Sam 1 100 20 1 1 *Śravaṇasa masasa di praḍhame* (or, *prathame*) *1 maharayaṇsa Gushaṇasa rajumi Kasuasa pracha[deṣo] Moike Urumuḍa-putre karavide sivathale tatra cha (?) me dana mita* (or perhaps *khita*) *taṇka 1 1*, "in the year 122, on the first day of the month Śrāvaṇa, during the reign of the Mahārāja, the Gushaṇa,

<sup>1</sup> In my paper in the *Sitzungsberichte*, I have compared the Scythian name *Spargaphotes*, Thomas, *JRAS.* 1906, pp. 206 and 209.

<sup>2</sup> Cf. Lüders, *Sitzungsberichte*, 1913, pp. 419 ff.; Konow, *ibidem*, 1916, p. 798.

a Śiva temple (?) was caused to be constructed in the eastern quarter of Kasua by Moika, the son of Urumuja. And there two tankas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject.

I give this explanation with great diffidence, but I cannot suggest a better one.

The inscription is dated on the 25th day of the month Jeṭha (Jyēṣṭha) in the year 41, during the reign of the *mahārāja*, the *rājātirāja*, the *devaputra*, the *kāśara* Kanishka, the son of Vajheshka. Mr. Banerji was of opinion that the Kanishka of the Āra inscription is the famous Kushapa, of whom we already possess a number of inscriptions. I agree with Professor Lüders and Dr. Fleet that that cannot be the case. Professor Lüders thinks that Vajheshka, the father of this second Kanishka, is the same Kushapa king who is elsewhere called Vāsishka, and that the year 41 must be one of the Kanishka era. After Vāsishka's death he accordingly assumes that the kingdom was divided, Kanishka II ruling in the north, while Huvishka held sway in India proper. Later on, however, Huvishka also became master in the north. Dr. Fleet, on the other hand, thinks that Vāsishka and Vajheshka, or, as he prefers to read, Vajheshpa, were two different persons, and that Kanishka II should be placed after Huvishka and Vāsudēva. He thinks that there was a revival of the line of Kanishka I some time after Vāsudēva, and that the Mānikīāla and the Āra records bear testimony to this revival. If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted by Kanishka. The chief difficulty, from Dr. Fleet's point of view, seems to rest with the fact that it is hardly conceivable how the title *kāśara* could have been adopted in India in the year 41 of the Kanishka era, supposing, as Dr. Fleet does, that this era is identical with the Vikrama era. I cannot see, however, how it is possible to maintain this latter view any longer after the results of Sir John Marshall's excavations at Taxila. It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors.

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities. Either Kanishka established the Śaka era, as Professor Oldenberg and others maintain,<sup>1</sup> or his era starts from a point which has still to be settled. For the elucidation of this question it may prove of interest to examine how the oldest Kharoṣṭhī and Brāhmī inscriptions are dated.

I first turn to the Kharoṣṭhī records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika. I agree with Dr. Thomas<sup>2</sup> in thinking that this era must have been of Śaka institution.

1. Taxila inscription of Patika : *Samvatśaraye aḥasatatimae 20 20 20 10 4 4 Maharajasa mahamtasa Mogasa Pa[nemasa] masasa divase pañchame 41*, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5., day of the month Panema."

Muchal inscription : *vashe akasitimae 20 20 20 20 1*, "in the eighty-first year, 81."

3. Mahaban inscription : *sa[m]vatśaraye 1 100 2*, "in the year 102."

4. Takht-i-Bāhi inscription : *maharajasa Gudufarasa vasha 20 4 1 1 sambatśarae tisatimae 1 100 1 1 1 Vesakhasa masasa divase prathame di 1*, "in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d. 1., of the month Vaiśākha."<sup>3</sup>

<sup>1</sup> Cf. Thomas, *JRAS.*, 1914, p. 990.

<sup>2</sup> *JRAS.*, 1913, p. 637.

The usual reading is *divase pañchame 5*, where the figure 5 is the numeral symbol of the Brāhmī.

5. Paja inscription : *samvatsare ekadāsa[śa\*]timae 1 100 10 1 Śravanasa masasa di[va]se pañchadāse 10 4 1*, "in the one-hundred-and-eleventh year, 111, on the fifteenth, 15., day of the month Śrāvaṇa."

6. Kaldarra inscription : *vasha 1 100 10 1 1 1 Śravanasa 20*, "year 113, the 20. of Śrāvaṇa."

7. Panjtār inscription : *Sam 1 100 20 1 1 Śravanasa masasa di praḍhame* (or, perhaps, *prathamē*) *1 maharajasa Gushanasa rajami*, "anno 122, on the first, 1., day of the month Śrāvaṇa, during the reign of the Mahārāja the Gushana."

8. Taxila inscription of the Khushana king : *Sam 1 100 20 10 4 1 1 ayasa Ashadāsa divase 10 4 1*, "anno 136, on the 15. day of the first month Āshāḍha."

9. Dewal inscription : *Sam 2 100 Veśākhasa masasa divase aṭhame 4 4*, "anno 200, on the eight, 8., day of the month Vaiśākha."

10. Loriyān Tangai image inscription : *Sa 3 100 10 4 4 Proṭhavadasa di 20 4 3*, "anno 318, on the 27. day of Prōshthapada."

11. Hashtnagar image inscription : *Sam 3 100 20 20 20 20 4 Proṭhavadasa masasa divasammi pañchami 4 1*, "anno 384, on the fifth, 5., day of Prōshthapada."

12. Skārah Dhēri image inscription : *vasha ekunachadūsatimae Ashadāsa masasa di 10*, "in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshāḍha."

Then follow the records of the Kanishka group :

13. Sue Vihar inscription : *Maharajasya rajatirajasya devaputrasya Kanishkasya savatsare ekadāse 10 1 Daisikasya masasya divase aṭhaviṣe di 20 4 4*, "in the eleventh, 11., year of the Mahārāja, the Rājātirāja, the Dēvaputra Kanishka, on the twenty-eighth day, d. 28., of the month Daisika."

14. Zeda inscription : *Sam 10 1 Ashadāsa masasa di 20 Utaraphaguna (?)*, "anno 11, on the 20. day of the month Āshāḍha, in Uttaraphāgunī."

15. Brass box lid inscription : (JRAS., XX, Pl. 1-3) : *Sam 10 4 4 . . . . . sasthehi 10*, "anno 18, after 10 days . . . ." The remainder of this inscription has not been made out. The last word before the date is perhaps *Kanishka*.

16. Māpikiāla inscription : *Sam 10 4 4 etra purvae maharajasa Kaneshkasa Kartiyasa masa divase 20*, "anno 18, on the 20. day of the month Kārttika, at the said date, (during the reign) of the Mahārāja Kanishka." I think this is the correct translation, though I admit that the order of words is irregular. That is however also the case in the Zeda inscription, where we find *muraḍasa ma Kanishkasa* not only after *ise chhupami*, but even after the words *khade kue*. Besides I do not think that the construction of *Kaneshkasa* with *Gushanavatasahvardhaka* is free from objection. In Sanskrit it would hardly be possible to form such a compound *sāpekshatvā*, because it is not at all *gamaka*.

17. Hidda inscription<sup>1</sup> : *Sambattarae aṭhaviṣatihi(tii) 20 4 4 mass 'Apelae sasthehi dāṭahi 10*, "in the twenty-eighth, 28., year, in the month Apelaos, when ten, 10, (days) had passed."

18. Shakardarra inscription : *Sam 20 20 Proṭhavadasa masasa divase viṣami di 20*, "anno 40, on the twentieth day, d. 20, of the month Prōshthapada."

19. Āra inscription : *maharajasa rajatirajasa devaputrasa kaśarasa Vajheshkaputrasa Kanishkasa sambattarae ekachaparisi sam 20 20 1 Jeṭhasa masasa di 20 4 1*, "in the forty-first year, anno 41, (during the reign) of the Mahārāja Rājātirāja Dēvaputra, the Kaiser, the son of Vajheshka, Kanishka, on the 25. day of the month Jyāishtha."

<sup>1</sup> See Thomas, *J. E. Asiat. Soc.*, 1915, pp. 91 ff.

20. Wardak vase inscription: *Sam 20 20 10 1 masya Arthamesiya sasthehi 10 4 1*, anno 51, after 15 (days) of the month Arthamesi had passed."<sup>1</sup>

21. Ohind inscription: *Sam 20 20 20 1 Ohetrasa mahasa divasa aṭhami*, "anno 61, on the eighth day of the month Chaitra."

22. Lahore Museum inscription of Sam 68: *Sam 20 20 20 4 4 Proṭhavatasa masasa divase shoḍaśe 10 4 1 1*, "anno 68, on the sixteenth, 16., day of the month Prōṣṭhapada."

23. Jhaoli copper plate: *savatta . . . me di 10*, "in the . . . th year, on the 10. day."

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month. In four cases, Nos. 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one. In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned. We read only (Lüders, List, No. 669) *rañō Kāśiputasa Bhāgabhadrasa trātārāsa vasēna chatudasēna rājēna vādhamānasa*, "of the king Kāśiputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i.e. only the regnal year of the king is mentioned. Similarly in the Pabhōsā inscription of Udāka (Lüders, No. 904) we read [*Udākasa*] *dasamē savacharē*, "in the tenth year of Udāka." We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushāṇa inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' List. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result:

No. 925: *Mahārājasya Kāṇishkasya sam 3 hē 3 di 20 2*, "(during the reign) of the Mahārāja Kāṇishka, anno 3, the 3. (month of) winter, the 22. day."

No. 18: *Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1*, "(during the reign) of the Dēvaputra Kāṇishka, anno 5, the 1. (month of) winter, the 1. day."

No. 21: *Mahārājasya rājātirā[ja\*]sya dēvaputrasya Shāhi Kāṇishkasya sam 7 hē 1 di 10 5*, "(during the reign) of the Mahārāja Rājātirāja Dēvaputra Shāhi Kāṇishka, anno 7, the 1. (month of) winter, the 15. day."

No. 22: *Mahārājasya Kāṇishkasya rājyasamvatsarē navamē [9 p[er]sa] māsē pratha 1 divasē 5*, "in the ninth, 9., year of the reign of the Mahārāja Kāṇishka, in the first, 1., month of the Rains, on the 5. day."

No. 23: *Mahārājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9*, "(during the reign) of the Mahārāja Dēvaputra Kāṇishka, in the 10. year, in the 2. (month of) summer, on the 9. day."

No. 149a: *Mahārājasya r[ā]jāt[ir]ājasya dēva[pu]trasya Shāhēr-Vāsishkasya rājyasamvatsarē [cha]turviṃśē 20 4 gr[i]shmāmāsē chaturthē 4 divasē triṃśē 30*, "in the twenty-fourth, 24., year of the reign of the Mahārāja Rājātirāja Dēvaputra Shāhi Vāsishka, in the fourth, 4., month of summer, on the thirtieth, 30., day."

No. 161: . . . *sya rājātirājasya [dēva]putrasya Shāhi Vāsishkasya sam 20 8 hē 1 di 5*, "in the 28. year (during the reign) of the [Mahārāja] Rājātirāja Dēvaputra Shāhi Vāsishka, in the 1. (month of) winter, on the 5. day."

No. 33: . . . *[Vā]s[i]shkasya rājyasamvatsarē 20 8 hē manta 3 di . . .*, "in the 28. year of the reign of . . . Vāsishka, in the 3. (month of) winter, on the . . . day."

<sup>1</sup> Cf. my edition of this record *Sitzungsberichte*, 1916, pp. 307 ff.



No. 35: *Ma . . . ra . . . sya dēva[pu]trasya [Hu]kshasya . . . . . śkumatt[sa] . . .*, "in the twenty-ninth [year] . . . . . of the *Ma[hā]ra[ja] Dēvaputra Huksha*."

No. 13a: . . . *Huvishkasya saṁ 30 1 . . . . . di 20*, "in the 31. year (during the reign) of *Huvishka* . . . on the 20. day."

No. 38: *Mahārājasya dēvaputrasya Huv[i]shkasya saṁ 30 3 gri 1 di 8*, "in the 33. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 1. (month of) summer, on the 8. day."

No. 151a: *Mahārājasya dēvaputrasya Huvishkasya saṁ 30 5 hēmata . . .*, "in the 35. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, (in the . . . month of) winter . . ."

No. 41: *[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishkasya saṁ 30 8 hē 3 di 10 1*, "in the 38. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter, on the 11. day."

No. 149b: *Mahārājasya rājātīrājasya Huvishkasya savatsara chatarīṣa 40 hēmattamaś 2 divasā 20 3*, "in the fortieth, 40., year (during the reign) of the *Mahārāja Rājātīrāja Huvishka*, in the 2. month of winter, on the 23. day."

No. 43: *[Mahārājasya] Huvishkasya dēvaputrasya sa 40 5 va 3 di 10 5*, "in the 45. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) the Rains, on the 15. day."

No. 45a: *Mahārājasya Huvishkasya savatara 40 8 va 2 di 10 7*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 2. (month of) the Rains, on the 17. day."

No. 46: *Mahārājasya Huvishkasya sa 40 8 hē 4 di 5*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 4. (month of) winter, on the 5. day."

No. 51: *Mahārājasya dēvaputrasya Huvishkasya rājyasam 50 hē 3 di [2]*, "in the 50. year of the reign of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter on the 2. day."

No. 42: *Śarasatama[?]-mahārājasya Huvishkasya savas[i]rē aṣṭapana gri[s]yamasa 3 divisa 2*, "in the fifty-eighth year (during the reign) of the *Śarasatama (?) Mahārāja Huvishka*, in the 3. month of summer, on the 2. day."

No. 56: *Ma[hā]r[ā]jasya r[ā]j[ā]tīrājasya dēvaputrasya Huvishkasya saṁ 60 hēmantamaś 4 di 10*, "in the 60. year, (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Huvishka*, in the 4. month of winter, on the 10. day."

No. 60: *Mahārājasya r[ā] . . . . . sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]ṣṭh prathamā divasā trīṣ 30*, "in the 74. year (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Vāsu(dēva)*, in the first month of the rains, on the thirtieth, 30., day."

No. 66: *Mahārājasya Vāsudēvasya saṁ 80 hana va 1 di 10 2*, "in the 80. year (during the reign) of the *Mahārāja Vāsudēva*, in the 1. (month of) the Rains, on the 12. day."

No. 68: *Mahārājasya Vāsudēvasya saṁ 80 3 gri 2 di 10 6*, "in the 83. year (during the reign of) the *Mahārāja Vāsudēva*, in the 2. (month of) summer, on the 16. day."

No. 69a: *Mahārājasya rājātīrājasya dēvaputrasya Shāhi-Vāsudēvasya rājyasam[ā]ṣṭh 80 4 griṣṭamamaś 2 di 5*, "in the 84. year of the reign of the *Mahārāja Rājātīrāja Dēvaputra Shāhi Vāsudēva*, in the second, 2., month of summer, on the 5. day."

No. 72: *Mahārājasya rājātīrājasya Shāhi-Vāsudēvasya saṁ 80 7 hē 2 di 20*, "in the 87 year (during the reign) of the *Mahārāja Rājātīrāja Shāhi Vāsudēva*, in the 2. (month of) winter, on the 30. day."

No. 76: *Rājā Vāsudēvasya saṁsavatsarē 90 8 varshamaś 4 divasa 10 1*, "in the 98. year (during the reign) of *Rājā Vāsudēva*, in the 4. month of the Rains, on the 11. day."



It will be seen that we have here to do with a different way of dating. The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmi alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods.

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, *vis.*

No. 949 : *Maharajasya Trikamataasya sa 60 4 grī 3 dī 5*, "in the 64. year (during the reign) of the *Mahārāja Trikamata*, in the 3. (month of) summer, on the 5. day," and,

No. 59 : *Sv[a]misa mahakshattrapasa Śōḍāsasa savatsarē 70 2 hēmainamāsē 2 divasē 9*, "in the 72. year (during the reign) of *Svāmin Mahākshatrapa Śōḍāsa*, in the 2. month of winter, on the 9. day."

Of these I have not sufficient materials for judging about the Bōdh Gayā record No. 949.<sup>1</sup> The Śōḍāsa inscription, which hails from Mathurā, like most of the Brāhmi inscriptions of the Kushanas, is, to judge from palaeography, certainly older than them.

We do not know for certain in which era the Śōḍāsa inscription of Sam. 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Sam. 78. I think that Patika, who issued that record, is identical with the Mahākshatrapa Padika of the Mathurā lion capital, which mentions Śūḍasa, i.e. Śōḍāsa, as Kshatrapa. In the Taxila plate Patika is not even Kshatrapa. Dr. Fleet<sup>2</sup> thinks that we have to do with two different Patikas; but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Śōḍāsa inscription. Palaeographically I think we must place it before the Takht-i-Bābī record, and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ. The Śōḍāsa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century A.D.<sup>3</sup> I therefore think it necessary to assume that the Śōḍāsa inscription is dated in the Vikrama era. Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era. It is well known that in the oldest inscriptions which give a name to this era it is designated as a Mālava reckoning. In two of the most ancient instances of its use, in the Mandasor inscription of the time of Naravarman and in the Mandasor inscription of the time of Kumāragupta I, the season is expressly mentioned. Moreover, we have three inscriptions where the era is designated as *kṛita*. In the Bijayagadh inscription of Vishnuvardhana<sup>4</sup> we read : *kṛitēshu chaturshu varshaśatēshu=ashṭāvinśēshu 400 20 8 Phālgunābhakulasya pañchadaśyām*, "after four hundred and twenty-eight, 428, *kṛita*-years, on the fifteenth of the dark fortnight of Phālguna"; the Mandasor inscription of the time of Naravarman<sup>5</sup> has : *śrīr-Mmālavaganāmnātē prastātē kṛitasamjñitē śkashashṭyadhikē prāptē samāśatachatusṭayē prāvṛik(t)-kālē subhē prāpte . . . m[ē]ghē pranritē . . . dinē Āśvōjasuklasya pamohamyām*, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Mālava gapa and named *kṛita*, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortnight of Āśvōja"; and finally, the Gaṅgdhār inscription of the

<sup>1</sup> To judge from the remarks by Dr. Bloch, *Jo. Beng. As. Soc.*, Vol. LXVII, P. I., p. 282, it is perhaps dated in the Kanishka era.

<sup>2</sup> *JEAS.*, 1913, p. 100L.

<sup>3</sup> *Gupta Ins.*, p. 253.

<sup>4</sup> Cf. *JEAS.*, 1914, p. 985.

<sup>5</sup> *Ep. Ind.*, Vol. XII, p. 320.

timo of Viśvavarman<sup>1</sup> has : *yātēshu chatu[r]shu kritēshu satēshu saṁyāishvāsttasōttarapa-dēsho<sup>2</sup>-īha vatsarēshu sukṛtē trayōdaśadinē . . . Kārttikasya māśasya*, "when four hundred and eighty (P) *kṛita* years had elapsed, on the bright thirteenth day of the month Kārttika."

It is quite plain from these instances that the years of the Vikrama-Mālava era were at an early date characterised as *kṛita*. Sir R. Bhandarkar<sup>3</sup> is inclined to explain this designation in such a way that the era "was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as *kṛita*, which means 'made.' " Dr. Fleet<sup>4</sup> reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation *kṛita* and *Ki-li-to*, the name of a race which according to Hsüan-tsang seized the sovereignty in Kashmir after the death of Kanishka ; and Mahāmahōpādhyāya Paṇḍit Haraprasād Śāstri<sup>5</sup> says that *kṛita* was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction of one, by four. So far as I can see there is a much simpler explanation of the designation *kṛita*. It should be remembered that the years, and not the era, are so called. Now *kṛita* is the best throw in the play of dice, when the number of points is divisible by four.<sup>6</sup> At the ritual play on the occasion of the Agnyādhēya, the father and the son who take twelve *akshas* each win. I think this explains the designation of the old Vikrama-Mālava year as *kṛita*. It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Sāvana year with the three *chāturmāsya*s, and we are quite justified in assuming that this was the old national Indian arrangement.

A slightly different subdivision of the year is found in a number of ancient Brāhmī inscriptions, most of which hail from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos. 987, 1001, 1021 (P), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārṣṇī inscription of the 7th year of Puṣumāvi has : *rājā Vāsīthiputasa sāmī-Siri-P[uṣumāvisa] savāchharē satamē 7 [g]imhapakhē pachamē 5 divasē pathamē 1*, "(during the reign) of the Rājan, the son of Vāsīsthī, Svāmin Sri-Puṣumāvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1., day." It will be seen that we have here a slightly different method, the *pakshas*, fortnights, of the season and not the months being given. This same method is used by the Abhira Śīvarasēna (Lüders, No. 1137) ; by the Svāmin Virasēna (Lüders, No. 684a) ; by the Mahārāja Bhīmasēna (Lüders, No. 906) ; by the Rājan Aśvaghōṣa (Lüders, No. 922) ; by the Mahārāja Jayavarman (Lüders, No. 1828) ; by the Ikshvākus (Lüders, Nos. 1202, 1203 and 1204) ; and by the Pallavas (Lüders, Nos. 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kshatrapas, who certainly used the Śaka era, presents quite a different picture. To take an example, the Junāgaḍh rock inscription of Rudradāman (Lüders, No. 965) is dated : *rājā mahākshatrapasya gurubhīr-abhyastanāma Rudradāmanō varshē dvīsapitumē 70 2 Mārgaśīrsha-bahula-prat[īpadī]*, "(during the reign) of the Rājan Mahākshatrapa Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72., year, on the first day of the dark half of Mārgaśīrsha." In this way all the

<sup>1</sup> Gupta Inscr., p. 75.

<sup>2</sup> Ind. Ant., 1913, p. 163.

<sup>3</sup> Ep. Ind., Vol. XII, p. 819.

<sup>4</sup> Cf. Lüders, *Das Würfelspiel*, Berlin, 1907, especially pp. 51 ff.

<sup>5</sup> Dr. Fleet suggested *saumyēshv-aśtita-*,

<sup>6</sup> J.E.A.S., 1913, pp. 996 and 998.

Kshatrapa inscriptions (Lüders, Nos. 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Śāṅkāyana Vijayadēvavarman (Lüders, No. 1194) are dated. The Nahapāna record, No. 1174, gives an incomplete date (*vasē* 40 6).

It will be seen that we have here again the name of the month, as in the Kharōshthī records, with the addition of the *paksha*. If we bear in mind that the Western Kshatrapas were certainly Śakas or Yüē-chi, it becomes likely that the Śaka era which they used in their inscriptions was a direct imitation of the reckoning used by their cousins in the North-West, the additional mentioning of the *paksha* being perhaps a concession to the custom in the part of the country where they ruled.

From the whole state of things I think we must draw certain conclusions.

The oldest Kharōshthī inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharōshthī inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month.

A new era, known as the Śaka era, which was based on the same principles, but added the *paksha*, was later on established in Kathiawar and Central India.

The northern Kshatrapa Śōdāsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month. The same way of dating seems to have been considered as characteristic of the old Vikrama-Mālava era, and Kanishka and his successors adopted it in their Brāhmī records.

Now palæographical and iconographical considerations point to a date in the first century A.D. for Śōdāsa and also place him earlier than Kanishka and the Western Kshatrapas.

I think we are forced to the conclusion that Śōdāsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating. Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates. I am still of opinion that the Śaka era was established by Vima-Kadphises. I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Sam. 136.

We must therefore look to other indications in order to fix the starting point of the Kanishka era. Professor Lüders has drawn attention to M. Chavannes' statement<sup>1</sup> that the name Po-t'iao of the Ta Yüē-chi king who sent an embassy to China in A.D. 229 may be a rendering of the name Vāsudēva. If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A.D. 130 or later than A.D. 168. The Āra inscription would accordingly fall between A.D. 171 and 209, provided that it is dated in the Kanishka era; and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era.

Now Dr. Fleet<sup>2</sup> maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date. He says: "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth. It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in B.C. 27. It was

<sup>1</sup> *T'oung Pao*, II, v, p. 489,

<sup>2</sup> *JRAS.*, 1913, pp. 104 f.

transmitted by Augustus, together with his own title, to his successors. And undoubtedly it was a very leading designation, along with Augustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts. But there was an important change in the time of Hadrian (A.D. 117-38). He dropped the name Cæsar as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne. And, though he did not make a Cæsar till A.D. 136, when he adopted and appointed L. Aelius Verus, his coins show that he abandoned the use of the title by himself in A.D. 125. Thus, from A.D. 125 the name Cæsar was no longer a title of the emperors, but had only a subordinate value . . . We are thus confronted by the position that the name Cæsar was taken up by a Kushan king as an imperial title in imitation of the Roman emperors when it had ceased to be a title of those emperors themselves. And this is sufficient in itself, I think, to upset Professor Lüders' application of the Kushan record."

I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question. He informs me that all Roman emperors, with the exception of Vitellius (15-69 A.D.), used the title Cæsar. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co-regent. The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions.

It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A.D. 170. The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time. But soon the Roman power began to melt away in Asia; and there is nothing extraordinary in the fact that the title was not used in India any more.

In support of Professor Lüders' dating I have<sup>1</sup> drawn attention to the traditional tales about Khotan handed down by the Tibetans. We learn from them that "the king Kanika and the king of Guzan and king Vijayakirti, lord of Li (Khotan) and others, having led an army into India and overthrown the city of Soked (Sākṣa), king Vijayakirti, obtaining many sarira, then bestowed them in that stupa of Phru-ñō." This can only mean that the Khotan king Vijayakirti joined the Kushan king Kanishka in an expedition against Sākṣa. I have compared this traditional account with the statement made by Tāranātha and in the Chinese biography of Aśvaghōsha, according to which the Yüehi king attacked Magadha in order to get hold of Aśvaghōsha, Sākṣa being one of the towns which tradition mentions as the home of that saint. Vijayakirti would accordingly be a contemporary of Kanishka. Now Vijayakirti was the successor of Vijayasimha, whose queen helped to propagate Buddhism in Kashgar. Professor Franke has shown<sup>2</sup> that the introduction of Buddhism in Kashgar apparently took place about A.D. 120. Vijayakirti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A.D. I have proved<sup>3</sup> that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious.

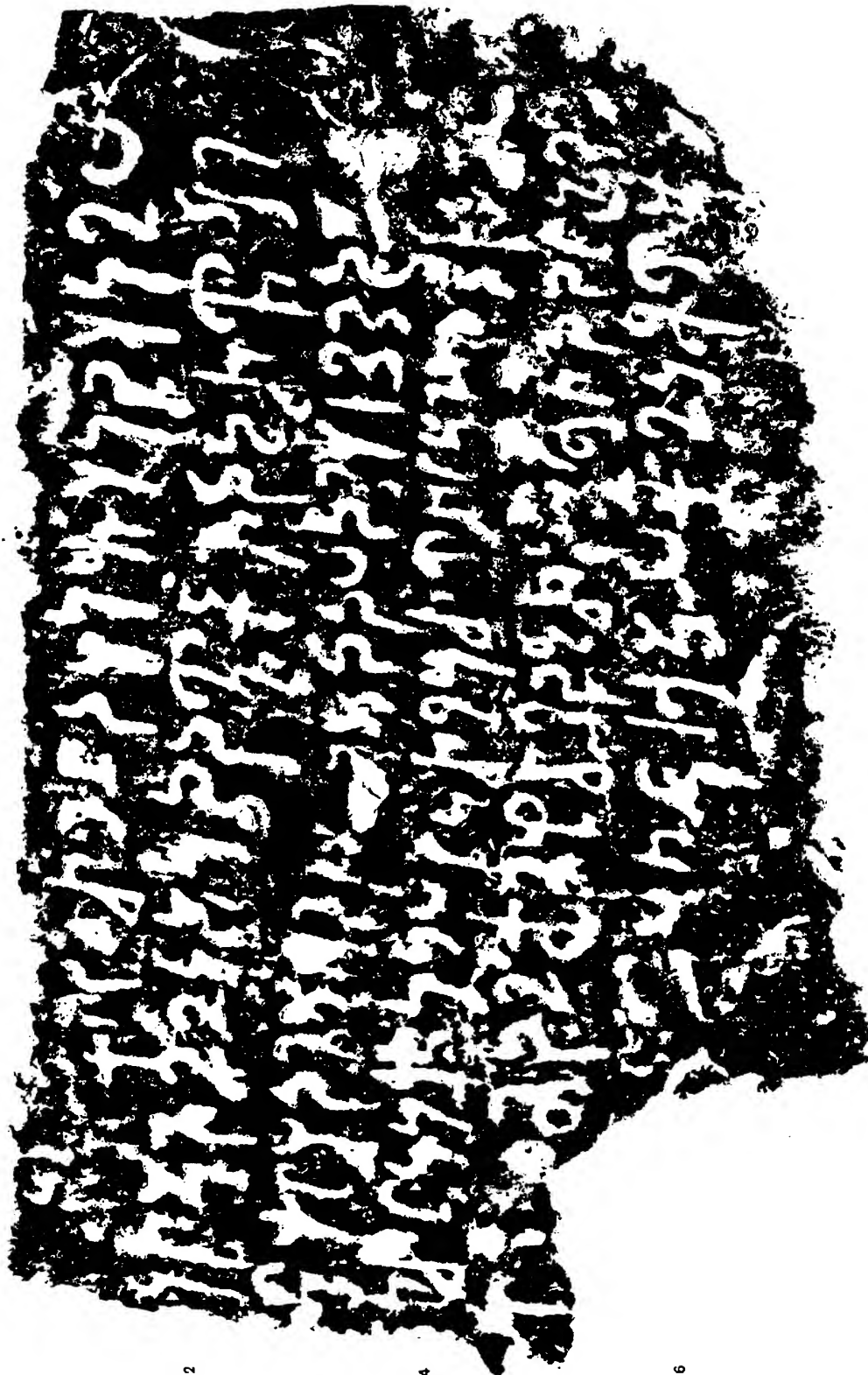
It is in my opinion a remarkable fact that both the Chinese remark about Po-tiao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A.D. More definite information may reasonably be expected from excavations.

<sup>1</sup> *Sitzungsberichte*, 1916, p. 620.

<sup>2</sup> *Sitzungsberichte*, 1908, p. 740.

<sup>3</sup> *JMAS.*, 1914, pp. 289 ff.





The Āra inscription would accordingly belong to the last quarter of the second century A.D.; and with regard to the king Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Vāsishka and probably a grandson of Kanishka I.

Dr. Fleet has objected that, even if we read *Vajheshka* and not *Vajheshpa* in the Āra inscription, the names *Vajheshka* and *Vāsishka* cannot easily be identified, nothing justifying us in assuming that *jh* and *s* are two different renderings of one and the same sound. He admits that *jh* can represent the voiced *s*-sound which is usually in phonetical works designated by *s*, but he does not seem to know any analogy to the rendering of such a *s* through *s*. I think however that we have a good analogy in another word which is used in Śāka and Kushāna records, viz. in the title *kusulaa* in the Mathurā lion capital, *kusuluka* in the Patika plate, which is undoubtedly the same as the title *kujula*, *κοζουλο* used by Kadphises I. I agree with Professor Hultsch<sup>1</sup> that this is a Turkish word, though I do not identify it with *güjlü*, "strong," but with *güzel*, "beautiful."<sup>2</sup> At all events the different writing, with *s* and *j*, forms an almost exact parallel to the writings *s* and *jh* in the name of the successor of Kanishka I.

Kanishka II can only have held sway over a part of the Kushāna empire and only during a short period. If we admit that the Mānikiala inscription belongs to the reign of Kanishka I, we have dates for him between Sam. 3 and 18, for Vāsishka between Sam. 24-28, for Huvishka between Sam. 29-60, and for Vāsudēva between Sam. 74-98. Kanishka II may, as supposed by Professor Lüders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

#### TEXT.

- 1 Maharajasa rajatirajasa devaputrasa [ka]i[sa]rasa
- 2 Vajheshka-putrasa Kanishkasa sambatsarae ekachapar[i]-
- 3 [śai] sam 20 20 1 Jethasa masasa di [20 4 1] i[śe] divasa-chhanami  
kha[d]e
- 4 [kupe] Dashafoteṇa Poshapurīa putr[e\*]ṇa matarapitarāṇa puya[e]
- 5 atmanāsa sabharya[sa sa]putrasa anugraharthae sarva[sapa]ṇa
- 6 jatish[u] [hi]tae imo cha la 1 khipami [dhamada][ṇa\*]

#### TRANSLATION.

(During the reign) of the *Mahārāja, Rājātirāja, Dēvapura, Kāśara Kanishka*, the son of *Vajheshka*, in the forty-first year, anno 41, on the 25th day of the month *Jyāishṭha*, at this day-date a well was dug by *Dashafota*, the son of *Poshapuri*, in honour of his mother and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births. And here I throw in one Lakh as a religious gift.

<sup>1</sup> *ZDMG.*, Vol. 69, p. 176.

<sup>2</sup> Cf. the *Indian* *rev.*



## No. 8.—SANJAN PLATES OF BUDDHAVARASA.

By STEN KONOW.

These plates have already been published by Mr. A. M. T. Jackson,<sup>1</sup> who remarks that they were found "by Hasanji Kelia, a cultivator of Sanjān in the Umbargaon pētha of the Dāhānu Talukā of the Thānā district." I now edit the grant from impressions kindly prepared by Mr. H. Cousens.

There are altogether two plates, measuring  $9\frac{1}{8}'' \times 8\frac{1}{4}''$ . According to Mr. Jackson, "they have raised rims, and are pierced with two holes for the connecting rings, of which the left-hand one, bearing a heavy copper seal with the figure of a lion walking to the left, still remains intact." The beginning and the lower corners of the first and the lower left-hand corner of the second plate have been damaged. In other respects the plates are in a fair state of preservation. The first plate contains twenty and the second nineteen lines, and the letters can mostly be read with certainty. The first line is much effaced and cannot be made out with certainty.

The characters belong to the southern class and might well belong to the latter half of the seventh century. Sometimes, however, quite peculiar forms occur. Compare *rū* in *-rūpum*, l. 2; *śa* in *śrīmatām*, l. 2; *-śira-*, l. 7; *-Daśaratha-*, l. 7; *-niśēsha-*, l. 12; *va* in *varō*, l. 5; *vya* in *-Mānavya-*, l. 2, etc. *Da* has a loop at the bottom; compare *-paunḍarika-*, l. 6; *bāhudaṁḍa*, l. 10; *Sēdīva-*, ll. 22, 27, 34; *Lavanivaunḍēna*, l. 22; *Kaṇchāḍi-*, l. 24; *Viyāḍi-*, l. 24. The cerebral *ṇa* usually takes the form illustrated in Bühler's Table VII, column 21, numbers I-III. The form given as number IV, however, occurs twice in *-kalyāṇaparāḍmparāṇām*, l. 4. The dental *na* has a loop. Both the *ā* and the *ai* mātṛās are attached to the right-hand bar of *pa* in *-pautra-*, l. 29; *Pausha-*, l. 33; while the *ai* strokes are attached to the left-hand bar in *-paunḍarika-*, l. 6; *-prapautr-*, l. 29. A peculiar interest attaches to the sign for *la*. There are, as a matter of fact, two different forms of this sign, compare *sakala-*, l. 2, and *varāha-lamchhanam*, l. 5. On comparing the signs, it will be seen that the former corresponds to the *la* given under Nos. VI-IX in column 34 of Bühler's Table VII, while the latter corresponds to the first numbers of the same column, and still more closely to the most common *la* in Gupta inscriptions. These two different forms of *la* are used side by side in several inscriptions from the time of the Guptas onwards, and usually there does not seem to be any difference made between them. In the Sanjān plates, however, they seem to be differentiated according to a distinct principle. The former occurs in *sakala-*, l. 2; *Chalukyānām*, l. 5; *-tula-*, l. 6; *-pālana-*, l. 10; *-sajalajaladharapaṭalavyōmatāla-*, ll. 10 f.; *-dhavalavimala-*, l. 11; *Chalukyakula-*, l. 15; *-pālana-*, l. 16; *-vipula-*, l. 16; *kuśālī*, l. 17; *-kula-*, ll. 18, 23; *-Uddhavālī-*, l. 24; *talavṛkṣam*, l. 25; *-kāliṇa-*, l. 29; *-Vilachchhēa*, l. 31; *balī-*, l. 31; *phalam*, l. 35; *-nupālanaṁ*, l. 39, and further in *-Kōkkullī-* (P), l. 13, and *-Kalvīvana-*, l. 29. The latter occurs in *lōcha-*, l. 1; *-kalyāṇa-*, l. 4; *varāha-lamchhanam*, l. 5; *-lābḍha-*, ll. 8, 15; *-vallabha-*, ll. 9, 13; *Malla-*, l. 22; *Lavanivaunḍēna*, l. 22, and further in *-Pālakēśi-*, l. 9; *Sagula-*, ll. 21, 31, 34; *Varasigīlēna*, l. 23. If we compare all these instances, it will be seen that one form of *l* is regularly used for a single uncompounded *l* between vowels, while the other form occurs when *l* is initial or combined with another consonant. There are, as will be seen, some exceptions to this rule. The intervocalic form is also used in *-Kōkkullī-*, l. 13, and *-Kalvīvana-*, l. 29, and the initial form in *Pālakēśi-*, l. 9; *Sagula-*, ll. 21, 31, 34; *Varasigīlēna*, l. 23. It will be seen that all the exceptions occur in names, which cannot, of course, be viewed in the same way as ordinary words. The reading *-Kōkkullī-*, l. 13, is moreover quite uncertain. It can also be read *Kōkkulī* or perhaps even *Kōkkulī*. It is impossible to decide whether the *ō* is long

<sup>1</sup> *Journal Bomb. As. Soc.*, Vol. XX, pp. 40 and ff.



state of things prevailed in other old vernaculars. The use of two different *l*-sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area; and it would be of interest if we could find out when this new state of things had become established in the different places. It is not, however, possible to arrive at certain results.

There cannot, so far as I see, be any doubt that the use of two different signs for *l* in some Indian inscriptions, of which the one represents an old initial or doubled *l*, the other an old single *l* between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because those inscriptions hail from territories in which at the present day Marāṭhi and Gujarātī are spoken. But the difficulty is to decide when these grants were engraved.

With regard to the spurious Valabhi and Gurjara grants it is as yet impossible to arrive at certainty. We may state with confidence that they are later than the Kaira plates of Dadda II Praśāntarāga (A.D. 628 and 633), from which the writer's name Rēva or Rēvāditya has probably been taken. The Sanjān plates, on the other hand, purport to have been issued during the reign of the Western Chalukya Vikramāditya I, on the occasion of an eclipse of the sun on the new moon day of Pausa. Now we know<sup>1</sup> "that Vikramāditya I commenced to reign between some time in September A.D. 654 and July A.D. 655," and his son Vinayāditya must have ascended the throne about A.D. 680. I have consulted Professor Jacobi about the eclipses of the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December A.D. 671. Of the other eclipses which, according to the Pūrṇimānta system, might come into consideration, viz. those of the 18th December A.D. 670, the 25th November A.D. 672 and the 27th November A.D. 680, the first and the last were not visible in India, and the eclipse of A.D. 672 was too unimportant. Professor Kielhorn has shown<sup>2</sup> that in early times the Pūrṇimānta system was in use in Southern India. The intended date would accordingly be the 7th December A.D. 671. And it would be possible to date the spurious Gurjara grants about the same time. It is in this connection of interest that the name of the writer of the Sanjān grant is Rēvagana; compare Rēva, Rēvāditya of the Gurjara grants. As we shall see, however, there are so many indications showing that the Sanjān plates are not genuine, that their date cannot be relied on. On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic *l* in the Western Marāṭhā country can be dated back to about A.D. 700.

The orthography of the Sanjān grant is rather careless. Thus we find *am* for *a* in -bhayamṇēka-, l. 15 : *i* for *a* in -ānviyaḥ-, l. 29 : *i* for *ī* in mahipati-, l. 11; mahipālana-, l. 16; -samakālinah, l. 29 : *ā* for *u* in -Pūlakēśi-, l. 9 : *ri* for *ri* in *kriy*-, l. 32 : *ē* for *a* in -bhayamṇēka-, l. 15 : *kt* for *tt* in *dukt*-, ll. 5, 21, 27, 36, 38; -kiñchiktula-, l. 6 : *ga* for *sa* in -gartra-, l. 7 : *na* for *ṇa* in -Harinā-, l. 4; Ambārāmēna-, l. 21; -pratihārēna-, l. 24 : *n* for *nn* in Mātridīna-, l. 23 : *pu* for *hu* in -Napusha-, l. 7 : *bhi* for *dhi* in rājābhīrāja-, l. 13 : *ya* for *vya* in pitriyō-, l. 14 : *sa* for *sha* in -ābhisiṭtānā-, l. 3. A consonant after an *r* is doubled in *kārttikēya*-, l. 4; -Arjjuna-, l. 12; -karhkaś-, l. 12; *sarvv*-, ll. 18, 19; *nivartta*-, l. 20; *pūrvvēna*-, l. 25; -mary-yādā-, l. 26; *sarvvādānam*-, l. 27; -ārkhka-, l. 28; -chaturvvēdusya-, l. 31; -kriyōtsarppanārttham, l. 32; *udakātisarggeṇa*-, l. 34; *bahubhihr-vvasudhā*-, l. 34; *bhūmiharttā*-, l. 38; *pūrvvā*-, l. 38, but not in -Arjjuna=, l. 12, -chāturdanta-, l. 15, and, of course, not in -Harsha-, l. 8. Letters and syllables have not rarely been omitted. Compare *yāva* for *yāvat*-, l. 25; *yatnā* for *yatnād*-, l. 38; -niśēsha- for -niḥśēsha-, l. 12; *Dvāśagrāmyā* for *Dvādaśagrāmyā*-, l. 19; -ādhikari for -ādhikārīnaḥ, l. 18, and perhaps *Madanamgāśrayaḥ* for *śrīmad-Anamgāśrayaḥ*-, l. 17. A superfluous

<sup>1</sup> *Ep. Ind.*, Vol. IX, p. 102.<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 102.

anusvāra occurs in -*rāṣṣhtra*-, l. 18 ; -*saṁdhiḥ*, ll. 25, 26 ; -*anēkaṁ*-, l. 30, and a superfluous visarga in -*ādhipatiḥ*-, l. 8 ; -*ōgraḥ*-, l. 8 ; *sutaḥ*-, l. 9 ; -*ānriyaḥ*-, l. 29 ; -*Hiranyakēśiḥ*-, l. 30 ; *bahubhīḥ*-, l. 34 ; *bhūmiḥ*-, l. 35, while the visarga has been wrongly omitted in *saṁsādita*, l. 5 ; -*pratāpa*, l. 8 ; *bāhudaṁḍa*, l. 10 ; -*rāja*, l. 17.

The rules of Saṁdhi are constantly violated. Thus we find visarga instead of *s* in -*parikaraḥ*, l. 27 ; visarga instead of *s* in *mahārājah*, ll. 9, 14 ; and visarga before sonants in -*yāgāḥ yat*-, l. 6 ; -*bhōgikaḥ nēkakulapradhānāḥ Mātri*-, l. 23 ; *nadhāyirah Rēva*-, l. 31. On the other hand, we find *ō* before surds in -*viḥayō*, l. 15 ; *Mahindārāmō*, l. 21 ; *parivāhō*, l. 26 ; -*vāpakō*, l. 27. When two vowels follow each other, they are sometimes wrongly combined ; thus, -*bhīṣhaṇātur*- instead of *bhīṣhaṇa ātur*-, l. 12. In other cases an *m* is inserted as a kind of Saṁdhi-consonant.<sup>1</sup> Compare *dakṣiṇa*=*m*=*iva bāhudaṁḍa*, l. 10 ; -*ōśadhī*=*m*=*iva tushṭikarō*=*m*=*Arjuna*=*m*=*iv*-, l. 12 ; -*chandramā*=*m*=*iva*, l. 16 ; -*Hiranyakēśi(h)*=*m*=*anēka*-, l. 30 ; *sahasrēṇa*=*m*=*aśva*-, l. 37. Other instances of wrong Saṁdhi are -*vinashṭam* *ava*-, l. 6 ; -*nyāyēna achātābhaṭapravēśyaḥ ā*-, l. 28.

The language is Sanskrit. There are however several mistakes. The nominatives in *ō* of *a*-bases where no sonant follows ; forms such as *sīmaṣy-āpi*, l. 23, perhaps -*chaturvēdasya*, l. 31, and the use of the genitive instead of the dative in l. 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit. A form such as *Mahindārāmō*, l. 21, is pure Prakrit, and the form *mātarā* instead of *mātri* in *saptamātarābhīṣikṭānā*, l. 3, is in accordance with the rule in Hēmaachandra's Prakrit grammar III, 46, that the Sanskrit word *mātri* becomes *mātarā* if it denotes a deity, *mātarā* being a Sanskritised form of this *mātarā*. Also the use of two different *l*'s points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetical sentences in l. 4 (*bhagavā-pratyakṣa-Harīnā tushṭēna varō duktah saṁsādita[h\*] pratyayo varīthalamchhanan cha*), l. 3 (*kṛitachātāmēdha-rājasūya-paunḍarikayājyāḥ yat=kiñchiktu(t=ku)laduritam tad=vinashṭam . . . dhanushmatā*) and so forth. Note also -*Rāmadēva-tat-pratimānum=iva*, l. 7 ; -*ānudhyātā*, ll. 10, 17 ; -*yaśō*, ll. 11, 16, and so on.

Such occurrences cannot fail to throw some doubt on the genuineness of the plates. And other considerations lead to the same result.

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the bear crest,<sup>2</sup> and this is in accordance with l. 5 of the Sanjān grant. The invocation of the Varāha-incarnation of Vishṇu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest. It speaks strongly against the genuineness of the present grant that this stanza has been so much changed.

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources ; for a Mahāsāmanta Buddhavarasa of the Śālukika family is known from the Tōrkhēḍō grant of Śāka 735.<sup>3</sup> This Buddhavarasa was in possession of an estate known as the Siharakhī Twelve, which Dr. Fleet has identified with the present Serkhi, near Baroda, at 73° 8' E. and 22° 21' N. This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family *Śālukika* can hardly be anything else than Chalukya. The later Buddhavarasa was a feudatory of the Rāshtrakūṭa king Gōvinda III ; and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshtrakūṭa's, served under the new rulers. I am thus inclined to think that the older

<sup>1</sup> Cf. Kielhorn, *Ep. Ind.*, Vol. IX, p. 268 and n. 3.

<sup>2</sup> Cf. Fleet, *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, p. 299 n. 4.

*Ep. Ind.*, Vol. III, pp. 53 ff.

**Buddhavarasa** is no fiction. This however does not affect the argument regarding the genuineness of the Sanjān plates. If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones.

**Buddhavarasa** states that he was the younger brother of **Pulakēśin II**, and styles himself *rājan*. Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz. the Gujarāt Chalukya **Śrīyāśraya Śilāditya**, of whom we possess two grants, dated in A.D. 669 and 691 respectively. The former has been edited by Professor Hultzsch<sup>1</sup> and contains the information that the grantor, the *yuvarāja* **Śrīyāśraya Śilāditya**, was the son of **Dharāśraya Jayasimhavarman**, the younger brother of **Vikramāditya I**. About **Dharāśraya** we only learn that his "power had been increased by his elder brother." **Śrīyāśraya** was residing at **Navasārikā**, the present **Nausāri**, where the plates were found. The latter grant, which comes from **Surat**, was published by **Bhagvānlāl Indrāji**.<sup>2</sup> Professor Hultzsch has shown that **Śrīyāśraya Śilāditya** must have held sway over a province that included **Navasārikā**. The villages granted by him were **Āsatṭigrāma**, **Kārmaṇḍya**, **Ōsumbhalā** and **Allūraka**. Of these **Āsatṭigrāma** is the present **Astgām**, seven miles east-south-east- $\frac{1}{2}$ -south from **Nausāri**; **Kārmaṇḍya** is the present **Kamrōj**, 72° 2' E. and 21° 18' N.; **Ōsumbhalā** is the present **Umbhel**, 73° 1' E. and 21° 11' N., and **Allūraka** the present **Alurā**, 73° 5' E. and 21° 12' N. There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present **Thānā District**.

In such circumstances I think we are justified in making use of the historical information contained in the **Sanjān** grant, and even the attribution of the name *Kōkkulī* to **Vikramāditya I** may very well be justified, if we remember that the name *Kokkili* recurs in the genealogy of the Eastern **Chalukyas**.

The genealogy of the **Western Chalukyas**, as given in the grant, carries us back to the **Paramēśvara Satyāśraya Pulakēśin [II]** **Prithivivallabha**, who had conquered **Harsha-Dēva**, the king of Northern India (**Uttarāpatha**). His son was **Prithivivallabha**, the *Rājādhirāja* **Paramēśvara Jayasri Kōkkulī Vikramāditya**, the *Mahārāja*; and the younger brother of his father was the *Rājan*, the *Paramamāhēśvara* **Madanaṅgaśraya** (or, *śrīmad-Anaṅgaśraya*), the glorious **Buddhavarasa**, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the *gaṇa* of the **Achhatyana** or **Natyana**. I do not know what to make out of this name.

We further learn that **Buddhavarasa**, being in good health, while residing in **Pinuka**, on the occasion of an eclipse of the sun on the new moon day of **Pausa**, during the reign of **Vikramāditya I**, grants to **Sagulasvāmin Dikshita**, the son of the **Chaturvōdin Rēva**, a resident of **Kalvivana**, of the *Hāriti gōtra*, the *Taittiriya śākhā*, proficient in the various *sāstras* of the **Hiranyakēśins**, **Mahindārāma** and **Ambārāma** in the twelve-village-district (**Dvādaśagrāmī**) in **Avaranta** (**Aparānta**), at the sea-shore, and further the plots of **Sēḍiva** and **Malla**, the **Lavanivaṇḍa** and **Varasigila**. The name of the village to which these plots belonged has been lost. We may however perhaps supply the name **Māṭṛidinnagrāma** from l. 23. To the north and west it was bounded by the sea. To the east some localities are mentioned, which I cannot identify, viz. **Viyāḍi**, **Uddhavāli** (or **Uddhavālikā**), **Kanakōcharā** (or **Nakōcharā**), **Taṭṭayikā**, and the eastern boundary, the **Vyāghratatāka**.

**Mr. Jackson** has identified **Pinuka** with the present **Pen**, the chief town of the *Tāluka* of the same name in the **Kolaba District**, situated at 18° 44' N. and 73° 6' E., and **Kalvivana** with

<sup>1</sup> *Ep. Ind.*, Vol. VIII, pp. 229 ff.

<sup>2</sup> *Verhandlungen des VII. Internationalen Orientalisten-Congresses*, Wien, 1888, Asiatische Section, pp. 211 ff.

the present Kolve, at 19° 36' N. and 72° 44' E., close to Mahim. Avaranta is evidently the same as Aparānta, the Northern Konkan. The Twelve-village District and Mātridinna-grāma would, if we consider that the northern and western limits are the sea-shore, have to be looked for in the country to the west of the river Amba; and it is possible that Mātridinna is a semi-Sanskrit form of the village name which is now Māndva.

I am not able to interpret the whole grant to my own satisfaction. The accompanying plate has been prepared from impressions which I owe to the kindness of Mr. Cousens.

TEXT.<sup>1</sup>

## First Plate.

- 1 Ōm<sup>2</sup>    <sup>3</sup>Bhramara-sa[m]kāśa-kāya[m]    bh[ī]shana-raktā[m]ta-lōcha . . . da .  
śikhaṇḍ[?]ānuta[m][?]
- 2 jayatu sadā varāha-rūpaṁ || śrīmatām sakala-bhu[vana]-saṁstū[ya]māna-  
Mā[navya]-sagō-
- 3 trāṇām Hārītiputrāṇām saptamātar-ābhisi(śhi)ktānā[m\*]    śrī-Mahāsōnasya    pād-  
ānudhyātā-
- 4 nā[m] Kārttikōya-saṁrakshaṇa-prāpta-kalyāṇa-paramparāṇām bhagava<sup>4</sup>    pratyaksha-  
Harinā<sup>5</sup> tu[śtō]-
- 5 na varō dakṣaḥ<sup>6</sup>    samūsādita[h\*]    pratyayō varāha-la(lā)mchhanam cha  
Chalukyānām kṛita ch-ātvamēdha-rā-
- 6 jasūya-paṇḍarika-[yā]gāḥ<sup>7</sup>    yat=kiñchik=tula<sup>8</sup>-duritam    tad=vinashṭam    avabhṛi-  
tha-sūnaih śuchi-pa-
- 7 vitrikṛita[m\*]    śīra-garīra<sup>9</sup>    Nṛiga-Napusha<sup>10</sup>-Dhūmīdhūmāra-Da[śa]ratha-Rāmadēva-tat-  
pratimānam=iva dhanu-
- 8 śmatā<sup>11</sup>    Uttarāpath-ādhipati(h)-śrī-Harshadēva-parājaya-ōpalabdh-ōgra(h)-  
pra[tā]pa[h\*]    paramō[śva]rah
- 9 paramā<sup>12</sup>    Satyāśrayaḥ    śrī-Pūlakēśi<sup>13</sup>-Prithivīvallabha-mahārājaḥ    tasya suta(h)s=  
tat-pād-ā-
- 10 nudhyātā    dakṣiṇa=m=iva    bāhudamḍa[h\*]    prithivī-pālana-kṣamō    vyapaga[ta]-  
sa-jala-jaladhara-pa-
- 11 ṭala-[vyō]ma-tala-gata-śarad-indu-kirāṇa-dhavalā-vimālā-yaśō<sup>14</sup>    mahipati-samaravāraṇa-  
vā-
- 12 raṇa-ni[h\*]śōsha-karkkaś-ābhōga-bhīṣhaṇātūr<sup>15</sup>-ōpani[t-ōsha]dhī=m=iva    tushṭikarō=m=  
Arjuna=m=[i]v=ā-
- 13 [śōsha]-sa[m]grāma-vijayō<sup>16</sup>    Prithivīvallabhaḥ    rājābhīrāja<sup>17</sup>-paramō[śva]ra-jayaśrī-  
Kōkkulli<sup>18</sup>-Vikra-
- 14 [mā]ditya-mahārāja[h]    tasya    pitṛiyō<sup>19</sup>    Satyāśrayasy=ānujō    dēva-dviya-śūśrūsh-  
ābhiratō

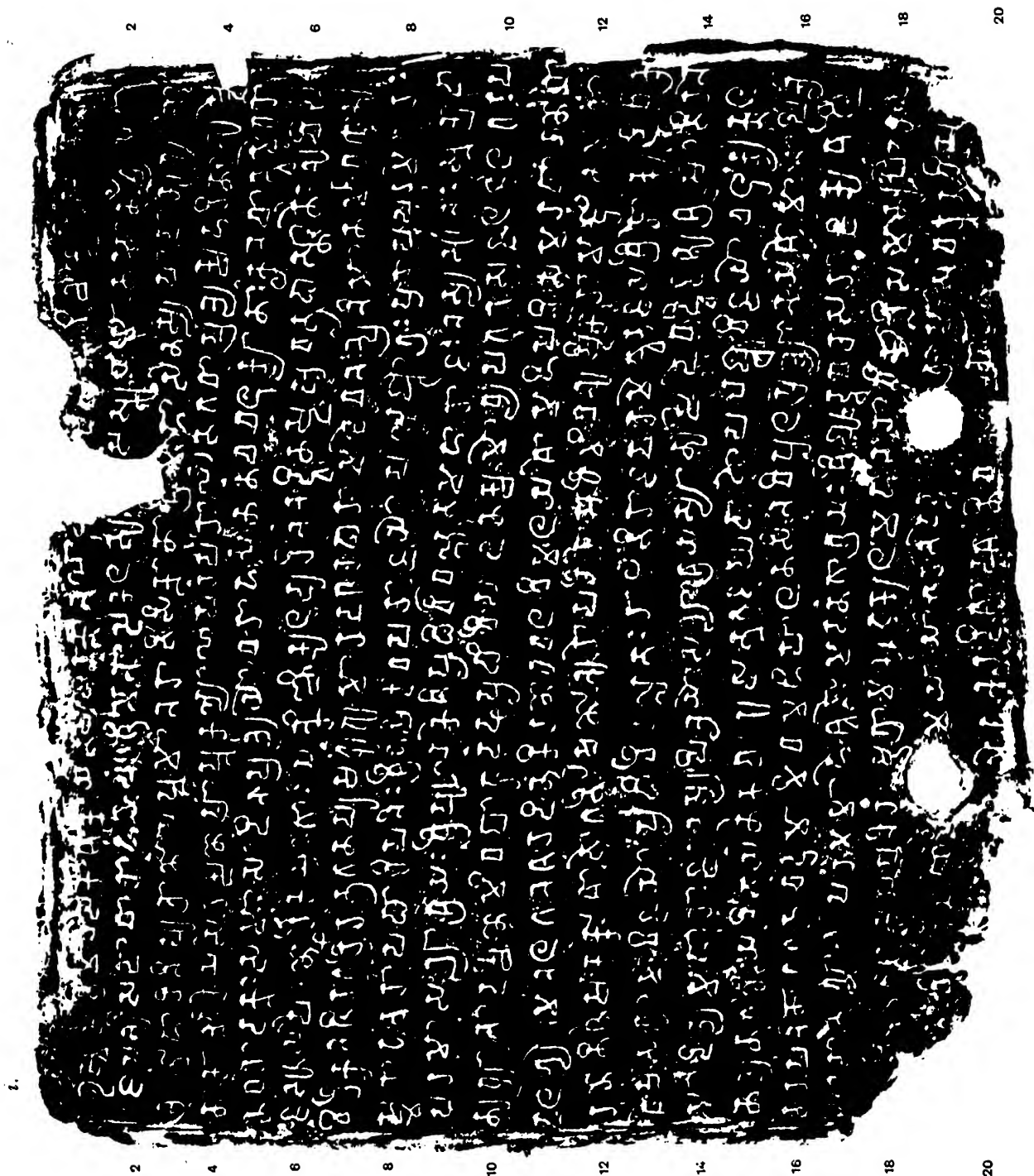
<sup>1</sup> From impressions.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre not to be made out.<sup>4</sup> Read perhaps *bhagavatā*.<sup>5</sup> Read *nā*.<sup>6</sup> Read *dakṣaḥ*.<sup>7</sup> Read *kṛitāt ch-āśramēdha*, or, *kṛitāśramēdha* . . . *yāgō*.<sup>8</sup> Read *-sarīram*.<sup>10</sup> Read *-Nahusha*.<sup>9</sup> Read *yat=kiñchik=tula*.<sup>11</sup> Read *paramamāhēśvaraḥ*.<sup>12</sup> Read *-Pūla*.<sup>13</sup> Read *dhanuśmat=Ōtta*.<sup>14</sup> Read *-bhīṣhaṇa ātūr*.<sup>15</sup> Read *-vijayā*.<sup>16</sup> Read *-yaśō mahī*.<sup>17</sup> Perhaps *-Kokkulli*, or *-lri*, or *-li*.<sup>18</sup> Read *-vallabhō rājādhīrāja*.<sup>19</sup> Read *pitṛivyaḥ*.

- 15 chhatyana<sup>1</sup>-gana-yati-bhayamñoka-ohā[t]urdanta-gaja-ghat-ātōpa-labdha-vijayo<sup>2</sup> Cha-  
lukya-kula-
- 16 [na]rapa[ti]nā[m] gagana]-chandramā=m-iva mahi-pālana<sup>3</sup>-sita-vipula-prakhyāta-  
yaśō<sup>4</sup> mātā-pitri-
- 17 pād-ānudhyā[tū] parama-māhōśvarō Madanamgāśraya<sup>5</sup> śri-Buddhavarasa-rāja[h\*]  
kuśali
- 18 [sarvvān=eva viśayapa]ti-rā[m] śhṭra-grāmakūṭa-kula-maha[t\*]tar-ādhi-kāri[ṇaḥ\*]  
samanubōdhaya-
- 19 [ty=astu sarvva]-vi[ditam] yathā] mayā sāgara-tatō Dvā[da\*]śa-grāmyā  
Avaranta-visha[y-ā-]
- 20 . . . . . mō<sup>6</sup> uttara-diśā daśa niva[rta]nā[ni]<sup>7</sup>

## Second Plate.

- 21 [pramāṇena] Mahindārāmō sthāvaram Ambārāmōna<sup>8</sup> vibhūshita[m] daktam<sup>9</sup>  
[Sagula-dikshita]-
- 22 sy-ārāmasya dakshina-diśā Sēdiva-kshō[tram] Malla-kshō[tram] cha saha  
Lavani[vau]pōṇa Varasigi-
- 23 lēna sahita[m] simasy-āpi krama-pramāṇam dvādaśa-bhōgikaṇi<sup>10</sup> nōka-kula-pra-  
dhānani Mātridina-grāma-
- 24 kūtōna śha Kañchaḍi-pratihārōna<sup>11</sup> sahita[m] amka 30 Viyaḍi-Uddhavāli-Kanakō-  
charā-Taṭṭayikā-pū-
- 25 rrvēṇa bāṇ-āntarēṇa gatā, yāva[t\*] tala-vriksham 5 shū<sup>12</sup> pūrvvēṇa sa(m)n-  
dhī<sup>13</sup> Vyāghra-tatākam tasya cha pari-
- 26 vāhō 30 shū dakshina-diśā sima-sa(m)ndhī paśchima-diśā uttara-diśā cha  
mahōdadhi-maryyādā 30
- 27 śhaḥ sa sima-parikarāḥ chatur-ādghāṭana-viśuddha<sup>14</sup> Sēdiva-vāpako<sup>15</sup> sarvv-  
ādānam daktam<sup>16</sup> viśiṣṭō-[prā]-
- 28 tibh[ē]dikā-parihīnō=bhyamtarasiddhi<sup>17</sup> bhūmichohhidra-nyāyēna a-[chā]ṭa-bhāṭa-  
pravēśya(h) ā-chandr-ārka-
- 29 samakālina[h]<sup>18</sup> putra-pautra-prapautr-ānviya(h)-kram-ōpabhōgyaḥ śri-Kalvīvana-  
vāstavya-Hārīti-

<sup>1</sup> Perhaps *Natyana*- and read *-gaṇapati-bhayānaka*.<sup>2</sup> Read *mahi*-.<sup>2</sup> Read *-vijaya*-.<sup>4</sup> Read *-yaśō*.<sup>5</sup> Read perhaps *-paramamāhēśvaraḥ śrīmad-Anaṅgāśrayaḥ*.<sup>6</sup> There would be just room for sufficient syllables to read *-ntaḥpāti-Mātridinagrāmō*.<sup>7</sup> There does not seem to have been any writing in the remaining part of l. 20.<sup>8</sup> Read *ṇa*.<sup>9</sup> Read *dattam*.<sup>10</sup> Read *-kair=nēka-kulapradhānair=Mātridinna*.<sup>11</sup> Read *ṇa*.<sup>12</sup> I am not quite certain about the reading 5 and I do not know what to make out of *shū*.<sup>13</sup> Read *samdhī*-.<sup>14</sup> Read *-karat=chatur-āghāṭa-viśuddhaḥ*.<sup>15</sup> Read *-vāpakaḥ*.<sup>16</sup> Read *dattō vishī-prā*-.<sup>17</sup> Read *-parihīno= and -siddhyā*.<sup>18</sup> Read *-kālīnaḥ putra-pautra-prapautr-ānvaya*-.



Handwritten text in a script, likely Devanagari, covering the main body of the page. The text is arranged in approximately 15 horizontal lines. There are two large circular holes on the left side of the page, which appear to be from a binding or a punch-hole system.

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- 30 sagōtiṁ-Tēttiri-sākhā-Hiranyakōśih-m-anōkam<sup>1</sup> - śāstra - pāramgata - pradhāna - pratham-  
ōtiama-nagara-
- 31 Vilachchhē nadhāyirah<sup>2</sup> Rōva-chaturvōdasya putrāya Sagulasvāmi-dīkshitasya bali-  
charu-
- 32 [vai]śvadēv-āgnihōtrāya<sup>3</sup>-kriy-ōtsarppa-ārtham mūtāpitṛōr-ātmanas=cha punya-yaśō-  
bhi-
- 33 [v]ṛiddhayō Pausa-māsasya amāvāsyām aditya-graha[nō]<sup>4</sup> Pinuka-nagara-  
sthitēna śri-Buddhavarasē-
- 34 na s[v\*]a-hastēna<sup>5</sup> udak-ūtisarggēna Sagula-dīkshitasya ta[t\*] Sōdiva-kshētram ||  
°Bahubhi(h)r=vvasu-
- 35 dhā bhuktā rājabhiḥ Sagar-ādibhiḥ [I\*] yasya yasya yadā bhūmi(h)s=tasya  
tasya tadā phalam [I\*]
- 36 Sva-daktām<sup>6</sup> para-daktām cha yō harēta vasundharā[m I\*] shashtid-varsha-  
sahasrāni<sup>7</sup> vishtāyā[m]
- 37 [jā]yatō kṛimih || Taṭākānām sahasrēna=m-aśvamōdha-śātēna cha [I\*] gavām  
kōti-pradānōna
- 38 [bh]ūmi-harttā na śudhyati [II] Pūrvva-daktā<sup>8</sup> dvijātibhyō yatnā[d\*] raksha  
Yudhishtīra [I\*] mahi[m\*] mah[i]-
- 39 ma[tārān śrō]shthā dānāch=ohhrōyō=nupālanam || Likhitam Rōvagaṇōna ||

## TRANSLATION.

(Line 1) Hail, Prosperity. Ever victorious is the boar shape (of Vishṇu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . . .

(Ll. 2-9) [In the lineage] of the glorious Chalukyas, who belong to the Mānavya gōtra, which is praised by the whole world; the Hāriti-people; who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsōna (Kārttikōya); who through the protection of Kārttikāya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devout worshipper of Mahāśvara (?), Satyāśraya, the illustrious Pulakēśin [II] Prithivivallabha, the Mahārāja,—the Aśvamōdha, Rājasūya and Paundarika sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhṛitha baths by him who was an archer comparable as it were to the following, viz. Nṛiga, Nahusha, Dhandhumāra, Daśaratha and Rāmadēva—, who had acquired vigorous power through his victory over the lord of Uttarāpatha, the illustrious Harshadēva,—

(Ll. 9-14) His son was Prithivivallabha, the sovereign king, the supreme lord, the victorious and glorious Kokkulli Vikramāditya [I], the great king, who meditated on his

<sup>1</sup> Read -Taittirīya-sākhā-Hiranyakōśy-anēka-.

<sup>2</sup> Read nivāsino? I take Vilachcha to be the name of a town.

<sup>3</sup> Read -āgnihōtr-ādī-kriy-.

<sup>4</sup> Read -māsasy-amāvāsyām-aditya-.

<sup>5</sup> Read -hastān-ōdak-.

<sup>6</sup> Read sva-dattām para-dattām. There is a superfluous hook at the right-hand side of pa.

<sup>7</sup> Read shashtim varsha-.

<sup>8</sup> Read -dattām.



[father's] feet; who, like his right arm-staff, was capable of protecting the earth; whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared; who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings; who was causing satisfaction like a medicinal herb given to a sick person; who was victorious in every battle like Arjuna,—

(Ll. 14-19) His father's brother, the younger brother of Satyāśraya, who rejoiced in showing reverence to gods and Brāhmaṇas; who has obtained victory over the multitude of four-tusked elephants of the lord of the Achhatyana (?) *gaṇa*; who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth; who meditates on the feet of his mother and father, the devout worshipper of Mahēśvara, Madanaṅgāśraya (or, the illustrious Anaṅgāśraya), the illustrious Buddhavarasa, the *rājan*, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials :

(Ll. 19-23) Be it known to everybody, that the estate Mahindārāma, adorned with the Ambārāma (or, a mango grove), on the sea-shore of the Dvādaśa-grāmi (Twelve-village district), in the village . . . within the Avaranta-vishaya, on the northern side, ten *nivartanas* in extent, has been given by me, and further, on the southern side of Sagula Dikshita's grove, the Sōdiva-field and the Malla-field, together with Lavanivaunda and combined with Varasigila.

(Ll. 23-26) And the measure of steps of the border line (made) by the *bhōgikas*<sup>1</sup> of the Twelve(-district), the heads of several families, and the headman of Mātridinna village together with the door-keeper Kañchaḍi is in figures 30. They went to the east of Viyaḍi, Uddhavāli, Kanakōcharā and Taṭāyikā, in the distance of an arrow shot, up to the palmyra tree, five (?) *sha*.<sup>2</sup> To the east the limit is the Tiger-tank (*Vyāghra-taṭāka*), and its waterline measures 30 *sha*. To the south the limit is the boundary (of the village). To the west and to the north the sea-shore, 30 *sha*.

(Ll. 27-34) This is the surrounding limit, and, defined as to its four abutments, the Sōdiva field has been given, with all taxes, free from *vishṭi-prātibhōdikā*, with all the spaces within, according to the maxim of *bhāmichchhidra*, not to be entered by petty officials<sup>3</sup> and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious Kalvivana, of the Hāriti *gōtra*, the Taittiriya *śākhā*, the foremost of those who are proficient in the various *sūtras* of the Hiraṇyakēśins, the son of the *chaturvēdin* Rōva, who lives in the foremost excellent town Vilachchha,<sup>4</sup> to Sagula-Svāmin Dikshita, for the performance of *bali*, *charu*, *vaiśvadēva* and other rites, for the increase of the merit and fame of his mother and father and of himself, on the new-moon day of Pausha, on the occasion of an eclipse of the sun, by the illustrious Buddhavarasa, staying in the town of Pinuka, with his own hand, with libations of water; to Sagula Dikshita this Sōdiva-field (has been given).

(Ll. 34-39) Four of the customary verses.

(L. 31) Written by Rāvagaṇa.

<sup>1</sup> See *Ep. Ind.*, Vol. IX, p. 273 and n. 6.

<sup>2</sup> I do not know what is meant with *sha*, perhaps *śāṣṭkāṃsa*, cf. Kaṭṭiliya, p. 107.

<sup>3</sup> Ch. *Ep. Ind.*, Vol. IX, p. 284 n. 10, and p. 296; Vol. XI, p. 176, and Lalla Dikshita's Commentary on the *Mṛichchhakaṭikā* (ed. Godbole, Bombay, 1896), p. 223: *chāṣaṣ kshudra-riṣhaya-bhōktā*.

<sup>4</sup> I am extremely doubtful about the interpretation of this part of the grant, and a name such as *Vilachchha* does not seem to be likely.

## No. 9.—A NEW ANDHRA INSCRIPTION OF SIRI-PULUMAVI,

By V. S. SUKTHANKAR, PH.D.; POONA.

The subjoined Prakrit record incised in the reign of the *Āndhra* king *Siri-Pulumāvi*, 'King of the *Sātavahana* (family),' was discovered by Mr. T. Rajarao, Kanarese Assistant in the Office of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, during his tour of inspection in the *Ādōni Taluk* of the Bellary District, Madras Presidency. The estampages were prepared under the direct supervision of Rao Sahib H. Krishna Sastri and kindly placed at my disposal by him for publication. I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record.

The inscription is engraved on the eastern face of a large natural boulder of reddish granito, known to the villagers as *Jangli Gunḍu* (Junglo Stone). The inscribed rock, which is firmly buried in the soil, lies midway between the villages *Myākadoni* and *Chinnakadabūru* at a distance of about eight miles due N. from the *Taluk* Head-quarters. The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised. The written surface, consisting of four lines of the inscription, covers an area of 8' by 3', and the height of the average letter is 2½". The engraving, though bold and neatly executed, is not very deep; indeed the "ducts" of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that the words are separated from each other by small gaps, a circumstance which greatly facilitates the deciphering of the record. The fourth and last line of the inscription is considerably shorter than the rest, and commences much farther to the right than these. The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line.

The alphabet resembles that of the *Jaggayyapeta* inscription of *Purisadata*.<sup>1</sup> Characteristic are the hooks with which the elongated verticals of the letters *ka*, *ṅa* and *ra* terminate, as well as the pedantic semi-circular arc used as the sign for the medial *i*. The signs for medial *ā* and *ē* show a tendency to droop downwards at their free ends. In spite of this similarity with the characters of the *Jaggayyapeta* record, there could be, as far as I can see, no objection on palaeographic grounds to their being assigned to an epoch earlier than the third century, to which the *Jaggayyapeta* inscription is hesitatingly ascribed by Bühler, *Indische Palæographie*, p. 44.<sup>2</sup>

The number of epigraphic records belonging to the *Sātavahana* Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small. In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a *Sātavahana* king,<sup>3</sup> and these are both records from the *Kṛishṇā* district, one of them being certainly a private record. So is the inscription under consideration a private record: it registers the construction

<sup>1</sup> Bühler, *Indische Palæographie*, p. 44, and *Tafel* III, Col. XVII, XVIII.

<sup>2</sup> See also his remarks in the *Arch. Surv. of Southern India*, Vol. I, p. 111. Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference between the alphabet of our record and those which are figured in *Table III*, Col. X-XIII of Bühler's *Tafeln*, which would justify its being assigned to a later palaeographic epoch. The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of *Sātakāṇi* I. (Col. X), which Bühler himself assigns to 1-2 century A.D. With the semi-circular arc representing medial *i* cf. *gi* and *vi* in an inscription of *Pulumāvi* (Col. XI); *di*, *ni* and *hi* in an inscription of *Sātakāṇi* I. (Col. X); *ti* (twice) and *dhi* in those of *Ushavadāta* (Col. VII, VIII) and others much earlier.

<sup>3</sup> See Lüders, *List of Brāhmī Inscriptions*, Nos. 1248, 1340.

of a tank by a certain householder (*gahapati*). The only other designation besides Puṣumāvi which the king receives here is *Raño Sātavahanānam*, 'of the King of the Sātavahanas.' One notices here the absence of the metronymic with which the names of the Sātavahana kings are as a rule accompanied, such as Gotamīputa and others.<sup>1</sup> Worthy of note also is the use of the family name Sātavahana, a term of comparatively rare occurrence in inscriptions.<sup>2</sup>

With the scanty information we have in our record about this Puṣumāvi an identification is precarious. There are in fact at least four kings with the name Puṣumāvi (or its variants) known to history; and the chronology of this dynasty is far from being satisfactorily settled. Mr. Vincent A. Smith,<sup>3</sup> working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Puṣumāvis:—

1. Puṣumāvi (I.), the fifteenth king of the dynasty, ruled some time before A.D. 59.
2. Puṣumāvi (II.), Vāsīthiputa, came to the throne about A.D. 135, and ruled for something like 28 years.
3. Puṣumāvi (III.), came to the throne about A.D. 163, and ruled for something like 7 years.
4. Puṣumāvi (IV.), came to the throne about A.D. 218, and ruled for something like 7 years.

For purposes of identification the Puranic king Puṣumāvi (I.), of whom we know next to nothing, may be rejected on palaeographic grounds. Further, if the lengths of reigns allotted to these kings in the list supplied by Mr. Vincent A. Smith happen to be correct, then the last two Puṣumāvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king. From this point of view the Puṣumāvi of our inscription will have to be identified with Vāsīthiputa sāmī-Siri-Puṣumāvi (II.), the [Σίρο]πτολεμαῖος of Ptolemy.<sup>4</sup> A large number of records dated in the reign of this king have in recent years come to light. The year of his accession to the throne is, as remarked above, put down roughly at A.D. 135. Assuming a plurality of kings with the name Puṣumāvi, there is no other criterion in the inscription for identifying him further.

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (*talāka*). There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply. But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust; so that the adjoining land might well at one time have formed the bed of a tank.

Among the localities mentioned in this record *Sātavahani-hara* is particularly interesting, as it occurs once again in the Hira-Hadagalli copper-plate inscription<sup>5</sup> of the Pallava king Śivaskandavarman in the slightly altered form of *Sātāhani-raṭṭha*. I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of *Sātāhani-raṭṭha* has been, as far as I know, a matter of conjecture. The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned. If, now, the find-place of the grant, Hira-Hadagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the *Sātāhani-raṭṭha*, then the territorial

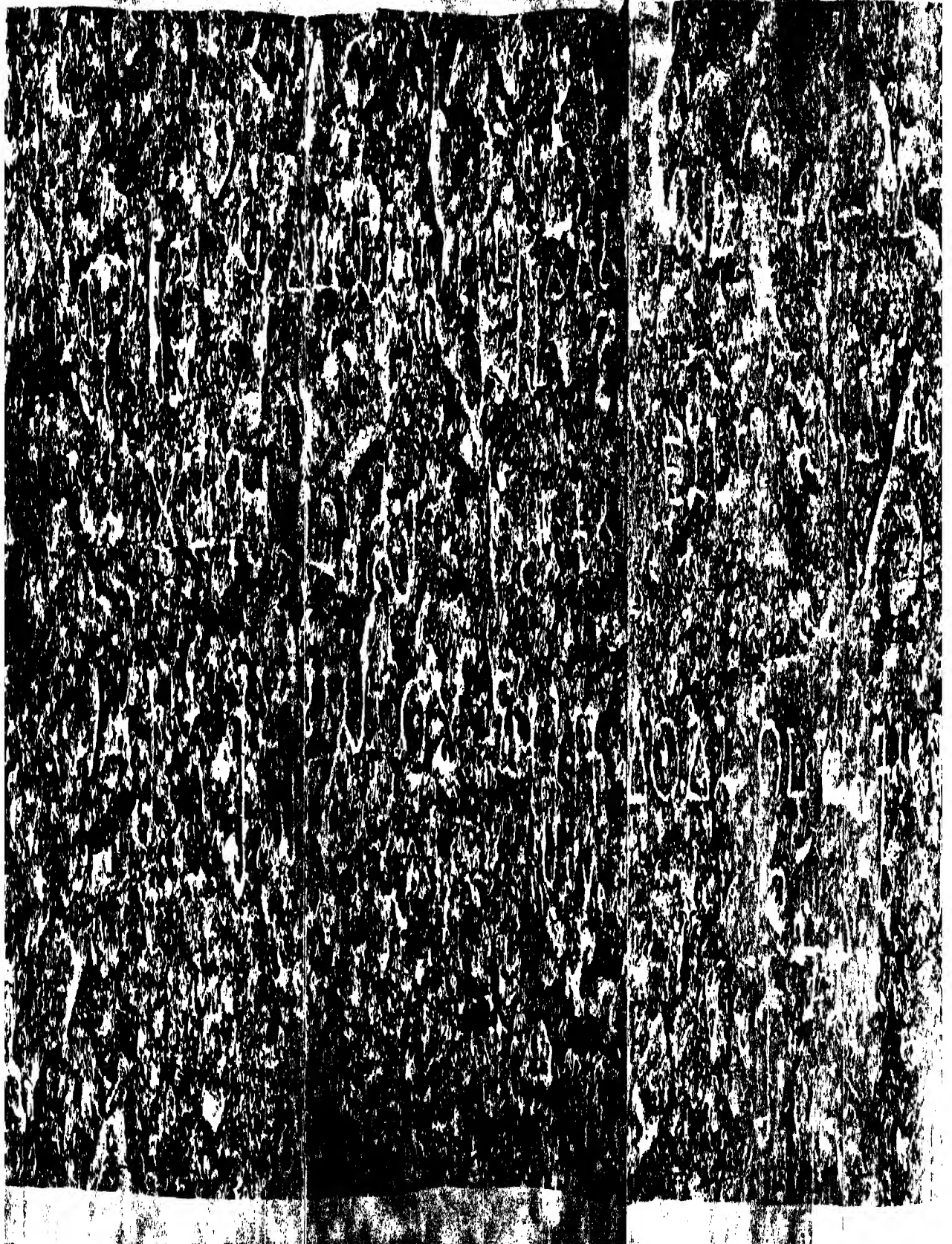
<sup>1</sup> See Rapson, *Catalogue of the coins of the Andhra Dynasty, etc.* (London, 1908), p. clxxxix.

<sup>2</sup> See Rapson, *op. cit.*, Index V, s. v. Sātavahana.

<sup>3</sup> *Early History of India*, 3rd Edition (1914), pp. 216 ff.

<sup>4</sup> Rapson, *op. cit.*, p. xxxix.

<sup>5</sup> *Ep. Ind.*, Vol. I, pp. 2 ff.





division Sātavahani-Sātāhani must have comprised a good portion of the modern Bellary District. The relation in which the *mahāsēnāpati* and the *gumika* stand to the *janapada* and the *gāma* which appear along with their names, is not explicitly mentioned. But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of *jāgīrs*.

In conclusion, it may be remarked that the site of the inscribed rock is an important landmark, fixing definitely a point south of the Kṛishṇā to which the sway of the Sātavahanas extended.

TEXT.<sup>1</sup>

- 1 <sup>3</sup>[Si]dha[m] [||\*] Raño Sātavahanānam S[i]ri-Puḷum[ā]visa sava 8 hēma 2  
diva 1
- 2 [masa]<sup>3</sup> mahāsēnāpat[i]sa Khamda[nā]kasa janapādō<sup>4</sup> S[ā]tavahani-hārē
- 3 . mikasa<sup>5</sup> Kumāradatasa gāmō Vēpurakē vathavōna gahapatikēna [Kōm]tānam<sup>6</sup>  
[Sāmbē]na
- 4 taḷākam khānitam [||\*]

## TRANSLATION.

Success! On the first day of the first (fortnight of) the second month of Winter<sup>7</sup> in the eighth year (of the reign) of Siri-Puḷumāvi, King of the Sātavahana (family), the reservoir was sunk by the householder (gahapatika) . . . resident in the village (of) Vēpuraka, belonging to the Captain (gumika) Kumāradata (Kumāradatta), in the country (janapada) of Sātavahani-hāra,<sup>8</sup> belonging to the Great General (mahāsēnāpati) Khamdanāka<sup>9</sup> (Skandanāga).

<sup>1</sup> From the stone and a set of impressions.

<sup>2</sup> Traces of the bracketed syllable are visible on the stone.

<sup>3</sup> The consonant signs are almost certain; the vowel signs are all but obliterated, as at this point the rock has peeled off almost to the depth to which the letters were incised. Perhaps, we have to read *masi*, making with the foregoing numerical symbol 1 the word *paḍhamasi*.

<sup>4</sup> Read *janapadē*.

<sup>5</sup> We have probably to restore *gumikasa* (from Skt. *gaulmika*, 'captain'), which would accord well with the *mahāsēnāpatisa* of the preceding line.

<sup>6</sup> This and the following word must, in my opinion, contain the specification of the *gahapatika*; the first (*gen. plu.*) is most probably a tribal name, and the second (*inst. sing.*) is the personal name. The reading of the first *aksharas* of the names must however be looked upon as problematic.

<sup>7</sup> This is the season commencing with the dark fortnight of the month of Kārttika.

<sup>8</sup> This is a clear case of the use of the word *hāra* in the sense of 'kingdom or district.' See Lüders, *List of Brāhmī Inscriptions*, Appendix, Index of miscellaneous terms s.v. *āhāra*.—In the Hira-Hadugalli copper-plates, (Lüders' List, No. 1200) this territorial division receives the designation *raṭṭha* (*rāshtra*). Thus *hāra* must correspond to *raṭṭha*.

<sup>9</sup> Cf. the personal name Khamdanāga-sātaka occurring in a Buddhist inscription at Kanheri (Lüders' List, No. 1021).

## No. 10.—THE NAIHATI GRANT OF VALLALA-SENA; THE 11TH YEAR.

By R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

The plate on which this grant is incised was discovered by some coolies, while digging some waste land, between the villages of Naihati and Sitahati in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterji, Zamindār of Sitahati, in January 1911. The piece of waste land on which the grant was discovered is called by the local people *Nai rājār bhīṭā*, "The ruins of Nai Raja's place." A copper cup, "*tāmra-kundā*," a vessel still in common use for divine worship in Bengal, was discovered at the same time. Subsequent excavations at the same place yielded some more utensils of worship :—

(1) A copper censer on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pāla period (800-1200 A.D.).<sup>1</sup> This form is no longer used in Bengal. Dr. J. Ph. Vogel, when Officiating Director-General of Archæology, found similar utensils for *pūjā*, made of brass, in the Tirumalavadi Temple of Vaidyanātha, Trichinopoly district, Madras. The censer had a movable cover, which has now disappeared and of which the hinge only remains. It measures 7" in length and 4 $\frac{3}{4}$ " in height.

(2-5) Four small stands or cups, most probably intended to hold *pāṇi-saṅkhas*, or conch-shells. No. 2 measures 2 $\frac{1}{4}$ " in height, and the diameter of the top is 1 $\frac{1}{2}$ ". No. 3 measures 2 $\frac{1}{8}$ " in height, and the diameter of the top is 1 $\frac{1}{8}$ ". No. 4 measures 2" in height, and the diameter of the top is  $\frac{1}{8}$ ". No. 5 measures 1 $\frac{1}{2}$ " in height, and the diameter of the top is 1 $\frac{1}{4}$ ".

(6-8) One elaborately carved and two plainly carved small conch-shells, used during *pūjā*. They are called *pāṇi-saṅkhas* and are not used for blowing. They are filled with water, and waved before the deity at the time of Āratrika.

(9-12) Four irregular pieces of oxidized zinc.

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple. Local people say that some images made of gold, or covered with gold leaf, were found at the same place. Mr. Tārak Chandra Roy, M.A., when Subdivisional Officer of Katwa, interrogated the agent of the Zamindār of Sitahati, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr. Roy is inclined to regard the rumours as baseless.

Immediately after the discovery a reading of the record with excellent photographs was published by Mr. Roy in the Journal of the Bangiya Sāhitya Parishad.<sup>2</sup> A revised reading of the text was then published by Mr. Akshaya Kumāra Maitreya, B.L., of Rājshāhi, in the Bengali monthly journal "*Sāhitya*."<sup>3</sup> Prof. Rādhāgovinda Basāk, of the Rājshāhi College, published a Bengali translation of this record in the same journal.<sup>4</sup> Subsequently Dr. D. B. Spooner, B.A., Ph.D., F.A.S.B., Superintendent, Archæological Survey, Eastern Circle, undertook to edit this grant for the *Epigraphia Indica*, and prepared a version of the text and a translation. But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pāṭaliputra diverted his attention, and in 1915 he permitted me to take up the work. Dr. Spooner's version of the text and his translation of it have been largely used in this article.

<sup>1</sup> Cunningham's *Maṅgābōdhi*, pl. xxviii.

<sup>2</sup> *Bangiya-Sāhitya-Parishat-Patrikā*, Vol. XVII, pp. 231-45.

<sup>3</sup> *Sāhitya*, Vol. XXII (B. S. 1318), pp. 5-19; 27.

<sup>4</sup> *Ibid*, pp. 575-85.



The record is incised on a single plate of copper, measuring 13½" by 15". A seal is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Śiva, known as *Sādāśiva*. In the Edilpur grant of Kēśava-sēna the seal is expressly called *Sādāśiva-mudrā*.<sup>1</sup> The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two on the second. The average length of the letters is 1½". The engraving has been neatly and carefully done, and on the whole the record is free from mistakes. The characters of the grant show the well-developed Bengali alphabet of the 12th century A.D., the beginning of which is to be seen in the Deopara inscription of Vijaya-sēna, the father of Vallāla-sēna. Among vowels the initial forms of *ī*, *ṛi*, *ḷi*, *ai* and *au* do not occur. Only *i* retains its old form and does not even approach the Bengali form. *a*, *ā* and *ā* show complete forms. *u* and *ū* have intermediate forms, and in these two cases the modern curved top strokes only are wanting. Among consonants *ka*, *na*, *chha*, *ta*, *da*, *pa*, *pha*, *bha*, *va*, *sa* and *ha* retain intermediate or transitional forms. The other letters of the alphabet show complete Bengali forms. The *anusvāra* still retains its old form, and the *anunāsikī* is used in two or three instances, e.g. *anyāns-cha* (l. 35), *kshētra-kurāns-cha* (l. 36). Final forms of *ta*, *na* and *ma* are used in many cases, and the doubling of consonants with a subscript or superscript *r* is optional. The language of the record is Sanskrit. With the exception of *om om namaḥ Śivāya* at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sēna kings from the moon to Vallāla-sēna.

The first verse contains an invocation to Śiva in the form *Ardhanārīśvara*. The second is devoted to the praise of the Moon-God, in whose lineage the Sēnas were born. The third verse contains the important statement that the forefathers of Sāmanta-sēna ornamented the Rāḍhā country, proud of its fame for the maintenance of legal behaviour (*sud-āchāra*), with unheard-of glory. Verses 4-13 contain the usual genealogy of the Sēna kings. Fresh information is available in verse 7, where it is stated that Vijaya-sēna defeated a king named Sāhasāṅka. It is difficult to identify this Sāhasāṅka. According to my view of the chronology of the Sēna kings the year 1119-20 A.D., which is the initial year of Lakshmaṇa-sēna's era, must also be the first year of the reign of Lakshmaṇa-sēna: therefore, according to this view, the death of Vallāla-sēna occurred in 1118-19 A.D. Vijaya-sēna, the father of Vallāla-sēna, must therefore be placed in the last decades of the 11th century A.D.<sup>2</sup> This is the earliest possible date for Vijaya-sēna. According to the other view, Vallāla-sēna died in 1168-69 A.D.,<sup>3</sup> and Vijaya-sēna reigned during the earlier decades of the 12th century A.D. Even if we accept the earlier date, it does not make it possible to identify this Sāhasāṅka. The only possible prince with whom it is possible to identify him is Śālīvāhana, also called *Sāhasāṅka*, *Niḥsāṅka-malla*, *Maṭamaṭa-siṅha* and *Kari-varsha*, who is known from the Chamba grant of his son Sōmavarma-dēva (P) and who, according to the late Dr. Kielhorn, lived "about the middle of the 11th century A.D."<sup>4</sup> In Southern India the only prince who is called Sāhasāṅka in an Epigraphic record is the Rāshtrakūṭa Govinda IV,<sup>5</sup> who cannot be taken to be a contemporary of Vijaya-sēna. Another Sāhasāṅka is Sindhu-rāja, the Paramāra chief of Dhārā, the brother of Vākpati-rāja II and father of Bhōja-dēva, according to the *Narasāhasāṅka-charita* of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th. It may be said that Sāhasāṅka is a synonym of Vikramāṅka or Vikramāditya. Even if we accept that, the difficulties of identification do not diminish. In North-

<sup>1</sup> *Journal and Proceedings of the Asiatic Society of Bengal* (New Series), Vol. X, pp. 99 and 104.

<sup>2</sup> *Memoirs*, A. S. B., Vol. V, pp. 103-07.

<sup>3</sup> *Ep. Ind.*, Vol. VIII, Synchronistic table for Northern India, col. 7.

<sup>4</sup> *Ibid.*, Vol. V, App., p. 81, note 6.

<sup>5</sup> *Ep. Ind.*, Vol. VII, p. 36.



ern India Gāṅgēya-dēva is perhaps the only prince whose surname was Vikramāditya;<sup>1</sup> but, as he was dead before 1042 A.D.,<sup>2</sup> he cannot be said to have been the contemporary of Vijaya-sēna. The only possible person in Southern India is Vikramāditya VI of Kalyāṇi, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 A.D.<sup>3</sup> We have not as yet come across the name Sāhasāṅka as a surname of this Vikramāditya, nor have we heard of his campaigns in Northern India. So the only possibility is the Chamba prince. In the troubled times when the last remnants of the Gurjara-Pratihāra empire in Kānyakubja or Pratihāna were being destroyed and when Chandra-dēva was trying to found the Gāhaḍavāla kingdom, Vijaya-sēna of Beugal may have come in contact with Sālivāhana somewhere in Northern India. Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sēna was Vilāsa-dēvi. Vallāla-sēna was the son of Vijaya-sēna by Vilāsa-dēvi. Verse 14 states that the land granted as the *lakṣhīṇā* of the gift of the golden horse (*hēma-dēva-dāna*) on the occasion of a solar eclipse by the mother of the king was recorded by Vallāla-sēna on a copper-plate and given to the learned Ōvāsu, i.e. Ōvāsudēva-śarman.

The inscription records the grant of the village of Vāllahitthā, with habitable (*vāstu*), cultivable (*nāla*), and waste (*khila*) lands, measuring seven *bhū-pālakas*, nine *droṇas*, one *āḍhaka*, forty *unmānas* and three *kaikas*, measured by the *nala* called *Vṛishubha-śaṅkara*; with an annual income of five hundred *Kaparddaka-purāṇas*, in *Svalpa-dakṣhiṇa-vithi*, of the Northern *Rāḍhā maṇḍala*, of the *Varddhamāna bhukti*. This is the first mention in an ancient inscription of a *maṇḍala* named Northern Rāḍhā and of a *bhukti* named Varddhamāna. The Varddhamāna *bhukti* is mentioned in a new grant of Lakṣmīmaṇa-sēna, discovered by Bābū Amṛitya Chārṇa Ghōsha. The village of Vāllahitthā was granted by Vallāla-sēna as the *lakṣhīṇā* of the golden-horse gift made by Vilāsa-dēvi, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya*, the illustrious Ōvāsu-dēva-śarman, son of Lakṣmīdhara-dēva-śarman, the grandson of Bhadrēśvara-dēva-śarman, and the great-grandson of Varāha-dēva-śarman, of the Bharadvāja *gōtra*, whose *pravaras* were *Bharadvāja*, *Āngīras* and *Bṛihaspati*, and who was a student of the Kaṭhumi *śākhā* of the *Sāma-vēda*. The name of the donee presents some difficulties. In verse 14 he is simply referred to as the learned Vāsu (*Vāsu-vidushā*);<sup>4</sup> but in the prose portion, where his lineage is mentioned, his name is written "Āchārya-Śrī-Ōvāsudēva-śarmanṇē," which may also be read as "Śrī 3 Vāsudēva-śarmanṇē" meaning the "thrice illustrious Vāsudēva-śarman." But in l. 63, in the verse which mentions the *dātaka* of the grant, the name occurs as "Ōvāsu" or "3 Vāsu," where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable *Śrī* is absent before it. It is therefore better to take the name as Ōvāsu-dēva-śarman. The *dātaka* of the grant was the minister of peace and war (*Sāulhi-vigrahika*) Hari-ghōsha, and it was issued from the victorious camp at *Vikrama-pura* on the 16th day of *Vaiśākha* of the 11th year of the king's reign.

The boundaries of the village granted are as follows :—

It was situated to the north of the river *Siṅgaṭiā*, which lay to the north of the *Śāsana* of *Khāṇdayillā*, to the north-west of the river *Siṅgaṭiā*, which lay to the north of the *Śāsana* of *Nāḍichā*, to the west of the river *Siṅgaṭiā*, which lay to the west of the *Śāsana* of *Amvayillā*, to the south of the southern boundary-wall (*Simāli*) of *Kuḍumvamā*, to the south of the boundary-wall on the west of *Kuḍumvamā* which runs to the west (*paśchima-gati*), to the west of the southern cattle track (*gōpatha*) on the south of the *Āṇagaddiā*, to the south of the boundary-wall which issues from the northern cattle track of *Āḍagaḍḍiā*, runs to the west and

<sup>1</sup> *Ep. Ind.*, Vol. VIII, App. I, p. 16.

<sup>2</sup> *Ibid.*, Vol. VIII, App. II, p. 7.

<sup>3</sup> *Ep. Ind.*, Vol. II, pp. 299-302.

<sup>4</sup> This has to be corrected into *adit-aurāṇa*.

reaches to the northern boundary-wall of Surakoṇagaḍḍiā, to the east of the eastern boundary-wall of Nāḍḍinā, to the east of half of the cattle track to the east of the Śāsana of Jalaśōthī and to the east of half of the cattle track to the east of the Śāsana of Mōlādandī, (which runs) up to the (river of) Singaṭiā. The village granted, Vāllahitṭhā, still exists in the Murshidabad district of Bengal, where it is now called Vāluṭiā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M.A., Deputy Collector, when Subdivisional Officer of Katwa. Mr. Roy succeeded in identifying the following villages mentioned in the grant :—

- (1) Jalaśōthī, a village still existing under the same name in the Murshidabad district of Bengal.
- (2) Mōlādandī, a village now called Murundi in the Burdwan district of Bengal.
- (3) Khāṇḍayillā, a village called Khāruliā at the present time, which is situated in the Burdwan district of Bengal.

I edit the grant from the original plate.

#### TEXT.

[Metres: vv. 1, 2, *Śārdūlavikrīḍita*; v. 3, *Mandakrāntā*; v. 4, *Sragdharā*; v. 5, *Āryā*; v. 6, *Sragdharā*; v. 7, *Vasantatilaka*; v. 8, *Śārdūlavikrīḍita*; vv. 9, 10, 11, 12, *Vasantatilaka*; v. 13, *Śārdūlavikrīḍita*; v. 14, *Śikharinī*.]

- 1 Om<sup>1</sup> om namah Śivāya || Sandhyā-tāṇḍava-samvidhāna-vilasan-nāndi-ninād-ōrmm-  
bhir=nnirmmaryāda-ra-
- 2 -s-ārṇṇavō diśatu vah śrēyō-rddha-nūrtīsvarah | yasy=ūrdhō lalit-āṅga-hāra-  
valanair=arddhō cha bhīm-ō-
- 3 -dbhatair=nuṭy-ārambha-rayair-jjayaty=abhinaya-dvaidb-ānurōdha-śramah || (1\*)  
Harsh-ōchchhāla-pariplavō nidhir-apān
- 4 trailōkya-virah smarō nistandrāḥ kumudākarā mṛigadṛiśō viśrānta-mānādhayaḥ |  
yasminn=abhyuditō
- 5 chakōra-nagar-ābhōgō subhiksh-ōtsavaḥ sa Śrikanṭha-sirōmanir=vvijayatō dēvas-  
tamī-vallabbah || (2\*) Vamśō
- 6 tasy=ābhyudayini sadāchāra-charyā-nirṇḍhi-prauḍhān Rādhām=akalita-charair-bhū-  
shayantō snubhāvaiḥ | Śasva-
- 7 -d-viśv-ābhaya-vitarāṇa-sthūla-lakshyā-valakshaiḥ kirtty-ullolaiḥ snapita-viyatō  
jajñirō rājaputtrāḥ || (3\*) Teshūm=vañ-
- 8 -śō mahaujāḥ pratibhata-pritan-āmbhōdhi-kalpānta-sūrah kirtti-jyōtsn-ōjjvala-śrīḥ  
priya-kumuda-van-ōllā-
- 9 -sa-lilā-mṛigāṅkah | āsīd=ājanma-rakta-praṇayi-gaṇa-manō-rājya-siddhi-pratishṭhā-śrī-  
-śailaḥ satyaśīlō ni-
- 10 rupadhi-karuṇā-dhāma Sāmanta-sēnah || (4\*) Tasmād=ajani Vṛisha-dhvaja-charaṇ-  
āmva(mbu)ja-shatpadō guṇ-ābharaṇah |
- 11 Hēmanta-sēna-dēvō vairi-sarah-pralaya-hēmantaḥ || (5\*) Lakshmi-mēh-ūrtta-dugdh-  
āmva(mbu)dhi-valana-ṛaya-śraddhayā Mā-
- 12 -dhavēna pratyāvṛitta-pravāh-ōchchhalita-suradhuni-śāṅkayā Śāṅkarōpa | haṁsa-  
-śrēṇī-vilās-ōjjvalita-
- 13 -nija-pad-āhaṇyuna viśvadhātṛā sutrām-ārāma-simā-viharaṇa-lalitāḥ kirttayō  
yasya dṛiṣṭāḥ || (6\*) Ta-
- 14 -smād=abhūd=akhila-pā(r)tthiva-ohakravartti nirvyaṇja-vikrama-tiraskṛita-Sahasāṅkah |  
dik-pāla-chakra-pu-

<sup>1</sup> Expressed by a symbol.

- 15 -ta-bhōdana-gīta-kīrttiḥ prithvipatir=Vvijaya-sēna-pada-prakāśaḥ || (7\*) Bhrāmyanti-  
nām=vanāntē yad=ari-mṛi-
- 16 -ga-driśām hāra-muktā-phalāni chchhinn-ākīrṇāni<sup>1</sup> bhūman nayana-jala-milat-  
kajjalair-llāñchhitāni | yatnāch=chi-
- 17 nvaṇti darbha-kshata-charana-tal-āṣṛig-viliptāni guñjā-śrag-bhūṣhā-ramya-rāmā-stana-  
kalaśa-ghan-āślōsha-lolāḥ
- 18 pulindāḥ || (8\*) Pratyādiśann=avinayam prativēśma rājā vabhrāma kārmmuka-  
dharaḥ kila Kūrttaviryah | asy=ā-
- 19 -bhishēka-vidhi-mantra-padair-nnīrttir-ārōpitō vinaya-vartmani jīva-lōkaḥ || (9\*)  
Padmālay-ēva dayi-
- 20 -tā Purushōttamasya Gaur=iva vāla-rajani-kara-śēkharasya | asya pradhāna-mahishī  
jagad-īśvara-
- 21 -syā śuddhānta-mauli-manir-āsa Vilāsa-dēvi || (10\*) Ēshā sutam su-tapasām  
su-kṛitair-asūta Vallāla-sēnam=a-
- 22 -tulam guṇa-gauraveṇa | adhyāsta yah pitur-anantaram=ōka-virah simhūsan-ādri-  
śikharām nara-dēva-
- 23 -simhaḥ || (11\*) Yasy=āri-rāja-śīśavaḥ śavar-ālayēshu vālaḥ=alika-nara-nātha-padē  
sbhishiktāḥ | driptāḥ pramōda-
- 24 -taral-ēkshapayā jananyā niśvāsyā vatsalatayā sa-bhayam nishiddhāḥ || (12\*)  
Kritāḥ prāṇa-trīna-vyayōna rabha-
- 25 -sūd-ālingya vidyādhār=ākālpaḥ viharanti nandana-van-ābhōgēshu samsaptakāḥ |  
Ity=ālōchya nripaiḥ
- 26 smara-praṇayit-ābhikāḥ śritāḥ svar-vvadhū-nōtr-ēndivara-tōraḥ=āvali-mayō yasy=  
āsi-dhārā-pathaḥ || (13\*)
- 27 Dadānā sauvarṇam turagam=uparāgō (s)mva(mba)ra-manēr=yad=asy=ōdasrākshid-  
ahani janani sāsana-padam |
- 28 nripas=tāmr-ōtkirṇam tad=ayam=aditō<sup>2</sup> Vāsu-vidushō satām dainy-ōttāpa-prasamana-  
phal-ākālajaladaḥ || (14\*)
- 29 Sa khalu śri-Vikramapura=samāvāsita-śrīmaj-jayaskandhāvārāt | Mahārājādhirāja-  
śri-Vijaya-
- 30 -sēna-dēva-pūdānudyāta-paramēśvara-paramamāhēśvara-paramabhaṭṭāraka-mahārāj-ādhi-  
rāja-śri-
- 31 -mad-Vallāla-sēna-dēvaḥ kuśali | samupagatūśēsha-rāja-rājanyaka-rājñi-rāṇaka-  
rājaputtra-rājā-
- 32 -mātya - purōhita - mahādharmmādhyaḥsha - mahāsāndhivigrahika - mahāsēnāpati-  
mahāmudrādhikṛita-

*Second Side.*

- 33 aptaraṅga-yrihaduparika-mahā kshapaṭalika-mahāpratthāra-mahābhōgika - mahāpī[ī]upati-  
mahā-
- 34 -gapastha-dausāsadhika-chaurōddharanika-nau-vala-hasty-aśva-gō-mahish-āj-āvika-ādi-vyāp-  
ritaka-gaulmi-
- 35 -ka-dandapāsika-dandānāyaka-vishayapaty-ādin anyāmē=eha sakala-rāja-pād-  
ōpajivino śdhyaksha-prā-
- 36 -ohār-ōktān ih-ākīrttitān | chaṭṭa-bhaṭṭa-jāṭṭyān janapadān kshētrakarāmē=cha  
vrā(brā)hmanān vrā(brā)hma-\*

<sup>1</sup> Read 'kīrṇāni.

<sup>2</sup> Read 'adit=au.

[illegible]

34363840424446485052545658606264

- 37 -pōttarān yath-ārham mānayatī vō(bō)dhayati samādiśati cha | matam-astu  
bhavatām | yathā śrī-Varddhamāna-bhukty-antaḥ.
- 38 -pātīny-Uttara-Rāḍhā-maḍḍalē Svalpa-dakṣhiṇa-vithyām Khāṇḍayillā-sāsan-ōttara-  
sthita-Siṅgaṭiā-nady-u-
- 39 -ttarataḥ Nāḍiōhā-sāsan-ōttarastha-Siṅgaṭiā-nadi-paśohim-ōttarataḥ Amvayillā-  
sāsana-paśohima-sthi-
- 40 -ta-Siṅgaṭiā-paśohimataḥ Kuḍumvamā-dakṣhiṇa-simāli-dakṣhiṇataḥ | Kuḍumvamā-  
paśohima-paśohima-gati-
- 41 -simāli-dakṣhiṇataḥ | Āṇḍagaḍḍiā-dakṣhiṇa-gōpatha-dakṣhiṇataḥ tathā Āṇḍagaḍḍiy-  
ōttara-gō-
- 42 -patha-niḥṣṭa-paśohima-gati-Surakōṇḍagaḍḍiākiy-ōttar-āli-paryanta-gata-simāli - dakṣhi-  
ṇataḥ Nāḍi-
- 43 -nā-sāsana-pūrvva-simāli-pūrvvataḥ Jalasōthi-sāsana-pūrvva-stha-gōpath-ārdha-  
pūrvvataḥ Mōlāḍandī-sāsana-
- 44 -pūrvva-sthita-Siṅgaṭiā-paryanta-gōpath-ārdha-pūrvvataḥ | Ōvam chatuḥ-sim-  
āvachohhinnaḥ Vāllahitṭhā-grāmaḥ śrī-
- 45 -Vṛṣhabha-sāṅkara-nalēna sa-vāstu-nāla-khilāḍibhiḥ kāka-tray-ādhika-chatvārimśad-  
unmāna-samēta-
- 46 āḍhaka-nava-drōṇ-ōttara-sapta-bhū-pāṭak-ātmakāḥ pratyavda(bda)m kapardaka<sup>1</sup>purāṇa-  
pañcha-śat-ōtpattikāḥ
- 47 sa-sāṭa<sup>1</sup>-viṭapaḥ sa-gartī-ōsharāḥ sa-jala-sthalāḥ sa-guvāka-nārikōraḥ sahya-das-  
āparādhāḥ parihṛi-
- 48 -ta-sarvva-piḍaḥ triṇa-pūti<sup>2</sup>-gōchara-paryantaḥ a-chaṭa-bhaṭṭa-pravēśaḥ a-kiñchit-  
pragrāhyaḥ samasta-rāja-bhō-
- 49 -gya-kara-hiraṇya-pratyāya-sahitaḥ | Varāhadēva-śarmmaṇaḥ prapauttrāya Bha-  
drēsvara-dēva-śarmmaṇaḥ pauttrā-
- 50 -ya Lakṣmīdhara-dēva-śarmmaṇaḥ puttrāya Bharadvāja-sagōtrāya Bhāradvāj-  
āṅgirasa-vārhaspatya-pravarāya
- 51 Sāmavēda-Kaṭhuma-sākhā-charaṇ-ānushṭhāyinē āchāryya-śrī-Ōvāsudēva-śarmmaṇē  
asman-mātri-śrī-
- 52 -Vilāsa-dēvibhiḥ sura-sarītē sūry-ōparāgē datta-bōm-āśva-mahādānasya dakṣhiṇātvēn-  
ōtsṛiṣṭaḥ
- 53 mātā-pittor-ātmanas-cha puṇya-yaśōbhividdhayō ā-ohandr-ārkkam kṣhiti-  
sama-kālam yāvat
- 54 bhūmi-ohohhidra-nyāyēna tāmrasāsanaikṛitya pradatto śmābhiḥ | atō bhavadbhiḥ  
sarvvair-ō-
- 55 -v-ānumantavyam | bhāvibhir-api bhū-patibhir-apaharaṇē naraka-pāta-bhayāt pālanē  
dharma-gau-
- 56 -ravāt pālanīyam | bhavanti ch-ātra dharm-ānusaṁsināḥ ślokāḥ | Vahubhir-  
vvasudhā dattā rājābhi-
- 57 -s-sagar-āḍibhiḥ | yasya yasya yadā bhūmis-tasya tasya tadā phalam ||  
[15\*] Bhūmim yaḥ pratigrihṣāti yaś-cha bhū-
- 58 -mim prayachohhati | ubhan tau puṇya-karmmaṇau niyatam svargga-gāminau ||  
[16\*] Āspṛōṭayanti pitarō va-
- 59 -lgayanti pitāmahāḥ | bhūmi-dātā kulō jātaḥ sa nas-trātā bhavishyati ||  
[17\*] Shashṭim varsha-sahasrāpi svarggē
- 60 tiṣṭhāti bhūmi-dah | ākṣēptā ch-ānumantā cha tāny-ēva narakam vrajēt ||  
[18\*] Sva-dattām para-dattām-vā yō harōta

<sup>1</sup> May also be read *sa-jāḍa*, but *sa-sāḍa* is the reading of other Sēna grants.<sup>2</sup> May also be *yūti*.

- 61 vasundharām | sa viśṭhāyām kṛmīr-bhūtvā pīṭribhiḥ saha pachyatē || [19\*]  
 Iti kamala-dal-āmvu(mbu)-vindu-lolām śrīya-  
 62 -m-anuchintya manushya-jīvitam cha | sakalam-idam-udāhṛitam cha vu(bu)-  
 ddhvā na hi purashaiḥ para-kīrttayō vilopyāḥ || [20\*] Jīta-  
 63 -nikhila-kṣhitipālāḥ śrīmad-Vallāśasēna-bhūpālāḥ | Ōvāsu-śāsanē-kṛta dūtām  
 Harighoṣha-sāndhivigrahikam || [21\*]  
 64 Sam 11 Vaiśākha-dinē 16 Śrī ni || Mahāsām Karapa ni ||

## TRANSLATION.

Om ! Om ! adoration to Śiva.

V. 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndī (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (*tāṇḍava*).

V. 2. He, the crest-jewel of Śiva (*Śrīkaṇṭha*), the god (who is) the beloved of night (*tamś-vallabha*), is prosperous : on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (*Smara*) becomes a hero in the three worlds, multitudes of white water-lilies become sleepless, the deer-eyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of *Chakōra* birds.

V. 3. In his rising family were born princes (*rājaputtrāḥ*), ornamenting the Rāḍha country, illustrious on account of excessive practice of good behaviour (*sadācāra*), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame.

V. 4. In their family was born the truthful (and) mighty Sāmanta-sēna, who was a guileless receptacle of pity, who was like the illustrious mountain (*Himālaya*)<sup>1</sup> in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, i.e. those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the *Kalpas* (i.e. at the time of the deluge)<sup>2</sup> to the ocean of troops of his enemies.

V. 5. From him was born Hēmanta-sēna-Dēva who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose *vāhana*, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies :

V. 6. The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (*Viśva-dhātṛi*) proudly as the line of geese, which by its movement had made his own realm radiant ; by Śankara, with fear, as the returning (and therefore) overflowing stream of the Ganges ; (and) by Mādhava, with belief (i.e. trust or assurance), as the moving ocean of milk attracted by love for (his daughter) Lakshmi.

V. 7. From him was born the lord of Earth called Vijaya-sēna, who was the overlord of all other kings, who had outshone Sāhasāṅka (*Vikramāditya*) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (*Dikpālas*).

V. 8. Torn and scattered on the earth from the nocklaces belonging to the deer-eyed ones (i.e. womenkind) of whose (Vijaya-sēna's) enemies, as they (the women) wandered in the middle of the forest, the Pulindas, longing to embrace closely the breasts of their beautiful women ornamented with garlands of *guñjā* beads, were carefully collecting the pearls (taking the pearls

<sup>1</sup> This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.

<sup>2</sup> At the time of the deluge twelve suns rise and dry up the mass of water.



to be *guñjā* seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by *darbhā* grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears.

V. 9. It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness; but by the mere *mantra* recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness.

V. 10. Vilāsa-dēvī was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakshmi*) was the wife of Purushottama (*Vishnu*) and Gaurī was of him whose crest was the young moon (*Śiva*).

V. 11. She (Vilāsa-dēvī) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father.

V. 12. The children of kings who were his enemies, while living in the houses of Śavaras, being crowned in pretence as kings by children (and) become proud, were seen by their mothers, with eyes atremble through joy and with sighing were forbidden through fear due to affection.

V. 13. The *Samsaptakas* (the well-known heroes of the *Mahābhārata*), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the *Nandana* forest till the end of the *Kalpas*,—this being considered, the way of his (Vallāla-sēna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (*Smara*).

V. 14. The donative grant (*śāsana-pada*) which the mother of this (king) gave (as *dakṣiṇā*) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ōvāsu.

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc., of the donee, and the usual admonitory verses.)

## No. 11.—SANGOLI PLATES OF HARI-VARMAN: THE 8TH YEAR.

By K. N. DIKSHIT, M.A., POONA.

These copper-plates, three in number, were first handed over to me, and subsequently presented<sup>1</sup> to the Prince of Wales Museum of Western India, Bombay, by Mallappa Isvarappa Baligār, inhabitant of the village of Sangōli or Sangolli, on the river Malaprabhā, in the Sampgaum *Taluk* of the Belgaum District,—a place well known in the annals of modern Karnatic history, as the native place of Rāyappa<sup>2</sup> Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A.D.

The owner is a coppersmith, and that might account for the plates coming into his possession. He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the 'Desat' of the country around Bāgalkot in the Bijapur District, from which place he says his grand-father came down and settled at Sangōli. The grant may, therefore, have been brought

<sup>1</sup> It was through the good offices of Mr. G. L. Gajendragadkar, B.A., Mamlatdar, Sampgaum *Taluka* that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

<sup>2</sup> See the ballad describing the rebellion, published in *Ind. Ant.*, Vol. XIV, pp. 293 ff.



from that part of the country ; but the present *provenance* is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangolī.

The plates are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being  $8\frac{1}{4}$ " long  $\times$   $2\frac{1}{8}$ " broad. Through a hole in each plate,  $1\frac{1}{2}$ " in diameter, passes a heavy ring,  $2\frac{1}{4}$ " in diameter. There is no emblem on the ring. Of the first and last plates only one side, of the middle one both sides, are inscribed. All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six.—The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost. They do not, however, show through the reverse. The average length of each letter is  $\frac{1}{4}$ ". The plates together with the ring weigh about  $2\frac{1}{2}$  lbs.

The alphabet closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other<sup>1</sup> two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters *ga*, *ta* and *ṣa*, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period. Of individual *akṣaras* from the present grant the form of *a* in line 1 is noteworthy owing to the loop ; also the form of *ka* in l. 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards. This form of *ka* has its origin in the late Kadamba period, and it continues to early Chalukya times.

The language is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end. The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except *Parama-māhēśvara*, which is worthy of note. The epithet *Śrī-nīlambānām* in l. 4 is introduced before *Kadambānām* merely to serve the purpose of alliteration, as other phrases<sup>2</sup> are introduced in so many other Kadamba grants. Another attempt at alliteration may be traced in the final obeisance to the three Brahmanical deities, i.e., *Namō Hari-Hara-Hiraṇyagarbhēbhyaḥ* l. 21.

As regards orthography, we find the doubling of the preceding consonant before *ya*, as in *anuddhyānā*<sup>o</sup> l. 2, *vāddhyāya* l. 3, and before *ra*, as in *sa-gōttre*<sup>o</sup> l. 12, *sa-gōttṛāya* ll. 14, 15. But, on the other hand, we find *sa-gōttṛānām* l. 3, *sa-gōttṛēbhyaḥ* ll. 10-13, *sa-gōttṛāya* l. 15. The consonant following *ra* is often doubled, as in *Śambhur-vvi*<sup>o</sup> l. 1, *charchchā* l. 3, *kirttiḥ* l. 6, *Hari-varmmā* l. 7, *pravarddha*<sup>o</sup> l. 8, *Atharvva*- l. 9, *dharmma-karmma* l. 9, *śarmma* ll. 10-15, *-paharttā* l. 17, *Bahubhir-vva*<sup>o</sup> l. 18 ; but not in *Dharma*<sup>o</sup> l. 5, *Garga*- l. 12, *śarma* ll. 12, 14. The use of the class nasal is preferred to that of an *anusvāra* in the body of a word, while the latter is retained at the end of a word, the only exceptions being *viśvēśhān-ja*<sup>o</sup>, *jagatām-patiḥ* l. 1, *sa-pāntyan-Tē*<sup>o</sup>, *Tēdāva-grāman-datta*- l. 16, and *uktaḥ-cha* l. 18. The final *Visarga* is as often as not changed into the following sibilant ; e.g. *anidhanas-Śambhu*<sup>o</sup> l. 1, *dikṣhitas-fruta*- l. 6, *Māhēśvaras-Śrī*<sup>o</sup> l. 7, *Yasas-sarmma* l. 13, *rājabhis-Saga*<sup>o</sup> l. 18 ; but *rājāḥ sakala*- l. 6, *°bhyaḥ sva-dharmma*- l. 9, *°bhyaḥ Śiva*- l. 10, *°bhyaḥ Śravishttha*- l. 13. The *Jihvāmūliya* is not used ; the *Upadhmāntya* is used twice ; e.g. *-kirttiḥ prajā*- l. 6, *-paraḥ parama*- l. 7. The *Samdhi*

<sup>1</sup> *Ind. Ant.*, Vol. VI, pp. 29 and 31.

<sup>2</sup> Cf. the following expressions, occurring in juxta-position with *kadambānām* ; viz., *sad-dharma-sad-ambānām*, *Ind. Ant.*, Vol. VI. p. 26 ; VII, 35 ; *āśritāmbānām* [*Epi. Carna.*, Vol. VIII, p. 12] ; *āśrita-jan-ambānām* [*Ind. Ant.*, Vol. VII, p. 33] ; *prajā-sādharan-ambānām* [*Ind. Ant.*, Vol. VI, p. 23] ; *ādi-kāla-rājareṣṭi-bimbānām* [*Ind. Ant.*, Vol. VII, p. 33] ; *vibudha-pratibimbānām* [*Ind. Ant.*, Vol. VII, p. 37].

rules are often violated; e.g. -*nām anēka* l. 4, -*saṁvatsarē āśva*<sup>o</sup> l. 8, -*vriddhayaś Atharva*-l. 9, -*śarmabhyah Garga*-l. 12, <sup>o</sup>*gōtrēbhyah Viṣṇu*-l. 12, <sup>o</sup>*bhyah Yaśaś*-l. 13, <sup>o</sup>*bhyah Chaūliya*-l. 14. The wrong class nasal is used in *Vaikuntha*-l. 11, which ought to be *Vaikunṭha*. The word *Chaūliya*, l. 14, perhaps stands for *chauliya*.

The plates record a grant by king Hari-varman of the early Kadamba dynasty of Vaijayanti. Since the publication of the Halsi<sup>1</sup> and Devagere<sup>2</sup> grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of seven<sup>3</sup> more copper-plate grants, and two<sup>4</sup> stone inscriptions, all from Mysore territory; so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family, thanks to the excellent paper<sup>5</sup> by Dr. Kielhorn on the Tālagunda pillar inscription. From the earliest known grants Dr. Fleet was led to believe that the Kadambas were followers of Jainism;<sup>6</sup> but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmins, but they were themselves linear descendants of a Brāhmaṇa. The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another. On careful examination of all the published records we find that from Kākutstha-varman down to Hari-varman every king granted donations to Jaina ascetics, as well as to Brāhmaṇas.

The grant was issued from Vaijayanti, the modern Banavāsī in the Sirsi Taluka of the North Kanara District. The donees were 23 Brāhmaṇas of 8 different *gōtras*, all well versed in the *Atharva-vēda*. Some of the *gōtra* names are very unusual, e.g. Kaimbala, Kālāśa, Śrāvishṭha, Valandata, Chaūliya. The fact may also be noted that there are very few Brāhmaṇas belonging to the *Atharva-vēda* at present in the Deccan, and Bombay Karnatic. The village granted was Tēdāva, of which no particulars are given, and which cannot be identified.

The date is given as the New Moon day (*Amāvāsyā*) of the month *Āśvina*, during the eighth regnal year of Hari-varman. This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply; but the further specification of the date as *Viṣhupē*, no doubt, helps to some extent in doing so. Let us see how we can make use of this clue.

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 A.D., and that Hari-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century A.D. On this hypothesis I began to calculate whether the *Amāvāsyā* in the month of *Āśvina* coincided with *Viṣhupa* or *Tulā-Saṁkrānti* (autumnal equinox) during any year about the same period. On consulting Diwān Bahādur L. D. Swāmikannu Pillai of Madras, I found that during the whole of the sixth century A.D. there were only three years in which the above astronomical phenomenon occurred; viz., during A.D. 507, 526 and 545. The first of these years is out of the question, as being too early for Hari-varman. Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy. However, it is not unlikely that the year was 526. The date of the present grant must therefore be either Tuesday, the 22nd September 526 A.D., or Thursday, the 21st September 545 A.D.

<sup>1</sup> *Ind. Ant.*, Vol. VI, pp. 22-32.

<sup>2</sup> *Ind. Ant.*, Vol. VII, pp. 83-88.

<sup>3</sup> *Ep. Ind.*, Vol. VI, pp. 14, 18; *Ep. Ind.*, Vol. VIII, p. 146; *Epi. Carna.*, Vol. IV, p. 136; Vol. V, p. 594; Vol. VI, p. 91; Vol. VIII, p. 12.

<sup>4</sup> *Ep. Ind.*, Vol. VIII, p. 24; *Epi. Carna.*, Vol. VIII, p. 167.

<sup>5</sup> *Ep. Ind.*, Vol. VIII, pp. 24 ff.

<sup>6</sup> *Ind. Ant.*, Vol. VI, p. 22.

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article,<sup>1</sup> in which he states that the Pennkonda copper-plate grant of the Western Gaṅga Mādhava II. is perhaps the first genuine record of the Gaṅgas, which he would assign on palaeographic grounds to about 475 A.D. Now, assuming that the same Gaṅga king Mādhava II. was married<sup>2</sup> to a sister of the Kaṭamba Mahārāja Kṛishṇa-varman I., we may easily consider Kṛishṇa-varman I. to have lived about 475 A.D. and his elder brother Śānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Śānti-varman, grandson of Mṛigēśa-varman and son of Ravi-varman. The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years. So 545 A.D. is the most probable date for our record. The date of accession for Hari-varman, on this assumption, would be 538 A.D.

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archaeological Survey, Western Circle, Poona.

### TEXT.<sup>3</sup>

[Metres: vv. 1-3, *Anuṣṭubh Ślōka.*]

#### *First plate.*

- 1 Jayati dhruva-bāl-ōndu-jaṭā-makṇa-maṇḍanaḥ<sup>4</sup> [l] anādy-anidhanaś-Sambhur-  
vvi[ś]vōshā[ñ]-jaga[tā]m-[patiḥ] [|| \*]
- 2 <sup>5</sup>Vijaya-Vaijayantyaṁ Svāmi-Mahāśēna-mātri-gaṇ-ānuddhyān-ābhishiktānā[m]
- 3 Mānavya-sa-gōtrāṇām Hārīti-putrāṇām pratikṛita-svādhyāya-charochcha-
- 4 pārāṇām Śrī-nitambānām Kadambānām anōka-janmānta[r-ō]
- 5 pachita-vi[pu]la-p[u]ṇya-skandha-yaśasā[m] sākshā[d iva] Dharmā-

#### *Second plate; First side.*

- 6 rājāḥ sakala-di[g-an]tar-ōdit-āmala-kirttiḥ-prajā-rakṣaṇa-dikṣitaś-śruta-vinaya-
- 7 pavitrita-śarīrō dvijāti-śuśrūṣhā-parah-parama-Māhēśvaraś-Śrī-Harivarmanā
- 8 pravarddhamāna-rājy-āṣṭama-samvatsarē Āsvayuj-āmāvāsyaṣām viśhupē
- 9 sva-kul-ābhivṛiddhaye Atharva-vēda-pāragōbhyaḥ sva-dharmma-karmma-niratōbhyaḥ
- 10 Kaimbala-sa-gōtrēbhyaḥ Śiva-śarmma-Prajāpati-śarmma-Dhātri-śarmma-Nan[d]i-śarmma-  
Dharmma-

#### *Second plate; Second side.*

- 11 [śarm]mabhyaḥ Kālāśa-sa-gōtrēbhyaḥ Vaikuntha<sup>5</sup>-śarmma-Vasu-śarmma-Nāga-  
śa[r]mma-[Ma\*]ṇḍana-śarmma-bhyaḥ

<sup>1</sup> *Journal of the Royal Asiatic Society*, July 1915, pp. 471 ff.

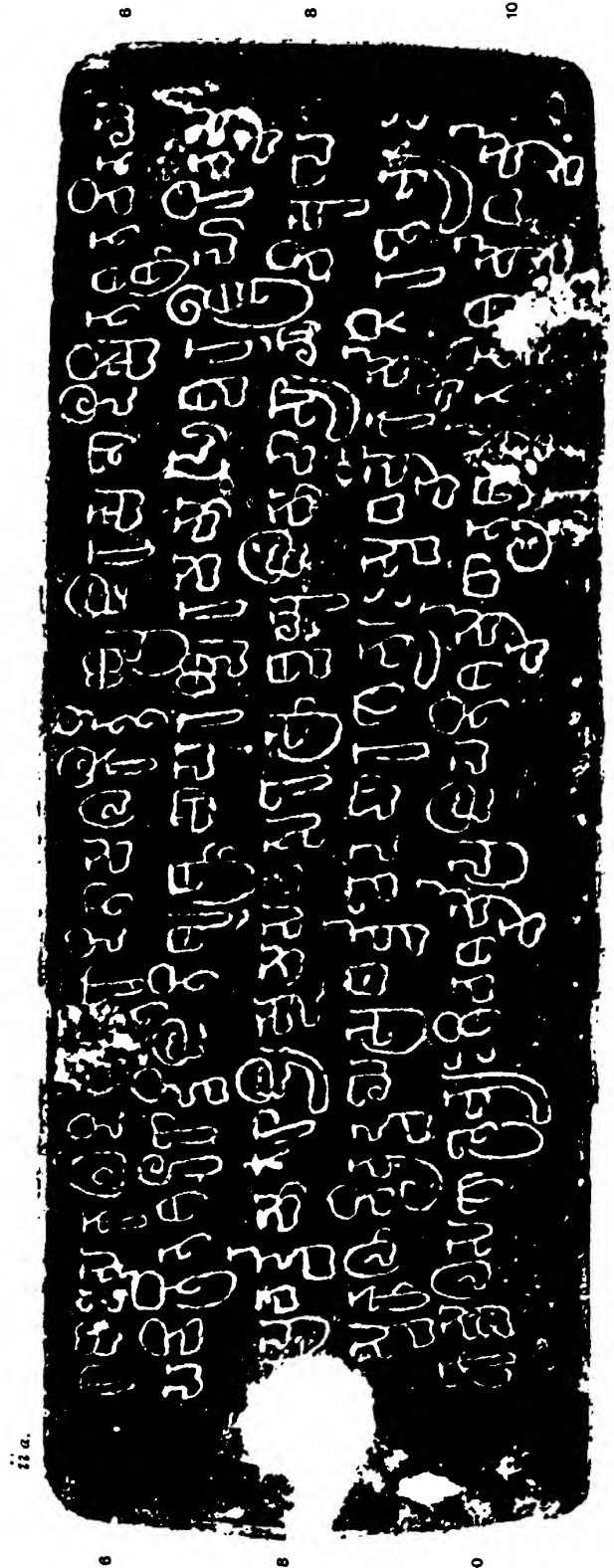
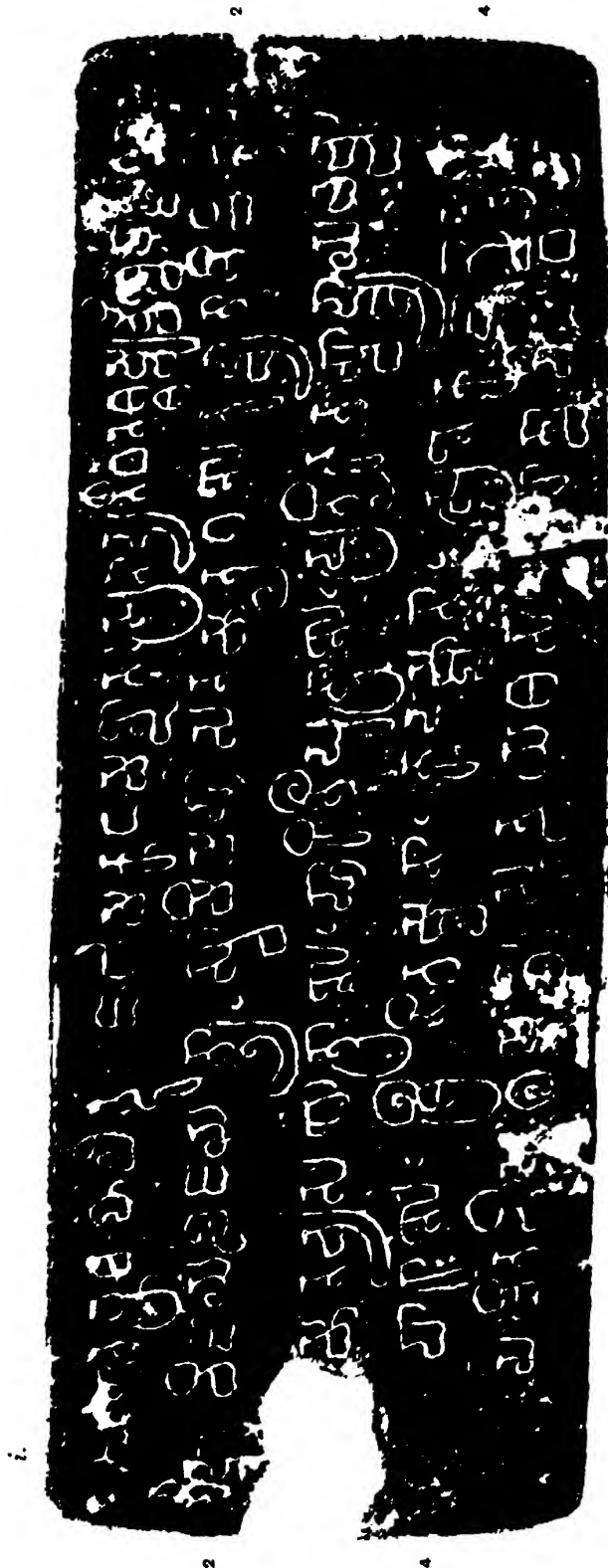
<sup>2</sup> No less than four copper-plate grants mention this relation between the Gaṅgas and Kadambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Kṛishṇa-varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Āśva-mēdha sacrifice (vide *List of Southern Inscriptions, Ep. Ind.*, Vol. VII, Nos. 112-115).

<sup>3</sup> From the original plates and a set of impressions.

<sup>4</sup> Read *mukṣa*; cf. *Ind. Ant.*, Vol. VI, p. 86; Vol. VII, p. 36; *Ep. Carna.*, Vol. IV, p. 136; perhaps the word was more common then in the form *mukṣa* than as *mukṣa*.

<sup>5</sup> The word *Siddham* is written in the margin opposite l. 2.

<sup>6</sup> Read *Vaikuntha*.



12  
 14  
 16

18  
 20

- 12 Garga-sa-gōtrēbhyah Vishṇu-śarmma-Prajāpati-śarmma-Pitri-śarmabhyah Ko(Kau)tsa-sa-gōtrēbh[ya]h  
 13 Kumāra-śarmma-Tvaṣṭri-śarmma-Skanda-śarmma-Varuṇa-śarmabhyah Śrāvish[ṭha]-sa-gōtrēbhyah Yaśaś-śarmma-[-Ā]-  
 14 Ayya-śarmma-Paśupati-śarmma-Mitra-śarmabhyah Chaūliya-sa-gōtrāya Vana-śarmma[nē]  
 15 Valandata-sa-gōtrāya Prajāpati-śarmma[nē] Kāśyapa-gōtrāya Kumāra-śarmma[nē]  
 16 s-aṣṭādaśa-pravibhāgaṁ sa-dakṣiṇaṁ sa-pāṇiyan-Tēdāva-grāman-dattavān [I\*]

## Third plate.

- 17 Yo-sy-āpa[hart]t[ā] sa pañcha-mahā-pātaka-samyuktō bhavati [I] Rakshi[tā] cha p[un]ya-phala-  
 18 bhāg-bhavati [I\*] uktañ-cha [I\*] Bahubhir-vvasudhā bhuktā rājabbis=Sagarā-dibhiḥ [I\*] yasya ya[sya]  
 19 yadā bhūmis-tasya tasya tadā phalaṁ [II\*] Sva-dattām para-dattām vā yō harēta [vasu]-  
 20 ndharām [I\*] , shasṭi-varsha-sahasrāṇi narakē pachyatē tu saḥ [II\*] Siddhir-astu [I\*]  
 21 [Namō] Ha[r]i-Ha[ra-Hi]raṇya-gabhbhyah<sup>1</sup> [I\*] Svasti prajabhyah<sup>2</sup> [I\*]

## TRANSLATION.

(L. 1) Victorious is (*the god*) Śambhu, lord of all the worlds, on whom the crescent-shaped (lit. *young*) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.

(Il. 2-5) Success! In the victorious (*city of*) Vaijayanti, (*in the family*) of the Kadambas, who were consecrated in meditation upon the Lord Kārttikēya and the host of (*his*) mothers; who belong to the Mānavya gōtra (*lineage*) and are descendants of Hāriti; who studied<sup>3</sup> the requital (of good and evil) as their sacred text and were well-versed in that; who are the (*very*) hips<sup>4</sup> of the goddess of wealth, and who are famed to have stored immense religious merit throughout a succession of former births,

(Il. 5-7) the illustrious Hari-varman,—who is Lord Dharma<sup>5</sup> incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (*the vow of*) protecting the subjects, whose body has been sanctified by means of learning (*combined*) with modesty, who is intent on the service of the Brāhmaṇas (lit. *twice-born*), and who is a great devotee of the mighty god (i.e. Śiva)—

(I. 8) in the eighth year of his flourishing reign, on the New Moon day of Āśvina on the (autumnal) equinox

(Il. 9-16) gave, for the prosperity of his dynasty, the village of Tēdāva, with all its eighteen subdivisions, along with water and (money as) Dakṣiṇā, to (*the following Brāhmaṇas*), who have thoroughly mastered the *Atharva-vēda*, and who are devoted to their religious duties and rites, by name Śiva, Prajāpati, Dhātṛi, Nandi, and Dharmma of the Kaimbala gōtra; Vaiṣṇava, Vasu, Nāga, and Maṇḍana of the Kālāśa gōtra; Vishṇu, Prajāpati and Pitṛi of the Garga gōtra; Kumāra, Tvaṣṭri, Skanda, and Varuṇa of the Kōtsa gōtra; Yaśaś Ayya, Paśupati and Mitra of the Śrāvishṭha gōtra; Vana of the Chaūliya gōtra, Prajāpati of the Valandata gōtra, and Kumāra of the Kāśyapa gōtra.

<sup>1</sup> Read °garbhābhyah.

<sup>2</sup> Read prajābhyah.

<sup>3</sup> I follow Dr. Kielhorn in translating the difficult phrase *pratikṛita*° (*Ep. Ind.*, Vol. VI, p. 17).

<sup>4</sup> The meaning is that the Kadambas constituted the very bulk of the goddess of wealth; i.e. they were very rich.

<sup>5</sup> The god of righteousness, viz. Yama; or Yudhishthira, the renowned king.

(ll. 17-20) He who revokes this will have committed the five deadly sins; he who protects will share the fruit (*arising*) from the religious merit (*of the donation*); as has been said: 'By many kings, Sagara and others, has the earth been enjoyed; he who at any time possesses it also gets the fruit. He who deprives (*another of*) land given by himself or by others will be tormented in hell for sixty thousand years, together with his forefathers. \*Let there be success!

(l. 21) A bow to (*the gods*) Hari, Hara, and Brahmā (Hiranyagarbha)! Hail to the subjects!

#### No. 12.—UDAYAMBAKAM GRANT OF KRISHNA-DEVA RAYA : SAKA 1450.

By S. V. VENKATESWARA, M.A., AND S. V. VISWANATHA, M.A., KUMBAKONAM.

The grant is on three copper-plates bored at the top and secured by a ring, attached to which is the seal, bearing the Vijayanagara emblem of a boar and the figures of the sun and the moon on the upper half, and on the lower half some characters, probably corresponding to *Śrī Venkaṭeśa*, as suggested by Dr. Hultsch<sup>1</sup> in regard to the seal attached to the Kāniyūr plates of Venkaṭa II. The plates, which are in good preservation, belong to the Śaṅkarāchārya of the Conjeeveram maṭha, who very kindly lent them for examination.

The plates measure  $8\frac{1}{2}$  in. by 7 in., except in the middle, which is  $10\frac{1}{2}$  in. by 7 in. on account of the arch at the top. The ring has a diameter of 1 in., and the seal of  $2\frac{1}{2}$  in. The holes through which the ring passes have a circumference of  $1\frac{1}{2}$  in. All the plates have raised rims. The writing is legible and runs right across the breadth of the plates, as usual. As in other Vijayanagara plates of the period, the first and third plates are inscribed only on one side, and the middle one on both sides. The plates are ruled. The inscription contains 99 lines in all, and the average height of a line is  $\frac{1}{4}$  in.

The language of the inscription is Sanskrit, or Sanskritized Kanarese, as in the *birudas* of the king (ll. 25 to 29). The inscription is in verse, and the usual metres are employed, the Anuṣṭubh, the Śārdūla-vikrīḍita, Sragdharā, etc. Not only is the poetry of a low order, but the rules of metre are transgressed here and there; e.g. in verses 34 and 32 the halves *Chandraśekhara-Sarasvatyaḥ śiṣhyāyāmitatējasē* and *śītoshṇādi-dvandvaduḥkṛtāttāya cha mahātmanē*, which are out of accord with the Anuṣṭubh, the metre of the verses. In many places where the metre is faulty, however, it is due to a mistake of the scribe, e.g. *śriyam iha likṛitya* in verse 28, which should be read *śriyam iha bahalikṛitya*. If in this case the scribe has left out letters in a word, elsewhere he has added superfluous ones, e.g. *jaladhi* in verse 21, *prati* and *nuta* in verse 22.

The characters are Nandināgari, except the signature, or rather the name of the tutelary deity<sup>1</sup> at the bottom, which is written in Kanarese. There are several orthographical peculiarities. There are many instances of a redundant *anusvāra*, especially before conjunct consonants, as in other Vijayanagara plates.—*puṁnyaiḥ* for *puṁyaih* (l. 7), *aṁnyān* for *anyān* (l. 20), *hiranṇya* for *hiranya* (ll. 36, 37). But we have also instances of redundant *visarga* in *śiraḥś-chumbi* (l. 1) for *śiraś-chumbi*, *°bhuvanaḥ-stūyamāna* for *bhuvana-stūyamāna* (l. 18). In conjunct consonants the former member is often omitted. This error is specially noticeable in connection with the consonants *ta* and *da*. Cf. *°mayāḍḍeva°* for *°mayād dēva°* (l. 5); *tasy-āsitānaya°* for *tasy-īstī tanaya°* (l. 6); *udabhūtasmanāra°* for *udabhat tasmān nara°* (l. 11); *bhuja-balātām* for *bhuja-balāt tam* (l. 16); *tadhāma* for *taddhāma* (l. 4); *chatu-śimā* for *chatus-simā* (l. 84); *a-gajō-bhūtam* for *a-gaj-ōdbhūtam* (l. 4); *nṛisimh-ēndrā tasmāt* for *nṛisimh-ēndrāt*

<sup>1</sup> *Ep. Report* for 1891, p. 6. See *Ep. Ind.*, Vol. III, pp. 236 ff.



*taśmāt* (l. 22). There is the usual confusion in the writing of the sibilants; of. *bhabhāsē* for *babhāsē* (l. 17), *bhūyasē śrēyasē* for *bhūyasē śrēyasē* (l. 54), *śaśāsa* for *śaśāsa* (l. 27), *chatus-śimā* for *chatus-śimā* (l. 84) and *śishya* for *śishya* (4, 86, 87). It is interesting to note that in the Poḍavūr and Kāṭṭapaṭṭa grant<sup>1</sup> of the same king six years earlier we find *śishya* written for *śishya* (l. 82). Thus all three letters *śa*, *śa*, *śa* were used indiscriminately. The influence of the Dravidian languages in the pronounciation of Sanskrit words is clear in *tāmra* for *tāmra* in l. 92, and in *varuśa* for *varuśa* in l. 96. Udayambākam, the name of the village granted, is spelt Wudayambākam as the result of the same influence.

The inscription records the grant of Udayambākam, a village near Tirukkaḷukkunṇam in the Chingleput district, by Kṛṣṇadēva Rāya of the second Vijayanagara dynasty to Sadāśiva Sarasvatī, the disciple of Chandrasēkhara Sarasvatī of the Śāṅkarāchārya maṭha at Conjeeveram.

It is noteworthy that in this grant, and in that of Poḍavūr referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gaṇḍagōpālā<sup>2</sup>—which expressly says that it was made 'for the attainment of the highest *dharma*' 'by feeding 108 Brāhmins every day.' The terms of the gift are the same as those given in the other plates of the king. It is curious that, though the gift was made to the Āchāryas of the maṭha and their descendants in the apostolic line, it is not made inalienable, as we should have expected; '*Bhōktum dātum chāpi nij-ēchchhayā*' (v. 41).

The date of the grant is Śaka 1450, the cyclic year Virōdhin, month Vaiśākha, constellation Viśākhā, and *tīthi* Pūrṇimā.

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput:

'Tirukkalē-kunnarēṇḍāru' is probably the modern Tirukkaḷukkunṇam,<sup>3</sup> 'the hill of the sacred kites,' which is much resorted to as a place of pilgrimage, or may it be Tirukkaḷikkāḍu in the Conjeeveram Taluk?

Kaḷattūr is another name for Oṭṭivākkam, five miles from Chingleput town, and a station on the South Indian Railway.

Maṇappākkam is an insignificant village, a mile from Kaḷattūr.

Udayambākam, the object of our grant, is about 4 or 5 miles from Kaḷattūr.

Kāshira-nadi is the Sanskrit name of the Pālār river.

Prallayannūr is the modern Palayanūr in the Madurāntakam Sub-District.

Puṇyapaṭṭu is Punnampattū in the Chingleput Sub-District.

The name of the donee is Sadāśiva Sarasvatī, a pupil of Chandrasēkhara Sarasvatī. Chandrasēkhara and Chandrachūḍa are variant forms of the same name. Further, the name Chandrasēkhara in our grant is probably an engraver's error for Chandrachūḍa. The metre requires the latter form: '*Chandrasēkhara-sarasvatyāś śishyāy-āmita-tīrjuse*' has one syllable more than is allowed by the rules of metre in the *pāda* of an Anuṣṭubh verse. If we read Chandrachūḍa for Chandrasēkhara, there is no such metrical difficulty. If so, the donee Sadāśiva of our grant was a pupil of Chandrachūḍa, the donee in the earlier grant of the same king.<sup>4</sup> Some time in the interval between the two grants (1521 and 1527 A.D.) Chandrachūḍa must have died, and his disciple Sadāśiva must have succeeded him. Thus we get the names of four successive teachers of the maṭha, as mentioned by us in our introduction to the grant of Vira-nṛsiṃha Rāya.<sup>5</sup> In connection with the latter grant we have

<sup>1</sup> *Ep. Ind.*, Vol. XIII, pp. 122 ff.

<sup>2</sup> *Ep. Ind.*, Vol. XIII, p. 194.

<sup>3</sup> Tirukkaḷukkunṇam is in Kaḷattūr-kōṭṭam. See the inscriptions of that place edited in *Ep. Ind.*, Vol. III, No. 88.

<sup>4</sup> *Ep. Ind.*, Vol. XIII, pp. 122 ff.

<sup>5</sup> *Ep. Ind.*, Vol. XIV, pp. 231 ff.



also given extracts from the *Gururatanmālāstava*, and have identified the donees of these grants. Our identification of the donees with the *Gurus* of the Śaṅkarāchārya *maṭha* is supported by the epithets used in the grant before us: 'the wearer of holy beads' (*rudrākṣha*), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites,—heat, cold, etc., which give pain,' 'Guru who has the form of Śiva.'

We have already shown elsewhere that Kṛishṇa-dēva Rāya's gifts at holy places are confirmed by inscriptions. His conquest of Kalinga is referred to in various stone inscriptions.<sup>1</sup> His suzerainty over Aṅga and Vaṅga must be regarded, however, as an empty boast. It is possible to understand *Ā-Gaṅgā-tīra-Laṅkā*<sup>2</sup> as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga). There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges. Nor is there any evidence of the conquest of the Chēra country by Narasa, father of Kṛishṇa-dēva Rāya. There is an anachronistic reference to an invasion of Kṛishṇa-dēva Rāya in the *Kēraḷōtpatti*, the traditional history of the Malayālam country. But the west coast of South India was practically independent.

The Kanarese *birudas* of the king were mostly borrowed from those of the kings of the first dynasty,<sup>3</sup> as also the titles Rājādhirāja and Rāja-paramēśvara.

### TEXT.<sup>3</sup>

[Metres: vv. 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, *Anuṣṭubh*; vv. 5 and 20, *Śārdūlavikrīḍita*; vv. 10, 14, 21 and 28, *Sragdharā*; v. 9, *Hārīṇī*; v. 24, *Dōḍhaka*.]

Plate I, Side i.

- 1 श्रीगणाधिपतये नमः । नमस्तुंगशिरः<sup>4</sup>शुचिचंद्र-
- 2 चामरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय भवे<sup>5</sup> [। 1\*] हरिलीलावरा<sup>7</sup>।
- 3 इत्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलया यत्र धात्री च्छत्रत्रियं दधौ [। 2\*]
- 4 कल्याणयास्तु त धाम<sup>8</sup> प्रत्यूहतिमिरापहं [।] यज्ञजोप्यगजोभूतं<sup>9</sup> हरि-
- 5 णापि च पूज्यते [। 3\*] अस्ति क्षीरमया<sup>10</sup> देवर्मथ्यमानान् महाबुधैः । नवनी-
- 6 तमिवीकृतमपनीततमो महः [। 4\*] तस्यासी तनय<sup>11</sup>स्तपोभिरतुलैरंश-

<sup>1</sup> See Madras Epigraphist's Report for 1915, Nos. 18 and 64 of App. C.

<sup>2</sup> One of the *birudas* of Dēvarāya II in the Satyamaṅgalam plates, edited by Dr. Hultzsch in *Ep. Ind.*, Vol. III, pp. 35-41, is *Bhāṣh-ātīlāṅghī-bhūpāla-bhūjaṅga*, which is a Sanskrit rendering of *Bhāṣhage tappuwa rāyara gaṇḍa*. The *birudas* in that grant are mostly the same as in ours:

राजाधिराजसेजस्वी यी राजपरमेश्वरः ।

भावातिलक्षिभूपासमुज्ज्वलितदीप्कलः ॥

मूढरायरगण्डाकः परराजभयंकरः ।

हिन्दुराट्मुरवाणी वन्दितगोचरं वन्द्यते ॥

Dr. Hultzsch translates these passages as follows:—

"He bore the surnames (*birudas*) Rājādhirāja, Rājāparamēśvara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the south),' 'the terrifier of hostile kings' and 'the sultan (*swatrāṣa*) among Hindu kings.'"

<sup>3</sup> From the original.

<sup>4</sup> Read शुचिचंद्र.

<sup>5</sup> Read तंभाय.

<sup>6</sup> Read 'मूल'.

<sup>7</sup> Read 'शिरः'.

<sup>8</sup> Read 'हरिलीलावरा'.

<sup>9</sup> Read 'नवनी'.

<sup>10</sup> Read 'क्षीरमय'.

<sup>11</sup> Read 'तनय'.

7 यं नामा बुधः पुं<sup>1</sup>खैरस्य पुरुरवा भुजबलीरायुर्हिषां निघ्नतः । तस्या<sup>2</sup>  
 8 तस्यायुष्<sup>3</sup>दुषोस्य तस्य पक्ष्मो युद्धे ययातिः<sup>4</sup> क्षितौ ख्यातस्तस्य तु तुर्वसुर्वसुनि-  
 9 भः श्रीदेवयानीपतेः ।[ 5\*] तदंशे देवकीजानिर्दिदीपे तिमभूपतिः । यशस्वो  
 10 तुलुवेद्रेषु यदोः कृष्ण इवान्वये ।[ 6\*] ततोभूदुक्तमाजानिरोश्वरक्षितिपाल-  
 11 कः । अत्रासमगुणभ्रंशं मौलिरत्नं महीभुजां ।[ 7\*] सरसादुदभू<sup>5</sup> तस्मा<sup>6</sup> नर-  
 12 सावनिपालकः । देवकीनन्दना कामो<sup>7</sup> देवकीनन्दनादिव ।[ 8\*] विविधसुक्ततोहा-  
 13 मे रामेश्वरप्रसुखे सुहृर्मुदितहृदयः<sup>8</sup> स्थाने स्थाने व्यधत्त य<sup>9</sup>यथाविधिः<sup>9</sup> । बु-  
 14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोन्नोतं स्त्री<sup>10</sup> यशः<sup>11</sup>  
 15 पुनरुक्तयथा<sup>10</sup>विधिः ।[ 9\*] कावेरोमाशु बध्ना बहलजलभरां यो विल-  
 16 ध्यैव शतुन्<sup>11</sup> जीवघातं गृह्यत्वा समिति भुजबला<sup>12</sup> तं च राज्यं तदित्य<sup>13</sup> ।[ 10\*]  
 17 कृत्वा श्रीरंगपूर्वं तदपि निजश्रे<sup>14</sup> पट्टणं यो बभूव<sup>15</sup> कीर्त्तिस्तंभं निखातं  
 18 त्रिभुवनभुवनःस्तूयमानापदानः<sup>16</sup> ।[ 10\*] चेरं चोलं च पाण्ड्यं तमपि च मधु-  
 19 रावज्ञं मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जि-  
 20 त्वा तदंन्यान् । आगंगातीरलं<sup>17</sup> प्रथमचरमभूत्तटांतं जितांतं । ख्या-  
 21 तः क्षीणीपतीनां सज्जमिव शिरसा शासनं यो व्यतानोत् ।[ 11\*] तिप्पाजीनाग-  
 22 लादेव्यो कं<sup>18</sup>सख्याश्रीसुमित्रयोः (i) देव्योरिव नृसिंहैश्चा<sup>19</sup> तस्मात्पंक्तिर-  
 23 थाविव<sup>20</sup> ।[ 12\*] वीरो विनयिनी रामलक्ष्मणाविव नन्दनौ जातो वीरनृसिं-  
 24 ङेद्रक्षणाया महीपती ।[ 13\*] वीरश्रीनारसिंहः स विजयनगरे रत्न-  
 25 सिंहा<sup>21</sup>समस्थः । कीर्त्या नीत्या निरस्यं नृगनलनहुषानप्यवन्त्याम-<sup>22</sup>  
 26 ग्रन्था<sup>23</sup> । आ<sup>24</sup>तोरासुमेरोरवनिसुरनुतस्त्रैरमाचोदयाद्रेरापाचा<sup>25</sup>त्या-  
 27 चलातादखिलहृदयमावर्ज्यं राज्यं सशस<sup>26</sup> ।[ 14\*] नानादानाव्यकार्षीत्क-  
 28 नकसदसि . यः श्रीविरपाक्षस्थाने श्रीकालहस्ती शितुरपि न-  
 29 गरे वेंकटाद्री च कांक्षां । श्रीशैले शोणशैले महति हरिहरे ऽहोबले  
 30 संगमे च श्रीरंगे कुंभघोणे हततमसि महानंदितोर्थे निवृत्तौ ।[ 15\*]  
 31 गोकर्णे रामसेतौ [ज]गति तदितरेष्वप्यशेषेषु पुण्यस्थानेष्व-

<sup>1</sup> Read पु.

<sup>4</sup> Read क्ष.

<sup>7</sup> Omit.

<sup>10</sup> Read पुनरुक्तयन्.

<sup>11</sup> Read तदीयं.

<sup>16</sup> Read निखायविभुवनभवनसूयं ।

<sup>19</sup> Read नृसिंहैश्चात्.

<sup>22</sup> Read अप्यवन्त्यामं.

<sup>26</sup> Read क्ष.

<sup>2</sup> Omit.

<sup>5</sup> Read न.

<sup>8</sup> Omit visarga.

<sup>11</sup> Read शब्दं.

<sup>14</sup> Read निजश्रे.

<sup>17</sup> Read लक्षा.

<sup>20</sup> Read पक्ष्मियादिव.

<sup>23</sup> Read ग्रन्थान्.

<sup>26</sup> Read शशस.

<sup>6</sup> Read न

<sup>9</sup> Read नन्दमात्कानी.

<sup>10</sup> Read स्त्रीतं.

<sup>12</sup> Read वलात्तं.

<sup>15</sup> Read बभासी.

<sup>18</sup> Read देव्योः कीसख्या.

<sup>21</sup> Read सिंहा.

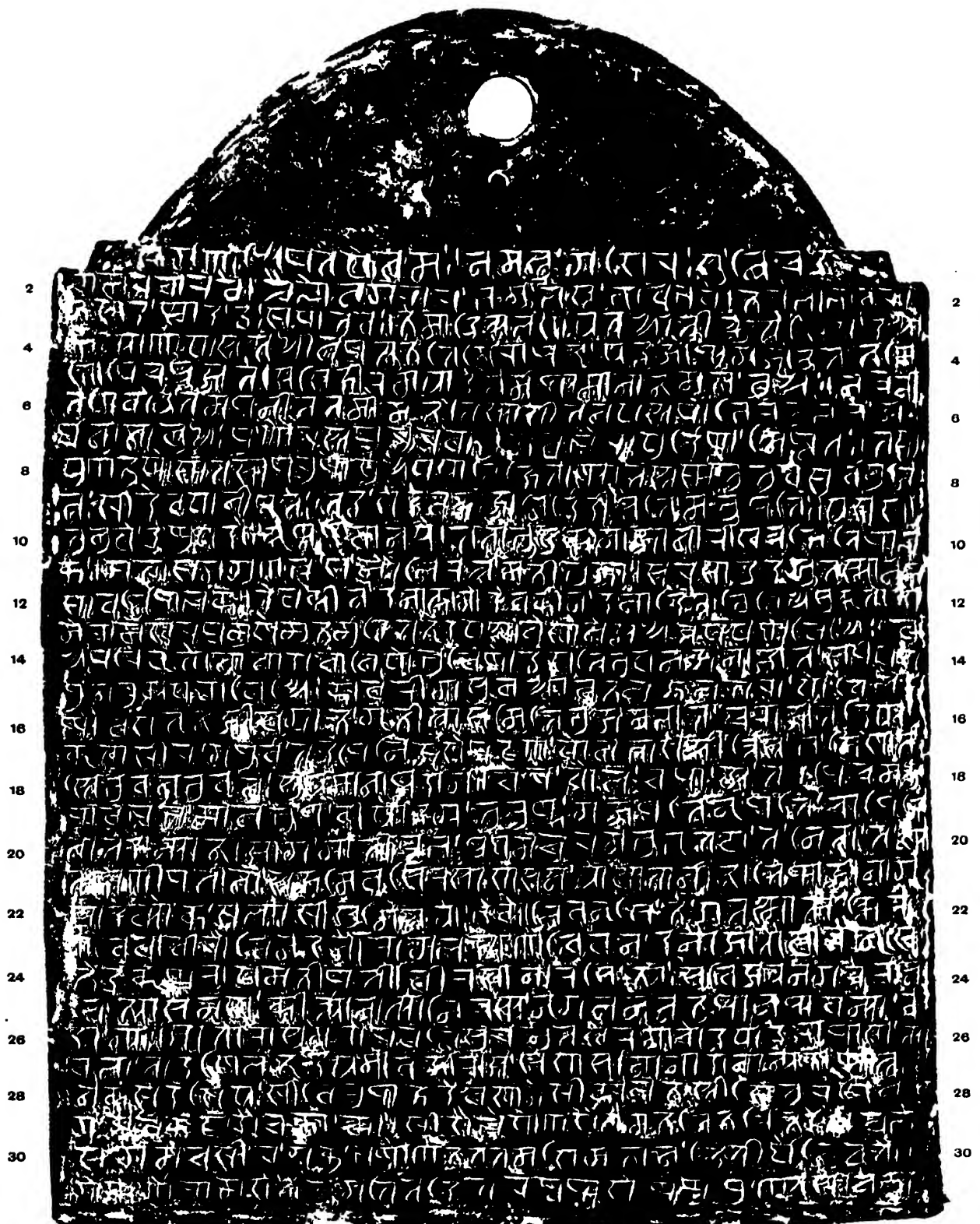
<sup>24</sup> Read आसि

## Plate II, Side i.

- 32 लब्धनामाविधवकुलमहादानवारिप्रवाहैः । यस्यो-  
 33 दंचत्तुरंगप्रकरश्चरजःशब्दंभोधिमन्मः क्षमाभूत्प-  
 34 क्षिदीत्कारकुलिशधरोत्कांठिता कुंठिताभूत् ।[11] 16\* ब्रह्मांडं  
 35 विश्वचक्रं 'टमुदितमहाभूतकं रत्नधेनुः' सप्तांभो[धी]श्वक[ल्प]-  
 36 क्षितिरक्षलतिके कांचनीं कामधेनुं । स्वर्णक्षायोद्भिरं-  
 37 ण्याश्चरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कन-  
 38 ककरिरथं पंचलांगव्यतानीत् ।[1 17\*] प्राज्यं प्रशास्य निर्विघ्नं रा-  
 39 ज्यं व्यामिव शासितुं । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं ग-  
 40 ते ।[1 18\*] ततोप्यवार्यवीर्यश्रीकृष्णरायमहीपतिः । विभर्ति मणिके-  
 41 यूरनिर्विशेषं महीं भुजे ।[1 19\*] कीर्त्या यस्य समंततः प्रसूतया वि-  
 42 श्वं रुचैक्यं व्रजेदिव्याशंक्व पुरा पुरारिरभवतभालिचणः<sup>4</sup> प्रा-  
 43 यशः । पद्माक्षोपि चतुर्भुजोऽजनि चतुर्वक्त्रोभवत्पद्मभू काली  
 44 खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[1 20\*] शत्रूणां<sup>5</sup> वा-  
 45 समेते ददत इति रुषा किं नु सप्तांबुराशी नानासेनातुरं-  
 46 गत्रुटितवसुमतीधूलिकापालिकाभिः । संशोभ्य<sup>6</sup> स्वैर-  
 47 मेतप्रतिनिधिलजलधिजलधि<sup>7</sup>श्रेणिका यो विधत्ते ब्रह्मा-  
 48 णं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमयैः<sup>8</sup> ।[1 21\*] मङ्गलामर्थिसार्याः  
 49 त्रियमिह सुचिरं भुंजतामित्यवेत्य प्रायः प्रत्यूहहेतोः<sup>9</sup>स्त  
 50 पनरथगतेरालयं देवतानां । तत्तद्दिग्जैत्रवृत्त्यापि  
 51 च विरुदपदेरंकितांस्तत्र तत्र स्तभां जातप्रतिप्रतिष्ठा<sup>10</sup>  
 52 ग्यतनुतनु<sup>11</sup>त भुवि यो भूधदभकषाग्रान् ।[1 22\*] कांचीश्री-  
 53 शैलश्रीचल<sup>12</sup>कनकसभावेकटाद्रीद्रमुख्येष्ववर्त्थाव-  
 54 र्थं सर्वेष्वतनुत विधिवत् भूयशे<sup>13</sup> ज्ञेयशे<sup>14</sup> यः । देवस्थानेषु  
 55 तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येवोप-

<sup>1</sup> Read द्विदीपारकर.<sup>2</sup> Read नं.<sup>3</sup> Read ब्रह्मणा.<sup>4</sup> Omit one जलधि.<sup>5</sup> Omit visarga.<sup>6</sup> Omit one कुल.<sup>7</sup> Read भूयसे.<sup>8</sup> Read सममुदित.<sup>9</sup> Read शास्त्रं.<sup>10</sup> Omit one च.<sup>11</sup> Read 'ज्ञेयः'.<sup>12</sup> Omit one प्रति.<sup>13</sup> Read श्रीवाचस.<sup>14</sup> Read ज्ञेयसे.

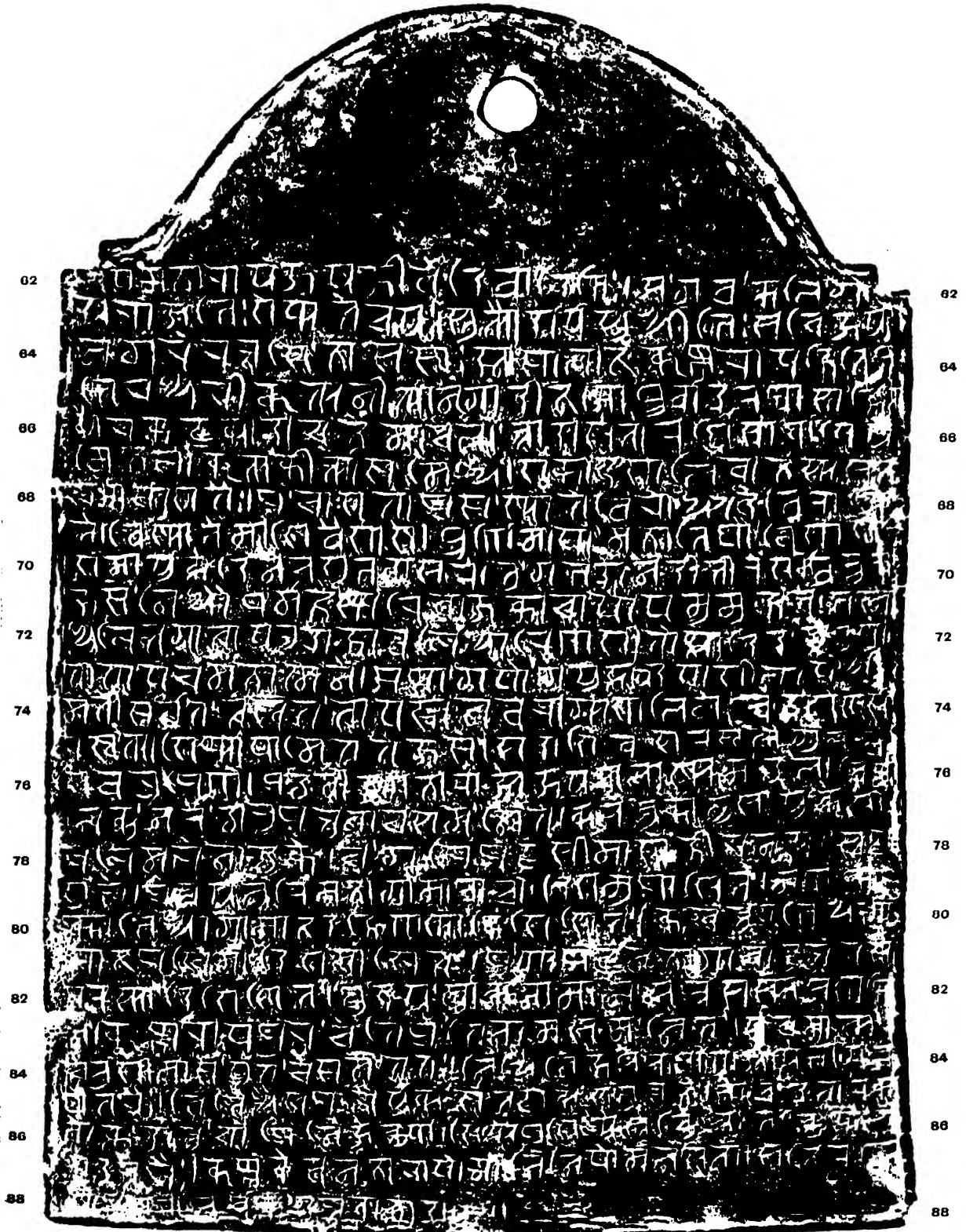
i.



32 34 36 38 40 42 44 46 48 50 52 54 56 58 60

32 34 36 38 40 42 44 46 48 50 52 54 56 58 60

*ii b.*





*[The manuscript page contains dense handwritten Devanagari script, which appears to be a continuation of the text from the previous page. The handwriting is highly stylized and difficult to decipher due to fading and bleed-through.]*

ॐ नमो भगवते वासुदेवाय

- 56 दामैरपि सममखिलैरागमोक्तानि तानि ।[ 23\*] शेषकृतप्र-  
 57 तिपार्थिवदंडः शेषभुजाकृतिरक्षणशौडः । भाषगत-  
 58 प्यवरायरगंडस्त्रीषकदर्थिषु यो रणचंडः ।[ 24\*] राजा-  
 59 धिराज इत्युक्तो यो राजपरमेश्वरः । मूरारायरगंडश्च  
 60 पररायभयंकरः ।[ 25\*] हिंदुरायसुरत्राणो दृष्टशार्दूलमर्द-  
 61 नः वीरप्रताप इत्यादिविरुदेरुचितैर्युतैः [॥ 26\*] आलोक-

Plate II, Side ii.

- 62 य महाराय जय जीवेति वादिभिः । अंगवंक<sup>1</sup>लिंगा-  
 63 द्यै राजभिः सेव्यते च यः ।[ 27\*] सुत्यौदार्यस्सुधीभिस्स विजय-  
 64 नगरे रत्नसिंहासस्थः<sup>2</sup> क्षमापालान् कृष्णरायचितिर्प-  
 65 तिरधरीकृत्य नीत्या नृगादीन् । आपूर्वाद्रेयस्थानचिति-  
 66 धरकटकादा च हेमाचलात्त<sup>3</sup>दासेतोरर्थिसार्थश्रिय-  
 67 मिह<sup>4</sup>लीकृत्य कीर्त्या समिधे ।[ 28\*] मकाब्दे शालिवाहस्य सह-  
 68 खेण चतुश्चतैः । पंचाशता प्रसंख्याते विरोध्यब्दे विराजि-  
 69 ते ।[ 29\*] विख्याते मासि वैशाखे पूर्णिमायां महातिथौ । विशाख[<sup>5</sup>चं]-  
 70 समायुक्ते दिने च शुभवासरे ।[ 30\*] तुंगभद्रानदीतीरे श्रीविरूपा-  
 71 क्षसंनिधौ (i) पम<sup>6</sup>हंसपरिव्राजकाचार्याय मुमुक्षवे ।[ 31\*] भस्मो-  
 72 दूलितगात्राय र<sup>7</sup>द्राक्षावलिधारिणे (i) श्रीतोष्णादिहंसदुःखा-  
 73 तीताय च महात्मने ।[ 32\*] अष्टांगयोगयुक्ताय दयाशीलाय धी-  
 74 मते । सर्वतंत्रस्वतंत्राय ज्ञानवैराग्यशालिने ।[ 33\*] चंद्रशेखरस-  
 75 रस्वत्या शिष्या<sup>8</sup>यामिततेजसे । सदाशिवसरस्वत्यै गुरवे  
 76 शिवरूपिणे ।[ 34\*] पडवीडुमहाराज्ये जयचोलाख्यमंडले । तिर्क-  
 77 लेकुंनरेंडारूपसनाच्च समन्विते ।[ 35\*] कलत्तूर्कीहंसयुक्ते श्री-  
 78 विलिमलनाडके । अंग<sup>9</sup>लिपिहंसीमाख्ये क्षीरनद्यांस्तटे<sup>10</sup>  
 79 शुभे [॥ 36\*] प्रलयकूरिमहाग्रामा[त्] प्राचीं दिग्गमुपाश्रितं । मण्ड्या-  
 80 काभिधाग्रामात् दक्षिणस्यां दिशि स्थितं ।[ 37\*] कलत्तूरभिधाग्रा-  
 81 मात् पश्चिमां दिग्गमाश्रितं । पुष्पपट्टमहाग्रामादुत्तरस्यां  
 82 उत्तर<sup>11</sup>स्यां दिशि स्थितं ।[ 38\*] बु<sup>11</sup>दयंवाक्कनामानं सर्वस्योपशोभि-

<sup>1</sup> Read अंगवि.

<sup>2</sup> Read अक्षलीकृत्य.

<sup>3</sup> Read °विह.

<sup>4</sup> Omit चर.

<sup>5</sup> Read सुत्यौदार्यस्सु<sup>00</sup>हासनस्थः°.

<sup>6</sup> Read परम.

<sup>7</sup> Read वेंग°.

<sup>8</sup> Read उ.

<sup>9</sup> Read °लाता°.

<sup>10</sup> Read व.

<sup>11</sup> Read नद्यास्तटे.



- 83 तं । कृष्णरायपुरं चेति प्रतिनामसमन्वितं ।[ 39\*] सर्वमान्य-  
 84 चतुष्प्रीमासंयुतं<sup>1</sup> च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोग्यै-  
 85 येतरैः ।[ 40\*] विविधेषु फलेर्युक्तं सतडाकं सभूरुहं । आचंद्रतारकं  
 86 भोक्तुं दातुं चापि निजेच्छया ।[ 41\*] सिध्यप्रशिक्ष्यैः स्तुष्टिभ्यैः<sup>2</sup> तष्टिभ्यैः त-  
 87 त उत्तरैः । कृष्णदेवमहारायो माननि<sup>3</sup> यो मनस्विनां ।[ 42\*] सहिरंश्य-  
 88 [प]योधारापूर्वकं दत्तवान्मुदा ॥—॥<sup>4</sup>

Plate III, Side i.

- 89 तदिदमवनीवनिपकविनुतधरापस्य कृष्णरायस्य । शास-  
 90 नमुस्तुक्विभैभवनिवहनिदानस्य भूरिदानस्य ।[ 43\*] कृष्णदेवम-  
 91 हारायशासनेन सम<sup>5</sup>पतिः । अभाणोत् मदु<sup>6</sup>संदर्भं तदिदं तांस्त्र-<sup>7</sup>  
 92 शासनं ।[ 44\*] कृष्णदेवमहारायशासनं<sup>8</sup> मङ्गणात्मजः (i) त्वष्टा श्रीवीरणाच-  
 93 र्यो व्यलिखत्तांशं शासनं ।[ 45\*] दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दा-  
 94 नारत्नसर्गमवाप्नोति पालनादच्युतं पदं ।[ 46\*] स्वदत्ताद्दिगुणं<sup>10</sup> पुण्यं परदत्तानुपा-  
 95 लनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।[ 47\*] स्वदत्तां परदत्तां वा  
 यो हरे-  
 96 ति वसुंधरात् । षष्टिर्वर्ष<sup>11</sup>सहस्राणि विष्टायां जायते क्रिमिः<sup>12</sup> ।[ 48\*] एकैव भगि-  
 97 नी लोके सर्वेषामेव भूभुजा । न भोज्या न करग्राह्या विप्रदत्ता वसुंध-  
 98 रा ।[ 49\*] सामान्योयं धर्मसेतुः नृपाणां काले काले पालनियो<sup>13</sup> भवन्निः (i)  
 99 सर्वानेतान् भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।[ 50\*]  
 श्रीविरुपाक्ष

### TRANSLATION.

(ABRIDGED.)

Verses 1-3. The usual benedictory verses in praise of Śambhu, the Varāha incarnation of Hari, and Gaṇeśa.

Verses 4, 5. The descent of the family from the moon.

Verses 6-8. The first historical kings of the dynasty: Timma, Īśvara, and Narasa.

Verse 9. The gifts made by Narasa in Rāmōsvaram and other places.

<sup>1</sup> Read चतुष्प्रीमा<sup>0</sup>.

<sup>2</sup> Read नी.

<sup>3</sup> Read भा.

<sup>4</sup> शासनेन would be necessary here to suit the meaning, but the metre would be disturbed. शासनेन

सभापतिः, which is found in the other grant edited by us, is certainly a better reading.

<sup>5</sup> Read ताव.

<sup>6</sup> Read क्रिमिः.

<sup>7</sup> Read शिष्यप्रशिक्ष्यैः तष्टिभ्यैः.

<sup>8</sup> Shows the verse has only two pādas.

<sup>9</sup> Read मदु.

<sup>10</sup> Read ताव.

<sup>11</sup> Read स्वदत्ताद्दि.

<sup>12</sup> Read ००००.

<sup>13</sup> Read पालनीयो.

Verses 10, 11. Exploits of Narasa. His capture of Seringapatam, defeat of the Chola, Chēra, Paṇḍya, and Musalman kings, of the chieftain of Madurā, and the king of Orissa, and his suzerainty over the Dakhan—from Laṅkā to the banks of the Gaṅgā (probably the Pēṅgaṅgā of Central India).

Verses 12, 13. Birth of his sons Vira-nṛisimhēndra and Kṛishṇa Rāya.

Verses 14-17. Praises of Vira-nārasimha and his gifts in holy places in South India.

Verse 18. Death of Vira-nārasimha.

Verse 19. Accession of Kṛishṇa Rāya.

Verses 20-22. Praises of Kṛishṇa Rāya.

Verse 23. His gifts.

Verses 24-26. His *birudas*, such as *Rājādhirāja*, *Vira-pratāpa*, etc.

Verses 27, 28. His praises.

Verses 29, 30. In the year 1450 of the Śāli-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the *tithi* Pūrṇimā, and *nakshatra* Viśākhā,

Verse 31. (Is given) on the banks of the Tuṅga-bhadra, near the temple of Śrī Virūpāksha, to the great sage working for salvation, the great saint and anchorite.

Verses 32-33. Whose body is besmeared with holy ashes, who wears a necklace of *rudrāksha* beads, who is high-souled and talented, who has practised the eight-fold path of the Yōga; who is compassionate to all beings, (but) is (himself) above the pairs of opposites like heat and cold, which only give rise to pain; who is possessed of knowledge and freedom from attachment; who is master of himself.

Verse 34. (To this) Guru, who is Śiva incarnate, Sadā-śiva Sarasvatī, disciple of Chandra-śekhara Sarasvatī,

Verses 35-43. The village of Udayambākam, otherwise known as Kṛishṇarāya-puram, in Paḍa-vidu mahārājya, in Jaya-chōla maṇḍala (Jayam-kōṇḍa Chōla maṇḍala), comprising the town of Tirukkaḷu-kunram and the fort of Kalattūr in Veḷimala nāḍu in the *simā* (district) of Chingleput, on the banks of the Pālār. The boundaries of the village are, Prallayannūr to the west, Maṇappāk to the north, Kalattūr to the east, Puṇya-paṭṭu to the south.

The said village is marked by clearly defined boundaries on its borders.

The grant includes the right of enjoyment of eight kinds of interest in the land, viz. treasures in it, mines, rocks, tanks, gardens, trees, etc.; and the right of possessing it for ever or parting with it at will (by sale to another). The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line. The grant was made in a ceremonial way, with water and with gold.

Verses 44, 45. The grant was composed by Sabhāpati and engraved by Viranśohārya.

Verses 46-50. The usual admonitory verses.

‘Śrī Virūpāksha.’<sup>1</sup>

<sup>1</sup> On Virūpāksha and the devotion of the Vijayanagar house to Śiva and Nāga worship, see our note in the introduction to the Conjeeveram plates of Kṛishṇa-dēva Rāya (*Ep. Ind.*, Vol. XIII, No. 8).

No. 13.—PARTABGARH INSCRIPTION OF THE TIME OF [THE PRatihara]  
KING MAHENDRA-PALA II. OF MAHODAYA: SAMVAT 1003.

BY RAI BAHADUR PANDIT GAURISHANKAR HIRACHAND OJHA.

Some time ago a friend of mine wrote to me of the existence of an inscribed stone at Partābgarh, the contents of which no one in the locality could read, except the date, Samvat 1003, which was plain enough. I hurried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūtrā, or platform, near Chenrām Agravāl's Bāwri (a well with steps leading to it) at Partābgarh, the capital of the State of that name in southern Rājputānā. On examination I found the record to be of great historical importance; and at my request the Mahārāj Kumār of Partābgarh was kind enough to present it to the Rājputānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left-hand top corner is broken off, and the commencement of the first five lines is lost.

The inscription contains 35 lines of writing—34 full lines and one line only 1' 8" long—which cover a space of 2' 6" broad by 2' 2½" high. Except for four verses (ll. 1-4) at the beginning of the first, five and a half (ll. 14-19) at the beginning of the second, a laudatory verse (ll. 30-31) at the end of the third and an imprecatory one (ll. 34-35) at the end of the fourth part, the inscription is in prose.

The characters belong to the northern class of alphabets of the 10th century and show no special peculiarities except, in two instances (*°paryantō*, l. 11; *°paryantum*, l. 24), the medieval form of *rya*, without the lower right-hand stroke as well as the separate sign of *r* on the top, as is found in the Udaipur (in Rājputānā) inscription<sup>1</sup> of the time of the Guhila Rājā Aparājita, the Jhālrapāṭaṇ inscription<sup>2</sup> of the time of Durga-gaṇa, etc. Line 13 contains numerical symbols *saṁ* and *lī* for 100 and 10 respectively.

The language is Sanskrit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in l. 20 *°śrīśammē* (read *°śarmmaṇi*) *cha vyāpāraṁ kurvatē* (read *kurvatī*), and a passive construction suddenly ends in active in ll. 20-22, '*Mādhavēna . . . . . sūtēna . . . . . vādhayati*.' The neuter gender is grossly misused in ll. 24-25, while '*āghāṭa*' is neuter in l. 28 and masculine in l. 32. Cases do not agree in l. 31 '*°rājēna . . . . . sutaḥ*' (read *sūtēna*), while the rules of Sandhi are not observed in some cases (ll. 2, 4, 14, 18, etc.) and misused in others (ll. 11, 12, 27, etc.). Other grammatical irregularities are shown in the footnotes accompanying the text.

Some *dēśi* words of the local dialect are used in Sanskrit composition. *Harirshēśvara* in l. 12 is to be divided into *Hari* and *Rishēśvara*, the latter being a modification of *Ṛakhēśur*, still used in the vernacular of these parts for *Rishīśvara*. *Arahaṭēna* (l. 26) is the instrumental form of *Arahaṭa*, a Persian wheel, the Sanskrit form being '*araghaṭṭa*.' *Kiṭikā* (l. 26) is Sanskritized from *kiṭī* or *kiṭā*, a matting screen, akin to Sanskrit *kaṭa*. *Kōsavāhē* (l. 31) is applied to as much land as can be irrigated by one *kōsa*, or leather bucket, and *māṇi* (l. 31) is a local measure of twelve maunds. *Chausarā* (l. 33) is a garland of four strings. *Metta* (l. 29) is the Prākṛit form of *mātra*. *Palikā* (l. 33) is probably used for *pūli*, or bundle of leaves. *Ghāṇā* (l. 33) is an oil-mill and *Palikā* (l. 33) is a measure of capacity approximating to six *ṭolā* and commonly called *paṭi* or *paṭā*.

<sup>1</sup> *Ep. Ind.*, Vol. IV, p. 31.

<sup>2</sup> *Ind. Ant.*, Vol. V, p. 181.

The meaning of *sādhāra* (ll. 26 and 32) is not clear: it may mean 'with the adjacent grounds' or may be an abbreviation of *sādhārana* (common). *Vaha* (l. 32) is the common highway and *kachchha* (ll. 26 and 28) is a field bordering on a stream.

As regards orthography, it may be noted that *v* is used for *b* throughout and *n* for *m* in some instances: *punya* (l. 11, twice), *hiraṇya* (ll. 13 and 24), *śraṇya* (l. 17) and *grīhṇātī* (l. 30). Dental *s* is used for the palatal in *ājñāsravana* (l. 12), and *śudrīśaṇ* (l. 18) is an example of the converse. Consonants are mostly doubled after *r*, but the necessary doubling is not shown in *prōlārīta* (l. 15), *patatrinah* (l. 16) and *āchchhetā* (l. 35). The doubling of *t* before *r* is seen in *puttra* (ll. 6 and 8), *pittroḥ* (l. 11), and *hitattri*<sup>o</sup> (l. 13), but not everywhere (e.g., *putra* in ll. 5, 6, 7). *n* at the end of a word is not joined generally to the next word (ll. 20, 21, 22, 29). The *anuvāra* is used for the appropriate nasal in *kāhīṇkyāṇ gūṇāyāṇ* (l. 11), *līṅgita* (l. 16), *daṅgajō* (l. 17), *ghōṇṭā*<sup>o</sup> (l. 23), *likhyaṇṭā* (l. 28), *kshētramantaritāṇ* (l. 29), *bhavanṭu* (l. 1), *chīṇṭā* (l. 18), *taṇṭra* (l. 20); it is wrongly replaced by *m* in *param-bha*<sup>o</sup> (l. 7) and is redundant in *mānāṇvayaṇ* (l. 15) and *chīṇṭya* (l. 23). Of the class-nasals, *ṇ* is frequently used (ll. 15, 22, etc.), once wrongly for *ñ* (*pañcha*, l. 26); *ṇ* occurs in ll. 15 and 19 and once wrongly in *vaṇṣa* (l. 25); and *ṇ* in l. 16. Omissions of *visarga* (ll. 4, 5, etc.), its redundant use (ll. 20, 21, 30), and instances of letters (ll. 10, 27, 30, 31) and particles (ll. 23, 18) left out are specified in the footnotes. There are no symbols for *avagraha*, *jihvānūliya* or *upadhmāṇya*. The necessary punctuation marks are omitted in some places (ll. 2, 3, etc.), and there are redundant lines (ll. 1, 3, etc.) in others. Other mistakes are pointed out at the proper places.

All the grants recorded in the inscription are in favour of shrines attached to the monastery of Hari-Ṛishīśvara, who originally belonged to Daśapura (l. 12). Under its management were the shrines of Vaṭa-yakshiṇī Dēvi (ll. 12, 33), Indrāditya-dēva or Indrarājāditya-dēva (ll. 23, 28) and Trailōkya-mōhana-dēva (l. 33), which were situated at the village of Ghōṇṭā-varshika, where there was also a temple dedicated to Nityapramudita-dēva (l. 23). Chief among the deities was Indrāditya-dēva, who is spoken of as " (the deity) of Ghōṇṭā-varshika " (l. 28), while Trailōkya-mōhana-dēva is spoken of as " (enshrined) within the grounds of Indrāditya-dēva " (l. 31). This pre-eminence is borne out by the verses (ll. 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (ll. 3-4) extolling Durgā (Vaṭa-yakshiṇī Dēvi), who is the donee proper of the first grant.

The occasion of the grant of a village to Vaṭa-yakshiṇī Dēvi by the king of Mahōdaya in Samvat 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it. Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in Rājapātānā. We have an instance of it in the Vasishṭha temple inscription<sup>1</sup> at Mount Ābū.

The inscription is naturally divided into four parts:—

I. A grant of a village in favour of Vaṭa-yakshiṇī Dēvi, issued by Mahārāja Mahēndra-pāla-Dēva II. of Mahōdaya (Kanauj), dated Samvat 1003, or A.D. 946 (ll. 1-14).

II. A grant of a village, etc., in favour of Indrāditya-dēva by Mādhaba, the provincial governor of Ujjain (under the same king), at the request of Chāhamāna Indra-rāja, a feudatory chief, without date (ll. 14-27).

III. A grant of a field in favour of Indrarājāditya-dēva by Bhartṛi-paṭṭa, son of Khōmmāṇa, dated Samvat 999, or A.D. 942 (ll. 27-31).

IV. Minor grants to different deities by different persons, undated (ll. 31-35).

<sup>1</sup> *Ind. Ant.*, Vol. II, p. 256.

## PART I.

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll. 1-4). It is issued from the capital at Mahōdaya and gives the genealogy of the donor as follows:—

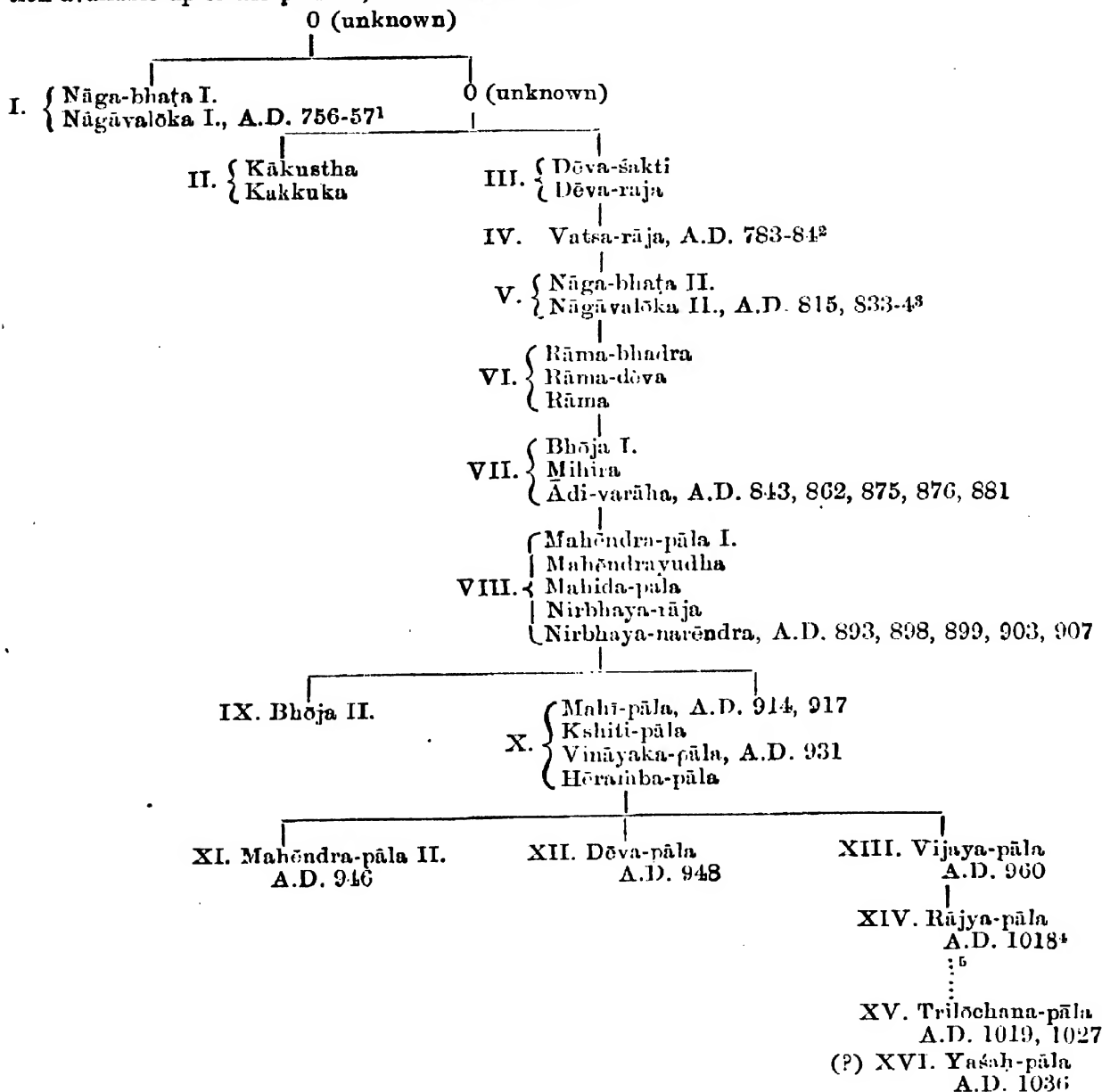
1. Mahārāja Dēva-śakti-Dēva, a devotee of Viṣṇu;
2. His son, born of [queen] Bhūyikā-Dēvi, Mahārāja Vatsa-rāja-Dēva, a devotee of Mahēśvara (Śiva);
3. His son, born of [queen] Sundarī-Dēvi, Mahārāja Naga-bhaṭa-Dēva, a devotee of Bhagavati (Durgā);
4. His son, born of [queen] Īsaṭā-Dēvi, Mahārāja Rāma-bhadra-Dēva, a devotee of the sun-god;
5. His son, born of [queen] Appā-Dēvi, Mahārāja Bhōja-Dēva, a devotee of Bhagavati;
6. His son, born of [queen] Chandra-bhaṭṭārikā-Dēvi, Mahārāja Mahēndra-pāla (I.), a devotee of Bhagavati;
7. His son, born of [queen] Mahādēvi-Dēvi, Mahārāja Vināyaka-pāla-Dēva, a devoted of the sun-god; and
8. His son, born of [queen] Prasādhana-Dēvi of the Devathāddhi (?) family, Mahārāja Mahēndra-pāla-Dēva (II.), a devotee of Mahēśvara (ll. 5-9).

The last-named king enjoins all and sundry residing in the village of Kharpara-padraka, —in the holding of Tala-vargika Harishaḍa, and situated in the vicinity of Ghōṇṭā-varshikā, in the western Pathaka (district) of Daśa-pura,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-śūra, upon the goddess Vaṭa-yakṣiṇī Dēvi, (whose shrine is) connected with the Maṭha (monastery) of Hari Rishiśvara, versed in all the four Vēdas, resident of Daśa-pura, on an auspicious day, after bathing in the Kāhinkī Gaṅgā, for increase of religious merit to the donor's parents (ll. 9-12). The grant is written by Purōhita Trivikrama-nātha, under orders from Jajja-nāga, is dated the fifth day of the dark half of Mārgga (Mārga-śirsha), in the Samvat year 1003 (A.D. 946), and is signed by Śrī Vidagdha, "his own hand" (l. 13).

The name of Mahēndra-pāla (II.), son of Vināyaka-pāla, comes to our knowledge for the first time from this inscription. There seems to be a *double entente* in the word *prasādhana*, in which the writer pays a compliment to the queen-mother, by name Prasādhana-Dēvi, by calling her the 'ornament of the family of her birth' (l. 9). The name of this family Devathāddhi (?) is not quite clear for purposes of identification. Of the names and places mentioned Mahōdaya (Kanauj) and Daśa-pura (Maudasor), and the names of the kings and queens call for no remark. Kharpara-padraka is the modern village of Kharōṭ, 7 miles south-east of Partābgarh. Ghōṇṭā-varshikā<sup>1</sup> can be identified with Ghōṭārsī, 7 miles east of Partābgarh and about 8 miles north-east of Kharōṭ. The Kāhinkī Gaṅgā (the river Kāhinkī) cannot be identified. Jajja-nāga was probably the *Dātaka* of the grant. Vidagdha appears to be the Governor of the province who issued this grant under his own signature.

<sup>1</sup> The name of this village is spelt as Ghōṇṭā-varshikā (l. 10), Ghōṇṭā-varshika (l. 23) and Ghōṇṭā-varshi (l. 34).

The genealogy of the Pratihāra kings of Mahodaya (Kanauj), in the light of the information available up to the present, would stand thus :—



<sup>1</sup> This date is from a photograph in my possession of an unpublished copper-plate grant from Hānsōṭ, in the district of Bronch (Bombay presidency), issued by the Chāhamāna prince Bhartṛi-vaḍḍha (Bhartṛi-varḍha) II, a feudatory of king Nāgāvalōka.

<sup>2</sup> From the Jaina *Hari-vaṃśa Purāṇa* (Bom. Gazetteer, Vol. I, part II, p. 197).

<sup>3</sup> The *Prabhāva-chaṛita* speaks of the death of king Nāgāvalōka of Kānya-kubja, grand-father of Bhōja, as taking place in Vikrama year 890 (A.D. 833-34) (Nirṇayasāgara Press ed., p. 177, verses 720-725). The Nāgāvalōka of the *Prabhāva-chaṛita* can be identified with no other than Nāga-bhaṭa II. of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I. is A.D. 843.

<sup>4</sup> This date of Rājya-pāla is given by Al-Uṭbī in his *Tārīkh-i-Yamīnī* (Elliot's Hist., Vol. II, p. 45), where he speaks of Rai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghaznī invaded it. He was killed the next year (A.D. 1019) by the Chandōla prince Vidyā-dhara, son of Gaṇḍa, and Trilōchana-pāla succeeded him.

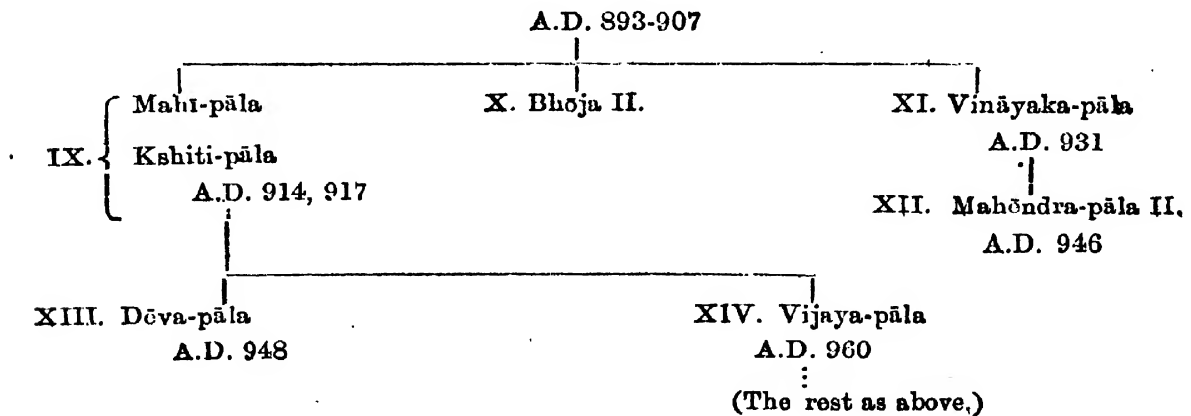
<sup>5</sup> The dotted line in the table indicates a successor, not necessarily a son.

Dēva-pāla of Mahōdaya is mentioned in the Siyadōṇi inscription (*Ep. Ind.*, Vol. I, p. 177) as the son of Kshiti-pāla, which is evidently a synonym of Mahi-pāla; but the same Dēva-pāla is identified by the editor of that inscription with *Haya-pati* Dēva-pāla, son of Hērāmba-pāla, from whom Yaśo-varman obtained the celebrated image of Vaiṣṇuṭha, mentioned in that king's Khajurāho inscription. This has led to the identification of Hērāmba-pāla, the father of this Dēva-pāla, with Mahi-pāla or Kshiti-pāla, the father of Dēva-pāla of Mahōdaya. The fact that Hērāmba and Vināyaka are synonyms lends colour to this view, the result of which is the identification of two kings with two sets of names—

- (1) Mahi-pāla and Kshiti-pāla ; and
- (2) Vināyaka-pāla and Hērāmba-pāla,

which is accepted by scholars up to the present and is given in the genealogical tree above ; but this identification is based on very slender evidence. That Dēva-pāla, son of Hērāmba-pāla, who is introduced by the minor title of *Haya-pati* (lord of horses) is the same as Dēva-pāla of Mahōdaya cannot be established on the casual mention of the former in an inscription of a king of a dynasty other than his own. *Haya-pati* was never the accepted title of the Pratihāra kings of Mahōdaya and is not met with in their inscriptions ; and there is no ground for assuming that a scion of the paramount dynasty of the Pratihāras was ever known by that appellation. Besides Mahi-pāla and Vināyaka-pāla are known to be two different kings of Mahōdaya with different dates which do not overlap ; and there is no reason to justify their identification. If this view is accepted and the identification of Hērāmba-pāla with Mahi-pāla set aside, this part of the genealogy would stand thus :—

#### VIII. Mahēndra-pāla I.



#### PART II.

The second grant begins with a panegyric in praise of the Chāhamāna family of kings, which is spoken of as having been the source of great pleasure to king Bhōja-Dēva. Then mention is made of Gōvinda-rāja of this dynasty, who fought against many foes ; his son Durlabha-rāja and his son Indra-rāja, who built the great temple dedicated to the sun-god (ll. 14-19). We learn further that Mādhava was 'the great feudatory lord and governor' at Ujjayini and Śrīśarman—appointed by Kōkkaṭa, who was the commander-in-chief serving at the feet of Paramēśvara (i.e. Mahēndra-pāla II.)—was carrying on the affairs of state at Maṇḍapikā (ll. 19-20).

The aforesaid Mādhava, son of Dāmōdara, being 'great feudatory, great governor and *Chargé d'Affaires*,' and having come to Ujjayini on business, bathed at the temple of Mahā-kāla,

worshipped the god Śiva and meditated on the unreality of life and wealth, bestowed, on the **Mina-samkrānti** day, the village of **Dhārā-padraka**, with all its appurtenances, for repairs to, and maintenance of daily services at, the temple of **Indrāditya-dēva** at **Ghōṇṭā-varshikā**, a place associated with **Nityapramudita-dēva**, at the request of the great feudatory **Indra-rāja**, son of **Durlabha-rāja** of the **Chāhamāna** race. He therefore enjoins all residents of the village and the neighbourhood to observe this order (ll. 20-26). A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (l. 26). The grant is signed by **Mādhava** and countersigned by the **Vidagdha** (l. 27) of the first grant.

The names of the warlike **Chāhamānas** eulogized in this grant are not known from any other record. It was probably a local dynasty of the **Chāhamānas** which had entered into a subordinate alliance with king **Bhāja-Dēva I.** and helped him in his wars, thus giving the overlord 'great pleasure.' **Indra-rāja** built a temple to the sun-god (**Indrāditya-dēva**) and applied to the governor of **Ujjain**, appointed by his overlord, the king of **Kanauj**, evidently **Mahendra-pāla II.** of the first grant, for an endowment for its upkeep. The grant is not dated; but we find from the third grant that the temple of **Indrāditya-dēva** was existing and was well-known after the name of the builder (l. 28) four years before the date of the first grant. We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its erection and preceded the gift of **Bhartṛi-paṭṭa** recorded in the grant following. Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, **Vidagdha**, affixed to both the grants. The custom of provincial governors countersigning grants issued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the **Ūnā** plate of the time of **Mahendra-pāla I.** of **Kanauj**, where **Dhika** countersigned a grant of **Bala-varman**, a feudatory of the king (*Ep. Ind.*, Vol. IX, p. 6).

**Maṇḍapikā** is **Māṇḍū**, where another officer **Śrī-sarman**, appointed by the king's commander-in-chief, resided. **Dhārā-padraka** is probably **Dharyāvad** (in **Mēwār**), situated near the boundary of the **Partābgarh** State. The matting screens referred to were to be used, evidently, in the periodical festivals in which the throne of the deity is placed in a porch of flowers and leaves temporarily erected over it.

### PART III.

This grant records that **Mahārājādhirāja Bhartṛi-paṭṭa**, son of **Khōmmāna**, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named **Vavvūlika** (**Babbulika**) by the side of the river **Nandyā** in the village of **Palāsa-kūpikā**, made by him upon **Indrarājāditya-deva** of **Ghōṇṭā-varshi** for increase of merit to himself and his parents (ll. 27-30). The boundaries of the field are defined (ll. 28-29), and a customary verse extolling the donor and the donee follows (ll. 31-32). The date is given as the first day of the bright half of the month of **Śrāvaṇa** in the **Samvat** year 999 (A.D. 942).

**Bhartṛi-paṭṭa** of this inscription is **Bhartṛi-paṭṭa<sup>1</sup> II.**, son of **Khōmmāna III.** of **Mēwār**, belonging to the **Guhila** family. Another inscription of his reign is dated **Samvat 1000** (A.D. 943).<sup>2</sup> **Palāsa-kūpikā** is probably the present **Parāsīn**, about 15 miles south of **Mandasor**. The river **Nandyā** and the village of **Varāha-palli**, mentioned in the boundaries, cannot be identified at present.

<sup>1</sup> *Ind. Ant.*, Vol. XXXIX, p. 191.

<sup>2</sup> *Annual Report on the working of the Rajputana Museum, Ajmer, 1914, p. 2.*



## PART IV.

This part records minor grants :—

I. The gift of a field named **Chhittullāka**, in which 10 *Māṇis* of seed could be sown, and which was irrigated by one leather bucket, in favour of **Indrāditya-dēva**, by **Dēva-rāja**, son of **Chāmuṇḍa-rāja** (l. 31).

II. The gift of a field, called **Uṁdiyāka**, with boundaries defined, in favour of **Trailōkya-mōhana-dēva** in the grounds of **Indrāditya-dēva**, by **Indra-rāja** (ll. 32-33).

III. The [permanent] endowment of one **Palikā** [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on the ninth day of the bright half of the month of **Chaitra**, together with two *pulas* of saffron and one [*pala*] of betel-nuts from the trading community in the month of **Chaitra**, in favour of the **Vaṭa-yakshiṇī Dēvi** (ll. 33-34).

IV. The gift of **Dhāḍivāha** field, in which 10 *Māṇis* of seed could be sown, and of **Mōchcha** field, to the north-east of **Ghōṇṭā-varshi**, requiring 10 *Māṇis* of seed, from persons not mentioned and in favour of deities not specified (l. 34).

Then follows the usual verse extolling the giver of land and condemning the usurper (l. 35), after which the name of the engraver of the inscription is given as **Siddhapa**, son of [**Sa**]tya and the date as **Samvat 1003 (A.D. 946)**.

**Dēva-rāja**, son of **Chāmuṇḍa-rāja** (l. 31), appears to be a scion of the **Chāhamāna** family mentioned in the second grant, and **Indra-rāja** (l. 32) is the builder of the temple of the sun (ll. 18-19) himself.

TEXT.<sup>1</sup>

[Metres: v. 1, *Anuṣṭubh (Śloka)*; v. 2, *Mandākrāntā*; v. 3, *Śārdūlavikrīḍita*; v. 4, *Vasantatilakā*; v. 5, *Śārdūlavikrīḍita*; v. 6, *Vasantatilakā*; v. 7, *Anuṣṭubh (Śloka)*; v. 8, *Śārdūlavikrīḍita*; v. 9, *Vasantatilakā*; v. 10, *Śārdūlavikrīḍita* (half); vv. 11 and 12, *Anuṣṭubh (Śloka)*.]

L. 1 — — — — [म]: ॥

भवंतु<sup>2</sup> भव[तां भानो]भूतये भानवः सदा ॥<sup>3</sup>

प्रातर्नभ[स्त]रोस्ताम्नाः पवित्राः पञ्चवा इव ॥ [१\*]

‘ब्रह्मादीनां नियमितधियां’ [स्तोत्र]पात्रं यदेकं ।<sup>4</sup>

यच्चिन्नेताः पुनरपि दिशो ।<sup>5</sup>

2

— — — — — [1\*]

[सूर्याद्या?]ख्यं प्रतिदिनमहो ध्यायते यन्मुनीन्द्रेः

‘तेजस्तदो हरतु दुरितं पावनं सप्तसप्तेः ॥ [२\*]

[रुद्रे] विद्वति द्रुतं सुरपती प[स्थ] प्रति प्रस्थिते ।<sup>6</sup>

विन्नेशे प्रतिपन्नरायि [त]-

<sup>1</sup> From impressions prepared by the writer and from the stone itself.

<sup>2</sup> Read भवन्तु.

<sup>3</sup> Read ब्रह्मा<sup>0</sup>.

<sup>4</sup> This stroke is redundant.

<sup>5</sup> Read ‘नीन्द्रे’<sup>0</sup>.

<sup>6</sup> One stroke is redundant.

<sup>7</sup> Read ‘धियां’.

<sup>8</sup> This stroke is redundant.

<sup>9</sup> This stroke is redundant.







3

— — — — [शाङ्गे] सति [1\*]

वैकुण्ठे मतिकुण्ठतामुपगते <sup>1</sup>त्रा[ह्यं श्रि]ते <sup>2</sup>व्रह्मणि ।<sup>3</sup>

पायाहो महिषासुरं सुररिपुं देवी दृशा निघ्नतो ॥०॥ [13\*]

वर्षद्वयाभ्यसनमम्ब<sup>4</sup> तवेदमेव

दुर्गेति नाकगमनाय

4

— — — — [न्ति] ।

कात्यायिनीति वरदेति च सन्ति कस्याः<sup>5</sup>नामाक्षराणि परमाणि यथा भवत्या<sup>6</sup> ॥०॥ [18\*]श्री<sup>7</sup> स्वस्ति । श्रीमहोदयसमावासितानेकनौहस्यश्वरथपत्तिसम्यक्-  
स्कन्धावारात्प-

5 [

<sup>8</sup>— — [वै]ष्णवो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-त्पादानुध्यात<sup>9</sup> श्रीभूयिकादेव्यामुत्पन्न<sup>10</sup> परममाहेश्वरो महाराजश्रीवत्सराज-  
देवस्तस्य पुत्रस्तत्पादानुध्यात<sup>11</sup> श्री-

6 [

<sup>12</sup>— न्दरीदेव्यामुत्पन्नः पर<sup>13</sup>भगवतीभक्तो महाराजश्रीनागभटदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदी-  
सटादेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीरामभट-7 [दे]वस्तस्य पुत्रस्तत्पादानुध्या[तः] श्रीमदप्पादेव्यामुत्पन्नः परभगवतीभक्तो  
महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीचन्द्रभट्टारिकादेव्या-  
मुत्पन्नः परं8 भगवतीभक्तो महाराजश्रीमहेन्द्रपालदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-  
देवीदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीविनायकपालदेवस्तस्य  
पुत्रस्तत्पा-9 दानुध्यातः श्रीदेव[था]<sup>14</sup> । द्वि [?]नामनिजकुलप्रसाधनादेव्यामुत्पन्नः परम-  
माहेश्वरो महाराजश्रीमहेन्द्रपालदेवः श्रीदशपुरपश्चिमपथके तलवर्गिकहरि-  
षडभुज्य-<sup>1</sup> Read त्रा.<sup>2</sup> This stroke is redundant.<sup>3</sup> Read °स्या.<sup>4</sup> Expressed by a symbol.<sup>5</sup> Read तः.<sup>6</sup> Read तः.<sup>7</sup> Read तः.<sup>8</sup> In most of the grants and seals of the Pratihāra kings of Mahōdaya the adverb *param* (or *param*-) is persistently used before *Bhagavati-bhaktah* in place of the adjective *parama*- which is used before the names of other deities, and there appears to be no need of correcting it to *parama*-.<sup>9</sup> The word is indistinct; it may also be read as देवव्याङ्गि, देवव्याङ्गि, देवव्याङ्गि or देवव्याङ्गि.<sup>10</sup> Read त्र.<sup>11</sup> Read °न्व.<sup>12</sup> Read त्याः.<sup>13</sup> Read °रमवे°.<sup>14</sup> Read त्रः.<sup>15</sup> Read श्रीमन्दरी°.

- 10 मानखर्परपद्रकग्रामे घोषटावर्षिकाप्रत्यासन्ने समुपगतान् सर्वाङ्गे<sup>1</sup> यथा-  
स्थाननियुक्तान्प्रतिवासिनश्च समाप्तापयत्यस्तु वः<sup>2</sup> उपरिलिखितग्रामः स्वसी-  
मावृणप्रति-<sup>3</sup>
- 11 गोचरपर्यन्तो<sup>4</sup> सर्वादायसमेत आचन्द्रार्कक्षितिकालं पूर्वदत्तदेवत्र<sup>5</sup> आदेय-  
वर्जितो मया पित्रोः पुन्या<sup>6</sup> भिदृष्टये का[हि]क्या गंगायां स्नात्वा  
पुन्ये<sup>7</sup> हनि [ध]नशूरप्रार्थनया श्री-
- 12 दशपुरचातुर्वेद्यहरिर्षेश्वर<sup>8</sup> मठसंव<sup>9</sup> ध्यमानश्रीवटयक्षिणोदेव्यै शासनत्वेन प्रति-  
पादितः<sup>10</sup> मत्वा भवद्भिः सा<sup>11</sup> मुनुमन्तव्यो<sup>12</sup> प्रतिवासिजनपदैरप्याज्ञास-<sup>13</sup>  
वणविधेयैर्भूत्वा यथा-
- 13 दीयमानभागभोगकरहिरग्या<sup>14</sup> दिक्मस्योपनेतव्यमिति [1\*] श्रीजज्जनागप्रद-  
त्तादेशात् । संवत्स्री<sup>15</sup> १०००<sup>16</sup> १००३ मार्गं वदि ५ [1\*] पुरोहित-  
त्रिविक्रमताश्च<sup>17</sup> लिखितमिदम् । स्व-
- 14 हस्तोयं श्रीविदग्धस्य ।०।  
यो राज्ञामुपरि स्थितः<sup>18</sup> वसुमतीर[चा]र्थमुत्पादितः<sup>19</sup>  
येनोच्चैः सुखमासितं क्षितिभृता श्रीभोजदेवेन च [1\*]  
यस्माद्वि<sup>20</sup>भ्यति विद्विषः किमपरं यस्माच्च
- 15 लक्ष्मीर्मुखा<sup>21</sup> ।  
सोयं राजति राजचक्रनिलयः[.] श्रीचाहमानांन्वयः<sup>22</sup> [॥५\*]  
गोविन्दराज इति तच्च<sup>23</sup> वभूव भूपो ।<sup>24</sup>  
राकाशशाङ्ककिरणोत्तरशुभ्रकीर्त्तिः [1\*]

<sup>1</sup> Read सर्वाङ्गे.<sup>2</sup> Read °पूति°.<sup>3</sup> Read न्न.<sup>4</sup> Read ग्ने.<sup>5</sup> Read व.<sup>6</sup> Read स.<sup>7</sup> Read य.<sup>8</sup> Read संवत्सरी. Here *samvatsarō* stands for *samvatsarē* and is followed by *sam* (= 100); but in the copper-<sup>9</sup> plates of other kings of Mahōdaya (*Ind. Ant.*, Vol. XV, pp. 112 and 140; and *Ep. Ind.*, Vol. V, p. 209) *sarō* itself represents 100, as it is not followed by the symbol for 100.<sup>10</sup> The symbol *sam* is used to represent 100 and *lpi* to denote 10. Thus *sam lpi* means 100 × 10 = 1000. In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 31003. Hence the figure for 3 has been inscribed only at the end.<sup>11</sup> Read °त्रिविक्रमनाथ°.<sup>12</sup> Read ती.<sup>13</sup> This stroke is redundant.<sup>14</sup> Read व.<sup>15</sup> Supply संविदितम् or सुविदितम्.<sup>16</sup> Read °पर्यन्तः.<sup>17</sup> Read यथा.<sup>18</sup> Read °हयूषीश्वर° (हरि + ऋषी°).<sup>19</sup> Read °त इति म°.<sup>20</sup> Read व्यः.<sup>21</sup> Read यथा.<sup>22</sup> Read ती.<sup>23</sup> Read हि°.<sup>24</sup> Read °नाम्बरः.<sup>25</sup> This stroke is redundant.

येन प्र[च]ण्डभुजदण्डतरण्डकेन ।<sup>1</sup>

प्रोता-<sup>2</sup>

16

रिता समरसागरती जयश्रीः [॥६\*]

यस्य पोतव<sup>3</sup>हस्तीमभुजपञ्चरमध्यगाः [॥१\*]

विपक्षाः संकुचत्पक्षाः पतत्रिण इवाभवन् ॥७\*]

लि<sup>4</sup>ध्यालिङ्गितविग्रहो हरिरिव क्रोधाग्निदग्धाहितः

17

सर्व्वे[षां] च शरन्व<sup>5</sup>तामुपगतो भास्वत्प्रतापोदयः [॥१\*]

श्रीमदुर्जभरा[ज]नामवृपति ।<sup>6</sup> तस्मादभूदंगजो

वक्त्रं येन कृतं नचार्थिनि जने वक्त्रं द्विषीवा[य]ति ॥ [८\*]

तस्मादनेकसमराजि-

18

तकीर्त्तिकोशः

चि<sup>7</sup>तामणिः प्रणयिनां प्रणतो द्विज<sup>8</sup>तेः [॥१\*]

यो योषितां तनुधरोभिनवो मनोभूः

भू<sup>9</sup>षा भुवः समभव[त्सु]त इन्द<sup>10</sup>राजः ॥ [९\*]

तेनाकारि हिमाचलेन्द्रशदृश<sup>11</sup> भासां

19

प्रभोर्भासुरं

धामेदं ध्वजकिङ्किणीकलमिलत्कोलाहल<sup>12</sup>लंकृतं<sup>13</sup> ॥ [१०\*]

खस्ति श्रीमदुज्जयन्या<sup>13</sup> महासामन्तदण्डनायकश्रीमाधवः ॥ तथा

मण्डपिकायां परमेश्वरपादोपजीविव<sup>14</sup>लाधी<sup>15</sup>क-

20

तश्रीकोकटनियुक्तश्रीशम्भो<sup>16</sup> च व्यापारं कुर्व्वते<sup>17</sup> इत्यस्मिन् काले वर्त्तमानै

इहैव श्रीमदुज्जयन्यायां<sup>18</sup> कार्याभ्यागततंत्र<sup>19</sup>पालमहासामन्तमहादण्डनाय-

कश्रीमाधवेनः<sup>20</sup> श्री-

<sup>1</sup> This stroke is redundant.

<sup>2</sup> Read वृ.

<sup>3</sup> Read ण्य.

<sup>4</sup> Read °कीशशि.

<sup>5</sup> Read मनोभू.

<sup>6</sup> Read °सदृशं.

<sup>7</sup> Read °यिण्यां.

<sup>8</sup> Read शि.

<sup>9</sup> Read कुर्व्वति (or कुर्व्वते).

<sup>10</sup> Read तन्त्रं.

<sup>2</sup> Read चा.

<sup>4</sup> Read ल.

<sup>6</sup> Read °वृपतिसत्ता°. The stroke is redundant.

<sup>8</sup> Read जा.

<sup>10</sup> Read न्द्र.

<sup>12</sup> Read खालं.

<sup>14</sup> Read व.

<sup>16</sup> Read °शम्भोश्च च (or °शम्भो च).

<sup>18</sup> Read °यिण्यां.

<sup>20</sup> Read न. Correct to °माधवः.

- 21 द्युमोदरसुतेन<sup>1</sup> ।<sup>2</sup> चाहमानाक्यममहासामन्तश्रीहरराज<sup>3</sup> ।<sup>4</sup> श्रीदुर्गमराज-  
सुतस्य प्रार्थनयाः<sup>5</sup> । श्रीविदग्धभोगावाप्तये धारापट्टकग्रामे ससुपगतान्  
सर्वराजपुरुषान्<sup>6</sup> ब्राह्म-  
22 शोत्तरीयान् प्रतिनिवासीजनपदांश्च<sup>7</sup> वी<sup>8</sup>धयत्यस्तु वस्त्रविदितं श्रीमहा-  
कालदेवायतने सुखात्वा महादेवमभ्यर्च्य मातापिचोरात्मनश्च सुपुत्र-  
कर्मयशोभिषुचये ।<sup>9</sup> परलोकहि-  
23 ताय जलचन्द्रचपलजीवितं ते[च्य]<sup>10</sup> ।<sup>11</sup> क्षणदृष्टनष्टसंपदा<sup>12</sup> समन<sup>13</sup>चिन्त्य<sup>14</sup> ।  
मीनसंक्रान्ती<sup>15</sup> श्रीनित्यप्रमुदितदेवप्रति[व<sup>16</sup>ह]र्षोटावर्षिकस्थाने श्रीमदिन्द्रा-  
दित्यदेवस्य खण्डस्फुटितसमार-  
24 चनाय<sup>17</sup> वलिचक्रशत्रु<sup>18</sup>प्रवर्त्तनाय ।<sup>19</sup> ग्रामीयं स्वसीमापर्यन्तं<sup>20</sup> सप्तचमाला-  
[कु]लं<sup>21</sup> सकाष्ट<sup>22</sup>दृणगोपचार<sup>23</sup> सजलखलसमेतं ।<sup>24</sup> चतुष्कंकट<sup>25</sup>विशुद्ध<sup>26</sup>  
भागभोगकरहिरन्या<sup>27</sup>दिस्कंध-  
25 कमा[र्ग]णकादिराजभाव्यैस्सहितं<sup>28</sup> उदकपूर्वकेन शासनेन प्रदत्तं<sup>29</sup> ॥ मत्वे-  
तदस्मद्वङ्क<sup>30</sup>जैरन्येच धर्ममिदमनुपालनीयं<sup>31</sup> । प्रतिनिवासी<sup>32</sup>जनपदैश्चाज्ञाय-  
वणविधेयैर्मत्वा  
26 यथा दीयमानं च दातव्यं ॥ अपरं [चै]तस्मिन्नेव ग्रामे उत्तरतो  
[दिग्भा]गे साधारं कच्छ[क]ग्राम भरहटेन तु संयुतं दत्तं । पुनः  
पञ्चमखण्डपकिटिकाः पणच<sup>33</sup> शासनेन प्रदत्ताः ॥ स्वह-

<sup>1</sup> Correct to 'सुतः'.

<sup>2</sup> Read 'राजस्य'.

<sup>3</sup> Read या. The stroke is redundant.

<sup>4</sup> Read सि.

<sup>5</sup> This stroke is redundant.

<sup>6</sup> This stroke is redundant.

<sup>7</sup> Read तु.

<sup>8</sup> Read 'संक्रान्ती'.

<sup>9</sup> Read च.

<sup>10</sup> This stroke is redundant.

<sup>11</sup> Read लः.

<sup>12</sup> Read 'प्रचारः'.

<sup>13</sup> Read 'कंकट'.

<sup>14</sup> Read ह्या.

<sup>15</sup> Read तः.

<sup>16</sup> Read धर्मोयमनुपालनीयः.

<sup>17</sup> Read च.

<sup>18</sup> This stroke is redundant.

<sup>19</sup> This stroke is redundant.

<sup>20</sup> Read त्रा.

<sup>21</sup> Read जो.

<sup>22</sup> Read 'लं जीवितमवेत्य'.

<sup>23</sup> Read 'नष्टाः संपदाः'.

<sup>24</sup> Read 'चिन्त्य'. The stroke is redundant.

<sup>25</sup> Read च.

<sup>26</sup> Read 'सुच'.

<sup>27</sup> Read तः.

<sup>28</sup> Read ह.

<sup>29</sup> Read 'समेतः'. The stroke is redundant.

<sup>30</sup> Read तः.

<sup>31</sup> Read तः.

<sup>32</sup> Read 'हृष्ट'.

<sup>33</sup> Read सि.



27 स्तोयं श्रीमाधवस्य । स्वस्त्योयं श्रीविदग्धस्य ॥

संवत् ८८८ आषण सुदि १ समस्त[रा]जावल्लिपूर्वमयेह<sup>1</sup> महाराजा-  
धिराजश्रीभ<sup>2</sup>र्द्धपट्टः<sup>3</sup> श्रीखोन्माणसुतः<sup>4</sup> स्वमातृपितृरात्मनश्च ध-

28 श्रीभिषय्यी घीण्टावर्षीयिन्द्रराजादित्यदेवाय ।<sup>5</sup> पलासकूपिकाग्रामे वंखू-  
लिको ग्राम<sup>6</sup> कच्छ<sup>7</sup> । अस्य चाघाटानि लिख्यन्ते<sup>8</sup> पूर्वस्यां दिशि  
स्वर्गपाली दक्षिणस्यां दिशि च पलासकूपिका-

29 चेचांतरितं वराहपक्षिग्रामवर्त्म<sup>9</sup> । पश्चिमस्यां दिशि सीमायां चेचाणि ।  
उत्तरस्यां दिशि नन्दानदीसमीपवर्त्तिनी य(?)मेत्ता<sup>10</sup>घाटाने स<sup>10</sup>हायं  
वंखूलियको नाम कच्छो अस्माभिः<sup>11</sup> प्रदत्तो मत्वा<sup>12</sup>स्म-

30 पुत्रपौत्रादिकैरयं च मा<sup>13</sup>चन्द्रार्कचित्युदधिसमकालं पालनी<sup>14</sup> एतदीयरति-  
परिपंथना न केनापि कर्त्तव्याः<sup>15</sup> ।०।

भूमिं यः प्रतिगृह्णाति<sup>16</sup> यश्च भूमि<sup>17</sup> प्रयच्छति [।\*]  
द्वावेतौ पुण्यकर्माणी

31 नियतो स्वर्गगानौ<sup>18</sup> [॥११\*] । ८३ ॥

श्रीदेवराजेन श्रीचामुण्डराजसुतः<sup>19</sup> श्रीमदिन्द्रादित्यदेवस्य कोसवाहे  
क्षितुष्माकक्षेत्रं माणियाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-  
दित्यदेवजगत्यां । चे-

32 लोक्यमोहनदेवस्य श्रीमदिन्द्रराजेन उडिष्माकक्षेत्रं<sup>20</sup> चाघाटा लिख्यन्ते  
दक्षिणतः सा[धार]वहं पश्चिमतः<sup>21</sup> राजवर्त्मनी उत्तरपूर्वतः त्रा<sup>22</sup>अणकेशवा-  
दित्यस्य क्षेत्रं । एवं चतुराघा-

<sup>1</sup> Read °मयह (if not °मय इह).

<sup>2</sup> भर्द्धभट्ट is also found in some Mewar inscriptions.

<sup>3</sup> This stroke is redundant.

<sup>4</sup> Read ष्टः. The next stroke is redundant.

<sup>5</sup> Read इतिमाचा°.

<sup>6</sup> Read कच्छोअभिः.

<sup>7</sup> Read °रयमा°.

<sup>8</sup> Read कर्त्तव्या.

<sup>9</sup> Read मिं.

<sup>10</sup> Read °सुतेन.

<sup>11</sup> Read तो.

<sup>2</sup> This syllable is written below the line.

<sup>4</sup> Supply a verb, e.g. समाज्ञापयति.

<sup>6</sup> Read नाम.

<sup>8</sup> Read लिख्यन्ते (also in line 32).

<sup>10</sup> Read °घाटेः स°.

<sup>12</sup> Read प्रदत्त इति मत्वा°.

<sup>14</sup> Read पालनीय ए°.

<sup>16</sup> Read °गृह्णाति.

<sup>18</sup> Read °गामिनौ.

<sup>20</sup> Add चस्य.

<sup>22</sup> Read त्रा.

33 टोपलक्षितं<sup>1</sup> शासनेन प्रदत्तं ॥ श्रीवटयक्षिणी<sup>2</sup> घाणापलिका १ पच-  
मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्यबीसरा शत<sup>3</sup> १०० वणिवर्गेन<sup>4</sup>  
कुङ्कुमपल २ पुग १ चैत्रे निवे-

34 दनीया<sup>7</sup> ॥ • ॥ धाडिवाहाक्षेत्रं माणवाप ३ लौडाभिचक्ष[भोज्ये?]  
दातव्य<sup>8</sup> मास वि ५ घोषटावर्षपूर्वोत्तरतः मोक्षक्षेत्रं माणवाप १०  
षष्ठी<sup>9</sup>वरिष<sup>10</sup>सहस्राणि स्वर्गे<sup>11</sup> ति[ष्ठ]ति

35

भूमिदः [१\*]

आच्छेता<sup>11</sup> चानुमन्ता च<sup>12</sup> तान्येव नरकं [वसेत्] [॥१२\*]  
[स]त्यसुत सिद्धपेन इयं प्रशस्ती उ<sup>13</sup>त्कीर्णमिति<sup>14</sup> ॥ संवत् १००३ [॥\*]

No. 14.—LAKSHMESHWAR PILLAR INSCRIPTION OF THE YUVARAJA  
VIKRAMADITYA.

By LIONEL D. BARNETT.

The town of Lakshmēshwar is the head-quarters of the Lakshmēshwar *tāluka*, which is an outlying part of the Miraj State within the limits of the Dhārwar District, Bombay. It is situated about thirty-six miles south-east of Dhārwar, and is shown in the Indian Atlas quarter-sheet 41, 3. E. (1904), in lat. 15° 8', long. 75° 31'. Its ancient name is found as *Porigere* in the record now published, and elsewhere as *Purigere* and *Puligere*, which forms were sanskritized as *Purikara* and *Pulikara*: it is still preserved in the name *Huligere-bana* of a part of the lands of the town (see Vol. XIII above, p. 179). For some facts of the early history of the place the reader may be referred to Vol. XIII above, p. 178. From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr. Fleet,<sup>15</sup> which are now in the British Museum.

The inscription is on two faces of a stone pillar which in 1892 was standing at the local *Kachēri*, along with a large number of other inscriptions which had been collected there for safe preservation. The first face, bearing ll. 1-40, has an inscribed area of about 7 ft. 1 in. in height and 1 ft. 2½ in. in width; on the second face, comprising ll. 41-55, the inscribed area is about 3 ft. 6½ in. in height and 1 ft. 2 in. in width. The state of the stone is very bad: ll. 39-48 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The character is Kanarese, of a type characteristic of the early eighth century. The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between ¾ in. and 1 in. in height; but on the second face a difference of type is noticeable, which possibly began from l. 41, and is very obvious from l. 46 onwards,

<sup>1</sup> This stroke is redundant.

<sup>2</sup> Read तं.

<sup>3</sup> Read कुङ्कुम°.

<sup>4</sup> Read निवेदनीयानि.

<sup>5</sup> Read टि.

<sup>6</sup> Read चा.

<sup>7</sup> Read प्रशस्ति°.

<sup>8</sup> The record has been mentioned by Dr. Fleet in his *Dyn. Kes. Distrs.*, p. 374, No. 10.

<sup>9</sup> Read छे.

<sup>10</sup> Read वणिवर्गेण.

<sup>11</sup> Read पुग.

<sup>12</sup> Read क्ष.

<sup>13</sup> Read °वर्ग°.

<sup>14</sup> Read क्ष.

<sup>15</sup> Read °वर्ग°.

the letters becoming ruder and clumsier, with a height varying from  $\frac{3}{4}$  in. to  $1\frac{1}{2}$  in. As will be seen below, a new section begins on or about l. 46, and probably it was inscribed by a different hand. The record contains all the test-letters kh, ñ, j, b, and l, and all of them, with the exception of l, are of archaic forms. Examples of kh appear in l. 12, of ñ in ll. 10, 18, of j in ll. 2, 3, etc., of b in l. 8. The l is usually of the ancient type, with the tail prolonged in a curve round it towards the left; but in *illā*, l. 21, *telliga*, l. 29, and possibly in the last word of l. 32, we find a cursive form almost identical with the modern Burmese letter. On the whole, then, we may safely ascribe the character to about A.D. 725; and hence we may conclude that the Yuvarāja or Heir-Apparent Vikramāditya mentioned in it as granting the constitution embodied in it to the burgesses of Porigere was no other than Vikramāditya, son of Vijayāditya, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A.D. 725, was ruling the province as Heir-Apparent, and subsequently, about A.D. 733, succeeded his father as Vikramāditya II.

The language is Kanarese prose, of the oldest dialect known. Typical of it are the following flexions: the accusative in -ān, as in *jīcitanṅalān*, l. 10, *polalān*, l. 24, *vittiyān*, l. 35; the genitive in -ā, as in *Porigereyā*, ll. 2-3, *soveyyā*, l. 33, *irppattā*, l. 34, *keyyā*, ll. 84-85; the locative in -ul, as in *māsulul*, ll. 12, 22; the curious accusative *Vāraṇasivamam*, ll. 50-51, with which we may compare the locatives *Bāraṇasivadol*, above, Vol. VII, p. 204, and *Vāraṇasivadol* in *Ind. Ant.*, Vol. XIX, p. 145, l. 13; the verbal forms *kāvodu*, l. 10, *envodu*, l. 21, *apporoge*, l. 13, *koṭtor*, l. 50, *koḷvom*, l. 50, *uḷvār* or *uḷvor*, l. 31, *āḍadu* (imperative?), ll. 6 ff., and *aḷidona*, l. 52. In *aḷko*, l. 12, there seems to be a use of ḷ instead of ḷ. The name *Kupparma*, l. 46, is of a type similar to that of *Uḍayamma* in the Narēndra inscription B, Vol. XII above, p. 321, l. 28. A considerable number of words are of lexical interest, as *ara*, l. 46 (cf. *piriy-araṅge* in the Baṅkāpūr inscription above, Vol. XIII, p. 174); *are-vāḍa*, l. 31; *gutta*, l. 22; *kūḷ*, l. 30; *pāka-daṇḍa*, l. 19 (cf. *kīru-kula*); *rāva*, l. 22; *savage*, l. 33; *atsāha* in the sense of "generous gift," "bounty" (cf. the inscription of Vēma Redḍi above, Vol. VIII, p. 14, verse 6, l. 13, and the Kaḷas record of Gōvinda IV, l. 5, Vol. XIII above, p. 329), besides some of which the reading is not quite certain.

The purport of the inscription is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhmaṇa householders) and burgesses of Lakshmēshwar. The preamble (ll. 1-5) is as follows: "Hail! the social constitution which the Heir-Apparent Vikramāditya has granted to the Mahājanas and the burgesses and the eighteen prakritis<sup>1</sup> of Porigere (is as follows)." The charter then proceeds to specify the position of the royal officers and their relation to the municipality in the following terms (ll. 5-10): "The king's officers are to protect those of the houses that are untenanted,<sup>2</sup> the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (estate) enjoyed . . . the lives of the five dharmas."<sup>3</sup> Then comes the section defining the duties of the townspeople (ll. 10 ff.).

<sup>1</sup> The "eighteen prakritis" would naturally seem to denote the eighteen royal ministers, on whom see the *Kautiliya*, translation, p. 25 and (list) p. 23, *Pañchatantra* (Bombay S. S.), iii, p. 50, ll. 17 ff., *Mahābhārata*, *Saṁhita-parvan*, v. 38, *Rājataranṅgi*, i. 120 and iv. 141, *Ind. Ant.*, Vol. XXV, p. 183, and note 82, Kittel's Dictionary, s. v. *aṣṭādaśa-pradhāna*. But this will not suit the present context, which states that the constitution was granted by Vikramāditya to the prakritis and others. Hence we must understand prakriti here to denote the classes of the population. The division of the population into 18 classes is well known: see Kittel, s. v. *aṣṭādaśa-jāti*, and the Eighteen Samayas mentioned in *Progress Report of Asst. Archaeol. Supt. for Epigraphy, Southern Circle*, 1914-15, p. 106 (which speaks of *padinen-bhūmi-samayattār*), and *Ep. Carn.* X, l. Kl. No. 70.

<sup>2</sup> For this suggested translation, and for several others in this paper, I am indebted to Mr. R. Narasimhachar.

<sup>3</sup> Mr. Narasimhachar suggests that this refers to the life (*pañcha-prāṇa*) of dharma (can it be the life of children and men in the four āśramas?).

It begins with the Mahājanas or Brāhman burgesses (ll. 10-23): "This is the municipal constitution for the Mahājanas. A tax that (*every*) occupied house shall pay once every year<sup>1</sup> in the month of Vaiśākha to the governors of the district: each several household for festival expenses (?), the highest households (*paying*) ten *paṇas*, the intermediate households seven *paṇas*, the lower five, the lowest three: all previous usages, viz., *puṭṭige*,<sup>2</sup> . . . fines for theft and minor delinquencies, (*finer for*) the ten offences,<sup>3</sup> likewise what is known as property of childless persons: (*all these*) shall be paid in to the guild there in the month of Kārttika. A *gutta*<sup>4</sup> shall be paid for (? to) the *rūva* in the month of Māgha." Then after a reference, unfortunately only half legible, to the government of *pāṇḍis* and *seṭṭis* in the town (ll. 23-24), we have the article on the braziers (ll. 24-29): "For the guild of braziers (*every*) occupied house (*shall pay*) for festival expenses (?), the highest households twenty *palas* . . . the intermediate fifteen, the lower ten, the lowest five; total, one *tole*."<sup>5</sup> Next to be mentioned are the *śilman*; but the articles from this point (l. 29) to l. 35 are very obscure and the reading in many places doubtful. Then come about ten lines which are almost wholly illegible. They cover the bottom of the first face and the top of the second face. On l. 46, the fourth line of the second face, we find a distinct change in the character of the writing; it has become larger, and more coarse and clumsy. Possibly this change may have begun from the first line of the second face (l. 41); but ll. 41-45 are too much defaced to allow of any conclusions of the kind.

ll. 46-55 record a supplementary endowment: "Also the field granted to (?) the *ara* of the fortunate Kuppārma the three-hundred households and the Gāmuṇḍa of the province, together with the *goḍigar* (?), have granted. He who may appropriate it shall be accounted equal to persons who should destroy Benares, (*or*) persons who should kill a thousand Brāhmanas and a thousand cows."

TEXT.<sup>6</sup>*First face.*

- 1 [Om?] Svasti śri-Vikramā-
- 2 ditya-yuvarājar Pori-
- 3 gereyā mahājanakkum na-
- 4 garakkum padinentum prakritigalum
- 5 koṭṭa āchāra-vyavasthi(stho) [i\*] rāja-
- 6 puruṣar-mmanegalo! viḍ-illāda-
- 7 du rāja-dattam rāja-śrāvitaṁ saptra-
- 8 me<sup>8</sup> maryyāde tāmbra-śāsanam bhukt-ā-
- 9 nubhogam \* \*v aydum dharmmadā ji-
- 10 viṭaṅgalān-kāvodu [i\*] idu mahājanakke
- 11 nagara-maryyāde mane viḍ-illādadu
- 12 or-āḷke orṁme Vaiśākha-māsadu!
- 13 deśādhipatigaḷ=apporoggo kuḍuva
- 14 tere uttamam=appa okkal=mi \*<sup>10</sup>

<sup>1</sup> Understanding *āl* as = the Tamil *āṇḍu*.

<sup>2</sup> Probably a kind of measure; or possibly a tax on births.

<sup>3</sup> See J. Jolly, *Recht und Sittē*, p. 123 f.

<sup>4</sup> Mr. Narasimhachar suggests a connection between this word and *guttige* (contract or monopoly, or tax thereon).

<sup>5</sup> Thus the local *tole* (*tulā*) contained 50 *palas*.

<sup>6</sup> From the impressions.

<sup>7</sup> I conclude that the inscription began with the symbol for *om*, as there is a space for it, on which the stone is badly worn.

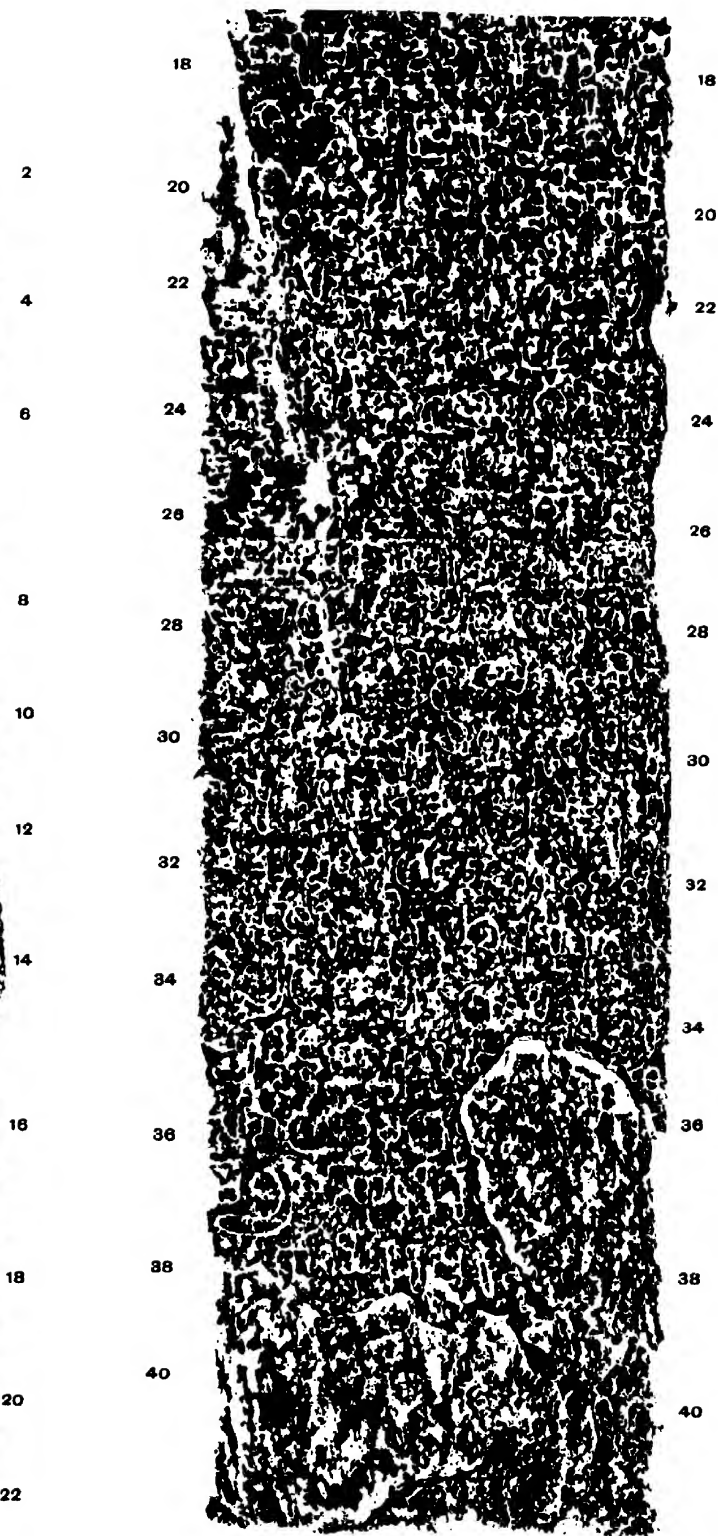
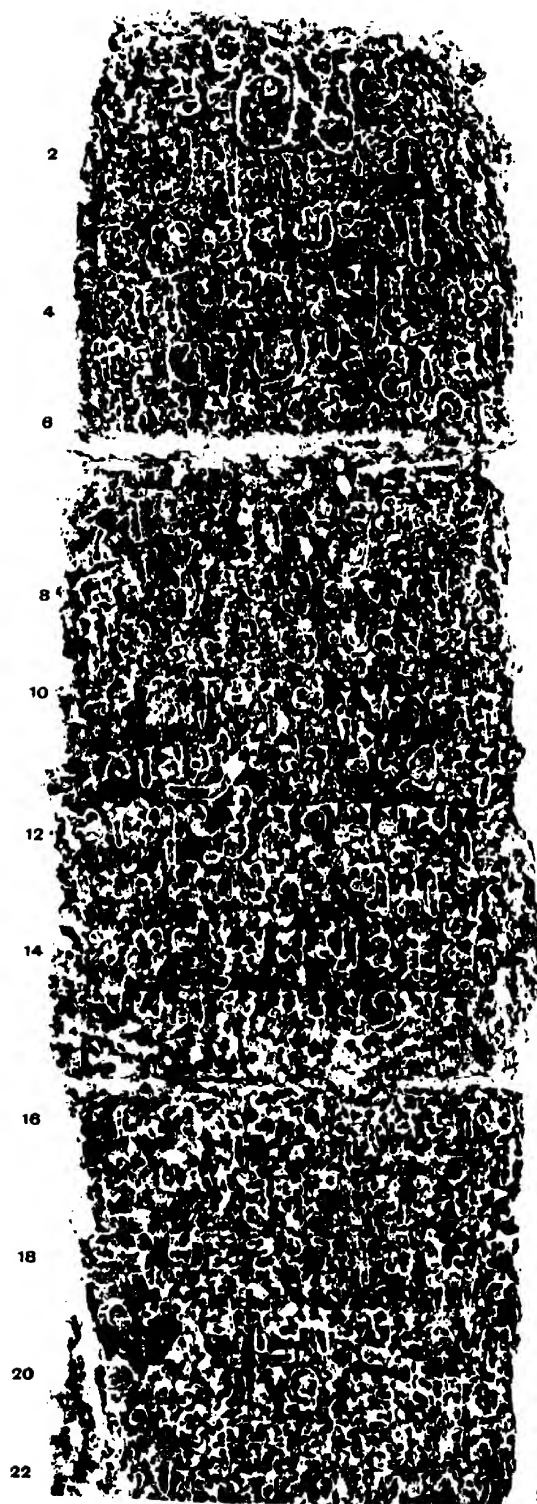
<sup>8</sup> Read *sat-prame*.

<sup>9</sup> These two *akṣaras* are very uncertain. The first looks like *śā*, but it might be *oḷā*; the second is like a *ḍa* with the top curled back towards the left, and is surmounted by the sign for the vowel *i*.

<sup>10</sup> The *mi* is not quite certain, and the next syllable is quite illegible.

# Lakshmeshwar inscription of the Yuvaraja Vikramaditya.

*First face.*



J. F. FLEET

SCALE ONE-SIXTH

W. GRIGGS & SONS, LTD., PHOTO-LITH.

*Second face.*

42

42

44

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46

46

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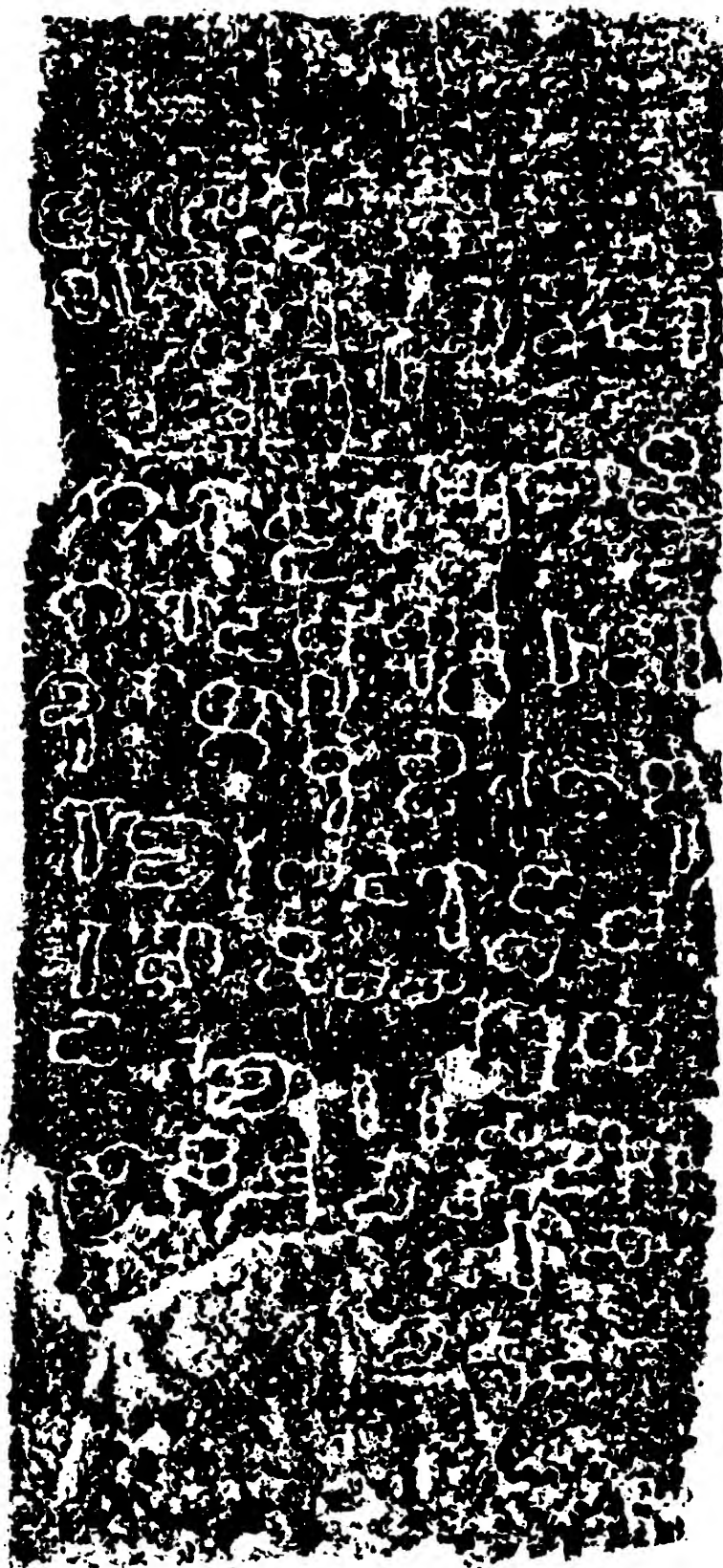
50

52

52

54

54



- 15 sam pattu paṇavum madhyamam=a[ppa]  
 16 okkal ēlum paṇavum kanishṭa(shṭha)r=aydum  
 17 kaniyasar mūrum=aṁtt-appa osage-  
 18 utsāhaṅgalge ond=okkal=ondu putṭi-  
 19 ge ma \* chōra-pāka-daṇḍa daś-āparā-  
 20 dhaṅga|=appav-ellam pūrvv-āchāram a-  
 21 [pu]tra-dhanam=envodu tāne illi a[ē]ṇig[o] Kā-  
 22 rttika-māsadu|=koḍuvadu guttam rūvaringe Mā-  
 23 gha-māsadu|=koḍuvadu pāṇḍi-seṭṭi nāl-chhā-<sup>1</sup>  
 24 siram tirmesagaḍenakko<sup>2</sup> poḷalāu=āḷe ka-  
 25 ṣohagāra-sēṇige mane viḍ=illādadu utta-  
 26 mam=appa okkal=cheḷade<sup>3</sup> irppattu palam  
 27 madhyamam padinaydu kanishṭa(shṭha)m pattu kanī-  
 28 yasam aydum=aṁtt-appa osage-utsāhaṅga-  
 29 lge samūham or-ttole telliga-sēṇige  
 30 mane viḍ=illādadu kūl=illādadu tereyurū  
 31 k[e]y=uḷḷār<sup>4</sup> arc-vāda keyy=illādadu so-  
 32 re matt=appa osage-utsāhaṅgalge illi<sup>5</sup>  
 33 vayilamum pettavi<sup>6</sup> vayilamum sovageyā  
 34 maryyāde irppattā ayi vaḷḷa ko-  
 35 yyā viṭṭiyān=keyi nā \* \* [g]āra-  
 36 sēṇige uttamam a \* \* \* \* \*  
 37 madhyamam sāyira \* \* \* \* \*  
 38 \* \* sāyira[m] kanishṭa[m] kanī[yasam]  
 39-40 [illegible]

*Second face.*

- 41-43 [illegible]  
 44 \* \* ra sēṇige \* \* \*  
 45 aras-āḷke \* \* \* \*  
 46 svasti śrī-Kupparmad=aram-  
 47 ge koṭṭa keyum goḍi-<sup>7</sup>  
 48 gar-oḍam mūnu(nū)rvvarum okka-  
 49 lum nāl-gāmuḍdanum iḷḍa  
 50 koṭṭor [||\*] Idam koḷvom Vā-  
 51 rapasivamam aḷi-  
 52 dona lōkakke sandon=akkum  
 53 sāsirvvar=pārvarum sā-  
 54 [yira kavi]leyumam ko-  
 55 [nda lōkakke sa]n[d]on=akkum [||\*]

<sup>1</sup> It is not quite clear whether this letter is meant for *chhā* or *chā*; I have decided for the former in accordance with grammatical rule (see Kittel's *Grammar*, p. 178).

<sup>2</sup> Most of these seven *akṣaras* are more or less uncertain, and no sense can be obtained from them.

<sup>3</sup> Or possibly *veḷade*.

<sup>4</sup> The subscript letter which I read as *ā* is not quite clear; apparently what is meant is *uḷvār* or *uḷvor*.

<sup>5</sup> Or possibly *ilti*, with a cursive *l*.

<sup>6</sup> The *ei* (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography.

<sup>7</sup> Or possibly *gāḍi*.



## No. 15.—CHANDRAVATĪ PLATES OF CHANDRA-DEVA : V. S. 1150 AND 1156.

BY DAYA RAM SAHNI, M.A., RAI SAHIB.

These plates, which are six in number, were found at Chandravatī, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandravatī plate of Chandra-dēva of Vikrama-Samvat 1148, published by Dr. Sten Konow.<sup>1</sup> Chandravatī, pronounced Chandrautī, is a village situated on the river Ganges in the *pargana* of Katōhir (anc. Kathchali), a short distance to the east of the metalled road from Benares to Ghāzipur, three miles south of Kaithi and fourteen miles from the district head-quarters. It has long been, and still is, the chief village in the *pargana* of Katōhir. The village is now entered by a ruined gate on the west. Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797. The village contains two Jaina temples, to which we shall refer later on.

The plates under review were enclosed in a strong box of stone, measuring 3' 1½" × 2½" × 1' 6½" high, provided with a lid of the same material. The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved. The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benares, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archaeology in India, who has kindly authorized me to edit them. The transcript published below was prepared in 1912, when, on a personal visit to Chandravatī, I made the topographical notes that are subjoined. The same visit enabled me to identify with certainty some of the localities mentioned in the plates.

The plates are well preserved and measure 2' 3" long by 1' 3¼" broad. They are all pierced with a circular hole, 1½" in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Śrīmach-Chandradēva in Nāgarī characters. Above and below the legend are a flying figure of Garuḍa and a conch-shell in conformity with the Vaishṇava faith of the king who issued the plates. These are engraved on one side only. The characters are Nāgarī. The height of the letters averages ⅝". The language is Sanskrit throughout, the historical portions being in prose, the rest in verse.

In respect of orthography and spelling the following points may be noted. No distinction is made between *ba* and *va* and *ś* and *s*; syllables are sometimes omitted, as *kana* in *ālō-kana* l. 17 and *va* in *iva* l. 18; consonants after *ra* are doubled or not in accordance with the optional character of the grammatical rule concerned; the *anusvāra* is used for *n* in *haraṇa narakam* l. 23 of the second inscription. We also notice *tri* for *tri* l. 2, *ri* for *ra* in *kirina* l. 22. Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the donees are engraved. We have only one example of the lingual *ḷ*, in the name Maḷivāḍa in l. 11 of the second inscription.

The six plates described in this paper contain two documents, both issued by king Chandra-dēva of Kānyakubja (Kanauj) in the years Vikrama-Samvat 1150 and 1156 respectively.

These inscriptions are interesting; for they supply the old official names of a large number of localities, which are discussed below in another paragraph. But there is another point which is equally interesting. The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A.D. 1090-1) and 1154 (A.D. 1097-8). The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A.D. 1092-93) and 1156 (A.D. 1098-99), thus extending Chandra-dēva's reign by at least two years. We learn from the Basāhi plate of

<sup>1</sup> *Ep. Ind.*, Vol. IX, pp. 302 sq.



Mahārāja-putra Gōvindaachandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Samvat 1161. We may, therefore, assume that Chandra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Samvat 1156 and 1161. We have for Chandra-Dēva no earlier dates than V. S. 1148. So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered.

#### PLATES OF VIKRAMA-SAMVAT 1150.

The first document is inscribed on five plates, comprising a total of ninety lines. It begins with an invocation to the Goddess Śrī, consort of Viṣṇu, favourite deity of the kings of the Gāhaḍavāla family, and goes on to describe the genealogy of the donor, king Chandra-Dēva, and his conquest of Kanauj. This is followed by the royal order announcing that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Parama-māhēśvara Śrīmach-Chandrāditya-Dēva*, after bathing at the *Svarga-dvāra tīrtha* at the confluence of the Śaranyā and the Ghargharā in Ayōdhyā, conferred on a body of 500 Brāhmaṇas (*pañchaśata-saṁkhyēbhyaḥ*) the *pattalā* of Kāṭhēhālī with the exception of certain villages formerly given to temples, Brāhmaṇas etc., on Sunday the fifteenth day of the dark half of the month of Āśvina in the year Samvat 1150 (expressed both in words and figures), on the sacred occasion of a solar eclipse. The date corresponds to A.D. 1093, October 23. He also gave away the village of Sarisōḍa in the Vṛihaḍṛihēvaṁkānai *pattalā* for the residence of the same community of Brāhmaṇas. The document winds up with nine verses, the first seven of which are of an imprecatory nature. The eighth mentions the name and the parentage of the scribe Hṛidayadhara, son of the illustrious Śivastambha, and the last eulogizes the donor Chandra-Dēva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened."

It is interesting to note that one of the *ghāṭs* of Ayōdhyā still bears the name of Svarga-dvāra. The *pattalā* of Kāṭhēhālī is now known as Kāṭhīr, the largest *pargana* in the district of Benares. "It is bounded on the south by Athaganwan, Sheopur and Jahlupur, on the east by the Ganges and the *pargana* Barah of Tahsil Chandauli, on the west by Kol Aslah and on the north by the small *pargana* of Sultanipur and the river Gumti." Its ancient boundaries (*chatur-āghāṭa*), as recorded in this inscription, were "Kōllakanandivāra *pattalā*, the Gōmatī, Bhāgirathī and Varanā." We may assume that the *pattalā* of Kāṭhēhālī was nearly co-extensive with its modern representative; for, though one of the old boundaries, Kōllakanandivāra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Kāṭhīr *pargana*. We note in support of this that Kol Aslah is also a *pargana* and its first component may well be a remnant of "Kōllaka."

#### TEXT.<sup>1</sup>

1. 11 — — — — — सोयं नरपतिमुकुटमकरिकामर-  
कतप्रभापटलपल्लवितपादपोठी गजपतिगलगर्जितप्रलयपंचाननस्त्रिशंकुपतिक-  
1. 12 पटपाटनक्रकचपातक्षपलपंचालचूलचुवनचणचंद्रहासो गिरिपतिपिशुपिण्डचण्डमा-  
रुतः कवलितकलिकालकपटपेटको निर्व्वाणपथिकलोपाकदर्शनः समधिग-  
1. 13 तसकलदर्शनस्वरसपेशलज्ञानसंपद्भिर्जितमुनिमनोवृत्तिराश्रयः श्रेयसामाकरः स्व-  
विद्यानामालयः कलानामाधारः सा(स्त्रा)मिसंपदां परमभट्टारकमहाराजा-  
धिराजप-

<sup>1</sup> From the plates.

1. 14 रमेश्वरपरममाहेश्वरनिजभुजोपि जंतुश्रीकन्यकुजाधिपत्यश्रीमन्मन्त्रादित्यदेवो विजयो  
॥ ॐ ॥ कठेहलीपत्तलानिवासिनी मिथिलजनपदानुपगतानपि च रा-
1. 15 जराश्रोत्रवराजमन्त्रिसेनापतिपुरोहितप्रतीहाराक्षपटलिकभाष्ठागारिकभिषग्मैत्रि-  
कान्तःपुरिकदूतकरितुरगपत्तनाकरस्थानविषयगोकुलप्रमुखाधिकारिपु-
1. 16 रुषानपारनपि यथाह मानयति बोधयत्याप्तापयति च यथास्तु वो विदितैव  
तावदियमनित्यता जगतः कतिपयदिवसावलीकरमणीया मधुमासकु-  
सुमसंपदिव सं-
1. 17 पत(त्) सततगत्वरस्वरूपं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहिनामा-  
युरापातमधुराः कटुकपाकिनी दुर्जरास्तिलस्रला इव विषयभोगाः सदस-  
दासी[कन\*]परा-
1. 18 सुखानि स्वार्थैकनिष्ठानि वेश्याविलासितानीव दुरुपचाराणोद्भियाणि कतिपय-  
कलाविलासिनी जलबहुदस्तवकसंपदि[व] यौवनश्रीस्तादिदमस्माभिरपि  
सकलदर्शनाधि-
1. 19 संवादिनीभिः ग्रामाणिकोभिः श्रुतिभिः परिच्छिद्य हरिहरकमलासनसुना-  
सीरपुरभोगभाजनं भूमिदानमिति कृतनिश्चयेक्षरकोशलाभिधानायामयोध्या

## Plate II.

1. 20 यां पंचाशदधिकैकादशशतसंवत्सरे आश्विने मासि अमावस्यायां रविदिनेह्येपि  
संवत् ११५० आश्विनवदि १५ रवी सूर्योपरागपर्वणि जनितसरयूधर्वरा-
1. 21 घमर्षणे स्वर्गहारनाम्नि तीर्थे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृगणांस्त-  
र्पयित्वा तिमिरपटलपाटनपटुमह[समु]णरोचिषमुपस्थाय क्षितिजलदहनपवनग-
1. 22 मनयजमानतुङ्गिनकिरि(र)णारुणवपुषमोषधीपतिशकलशेखरं समभ्यर्च्य भगवत-  
स्त्रिभुवनचातुर्वासुदेवस्य पूजां विधाय प्रचुरपायसेन हविषा हविर्भुजं  
हुत्वा पितृपि-
1. 23 ण्डयज्ञनिर्वृत्य उपरिलिखितपत्तला सजलस्थलगिरिगहनगर्तोपरपाषाणलोह-  
लवणाकरा समधूकचूतवनवाटिकाविटपतृणयूतिगोचरपर्यता विशेषतो निर्हेक्ष-  
(र्हिश्य)-
1. 24 माणपूर्वदत्तदेवद्विजविकारग्रामवर्जिता कोककनंदिवारपत्तलागोमतीभागीरथो-  
वरणासरिद्विचतुराघाटविशुद्धा निर्हेक्ष(निर्हेश्य)माणनानानामगोचेभ्यश्चतुसर-  
णचा(च)तु(तुः)नु-

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वृषभ...  
विश्व...

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विश्व...  
वृषभ...  
विश्व...  
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1. 25 तिपाठकेभ्यः पञ्चग्रतसंस्थेभ्यो ब्राह्मणेभ्यो गोकर्षकुशपूतकरतलोदकपूर्वमाप-  
द्यसन्नी हङ्कान्तं यावच्छासनीकृत्य प्रदत्ता तद्गुह्यपुरीनिवासाय हृह-  
हृह्वेकाक्षेप-
1. 26 तत्तायां सरिसीडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुष्क-  
दण्डप्रत्यादायविषयदान(न)प्रभृतिसमस्तादायान् तथा स्वनौकाभाटकतरादा-  
यानेभ्यः उपने-
1. 27 [त\*]व्य[न\*]उपनेष्येति ॥ च्छ ॥ अस्यां पत्तलायां देवहिजविकरग्रामास्तथा  
देवग्रामाः ॥ भंडदह । उडेण्डी । पणिहली । खजुरी । तलभाम ।  
भायी । लघुवडवि-
1. 28 ण्डी । मलेयी । दूषा । उंधरौडा । भागमग्रामार्धं । जिगणा ।  
लघुवमवली । सेंचलवण । चठतरा । सोणक । अधिव ।  
उपलाइच । हृह्वीड । हृह्वचलाम । सोणदहा ।
1. 29 कधिवी । अणदौरी । अणदौरा । चमेख । कुण्डाम । हिज्या-  
माः ॥ चुदवासदादशक । तलहुति । विकरग्रामाः । चिरिविलो ।  
सेविली । गुलवट । वडयला । दीवाक-
1. 30 च । चिलाड — — — — —
1. 35 द्विजवरनतिरक्तः शुद्धकायस्त्ववंश्यो  
हृदयधरसमाख्यः श्रीशिवस्तंभसूतः ।  
अलिखदखिलवर्षव्यक्तपंक्तिप्रशस्यं  
नवकिश(स)लयकान्तं ताम्ने(ममे)तहि(हि)जानाम् ॥
1. 36 किं तस्य चन्द्रनृपतेर्वृत वर्णु(र्ण)यामो  
यस्य द्विजेन्द्रसुरयासनताम्रपट्टैः ।  
उत्कीर्यमाणनिविडाक्षरपंक्तिजाल-  
वाचालितैर्वधिरभावमियाय विश्वम् ॥

TRANSLATION

(Il. 14-30, 35-36).

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the *pattalā* of Kāṭhēhālī, and visitors, and also Kings, Queens, *Yuvarājas*, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and *gōkulas* (cattle stations) and others, as follows :—

(Il. 16-26) The transitoriness of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season.

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain. The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes. The senses are hard to deal with, always given to their selfish ends, and averse to discriminating between good and bad, like the coquetry of prostitutes. Youth lasts only for a few seconds, like a cluster of bubbles of water. Therefore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the *Śāstras*—that the giving of land leads one to the attainment of the abode of Hari, Hara, Brahmā, and Indra, after having bathed at the Svarga-dvāra *tīrtha* at the sin-effacing (confluence) of the Sarayū and the Ghargharā at Ayōdhyā—also called Uttara-Kōśala—, on Sunday the fifteenth day of the dark half of the month of Āśvina, in the year eleven hundred increased by fifty, also in figures Samvat 1150, Āśvina, vadi 15, Sunday, on the sacred occasion of a solar eclipse—after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors—after having worshipped the sun, whose splendour is potent in rending the veil of darkness—after having praised him (Śiva) whose crest is a portion of the moon and whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun—after having performed adoration to the holy Vāsudēva, the protector of the three worlds—after having sacrificed to fire an oblation of abundant milk, rice and sugar—after having offered oblations to manes—have conferred the above-named *pattalā*, with its water and dry land, hills and forests, ravines and saline wastes, stones, mines of iron and salt, with and including its groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the Kōllakanandivāra *pattalā* and the rivers Gōmatī, Bhāgīrathī, and Varāṇā, with the exception of certain specified villages formerly given to temples, Brāhmaṇas and to *vikaras*,<sup>1</sup> upon five hundred Brāhmaṇas of the different names and *gōtras* specified below, versed in the four Vedas with their divisions—(confirming our gift) with (the pouring out) from the palm of our hand of water purified with *kuśa* grass and *gokarṇa* (and) ordaining (that it should be theirs) as long as the sun and moon (endure). The village of Sarisōḍa in the Vṛihadṛihēvamkāṇai *pattalā* has (also) been given away for the residence of the same community of Brāhmaṇas.

(Ll. 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the *bhōga*, *kara*, *turushkadāṇḍa*, *pratyādāya*, *viśhayadāna* etc.<sup>2</sup> In this *pattalā* the villages (given to) the temples, Brāhmaṇas and to persons deprived of hands, are the following:—Villages of temples: Bhaṇḍadaha, Udēlī, Paṇihali, Khajuri, Talabhāma, Bhāyī, Laghuvaḍaviṇḍī, Malēṇī, Dūpā, Umdharaumbhā, half of the village of Bhāgama, Jigaṇa, Laghukamavali, Sēmchalavaṇa, Chaṭhatarā, Sōṇaka, Adhiva, Upalāṭha, Vṛibatsiū, Vṛihatyaṁchalāma, Sōṇadahā, Kadhivi, Anadaurā, Anadauri, Čamēkha, Kuṇḍāma. Brāhmaṇa villages: Chudavāsadvādaśaka, Talahuti. The villages belonging to *vikaras*<sup>1</sup>: Chirivili, Sēmveli, Gulavaṭa, Vaḍathalā, Divākaksha and Čilāḍa.

(L. 35) Hṛidayadhara, the son of the illustrious Śivastambha, fond of saluting the Brāhmaṇas and belonging to a pure Kāyastha family, has written this copper-plate of the Brāhmaṇas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear. What should I speak of the King Chandra, by the sound produced from whose copper-plate grants given to Brāhmaṇas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened.

<sup>1</sup> The word *vikara* would naturally mean 'tax-free'; but we may expect a more technical meaning. In the case of Kirttipāla's inscription of Samvat 1167 (*Ep. Ind.* Vol. VII, pp. 94, 96) Kielhorn took the word as proper name of a village.—F. W. T.]

<sup>2</sup> On these taxes see Vol. XI, p. 21 and ref.

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## PLATE OF VIKRAMA-SAMVAT 1156.

This document is inscribed on one plate only and comprises twenty-four lines of writing. The inscription begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (*tulā-purusha*) and a thousand cows before the beautiful image of the illustrious *Adi-kēśava*. After the usual genealogical information the inscription goes on to record that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Param-māhēśvara Śrīmad-Chandr ditya-Dēva*, having bathed at the *ghaṭ* of *Śrīmad-Ādikēśava* at the confluence of the rivers *Gaṅgā* and *Varaṇā*, bestowed thirty villages in the *Vṛihadṛihēdēvarāṭha pattalā* and two villages in the *Kaṭhēhalī pattalā* upon the same five hundred *Brāhmaṇas* who were the donees in the previous copper-plates of *Vikrama-Samvat 1150*. The inscription also records the dedication of the village of *Majauda*, situated in the *Vamkāṇai pattalā*, together with all its revenues, for the maintenance of the shrine of *Śrī-Chandramādhava* at *Chandrāvati*. The grant was made in the year *Samvat 1156*, on Saturday, the third day of the bright half of the month of *Vaiśākha*. The date corresponds to A.D. 1100, April 14.

The temple of *Chandramādhava* is no longer extant. Mr. Chhote Lal, Executive Engineer, Benares, has expressed the opinion<sup>1</sup> that this designation of the town was probably given to it by *Chandra-Dēva*. Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to *Chandrāvati* I learnt that the site of a *Śvētāmbara* Jaina temple in the village is still known to the Hindu inhabitants of *Chandrāvati* by the name of *Chandramādhō*. There are two inscriptions in this temple. One of them, bearing the date *Vikrama-Samvat 1757*, is built in the north wall, and the other, which is dated in the *Vikrama-Samvat* year 1564, is carved on the base of an image of *Sāntinātha* worshipped in this temple. It seems obvious that the temple of *Chandramādhava* must have disappeared before *Vikrama-Samvat 1757*, when the Jaina temple was constructed on its site. The temple was probably washed away by the river. The box which contained the six plates was found near the modern site of the temple. We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank. Copper-plates bearing records of grants of land and other gifts to religious establishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been issued. The other five plates which were issued in favour of the five hundred *Brāhmaṇas* were preserved in the same box with the *Chandramādhava* plate, because, we may infer, those *Brāhmaṇas* were the trustees or guardians of the temple. This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years.

Extracts from the TEXT (ll. 1, 8-21, 24).<sup>2</sup>

1. 1 श्री । देवश्रीमदादिकेशवदक्षिणमूर्ती तुलापुरुषगोसहस्रमहादान-  
समनन्तरम् । — — — — —
1. 8 सोयं नरपतिमुकुटमकरिकामरकतप्रभापटलपल्लवितपादपीठो गजपतिगलन-  
ज्जितप्रलयपंचाननस्त्रिशंकुपतिकपटपाटनक्रकचपातो निर्वाणपथिकलोपाकदर्श-

<sup>1</sup> *Rp. Ind.*, Vol. IX, pp. 302 sq.

<sup>2</sup> From the plate.

1. 9 नः परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपास्मितश्रीकन्य-  
कुमाधिपत्यश्रीमच्छाद्रादित्यदेवो विजयी ॥ 'च्छ' ॥ हृहृहृदेवेवरठपत्तलायां  
गोहृज-
1. 10 र । मयडसिद्ध । गंगहडा । देउली । सपाटकसिरिसी । भडीहा ।  
टकौली । मणिष । घडसिध । कोसण्ड । इन्दिणी । माण्डु ।  
पटणा । कठाली । गडसंडा । कड्ढासी । गोडडी । च्छतेयु ।  
कै-
1. 11 धोण्डी । भरथी । लघुकोली । चन्दवली । मळिवाड । मलुयी ।  
पकडिचा । सुधरामौयी । संखवायी । वमणा । दिधवंट । वरेठा ।  
एवं ग्रामास्त्रिंशदङ्गतोपि ग्राम ३० तथा कठहे(ठेह)लीपत्तलायां  
टकौर । पव-
1. 12 णाहपुर । ग्राम २ उभयं पत्तलाद्वये ग्राम ३२ एषु निवासिनी  
निखिलजनपदानुपगतानपि च राजराज्ञीयुवराजमन्त्रिसेनापतिपुरोहितभिष-  
मैमित्तिकान्तःपुरिकदूतकरि-
1. 13 तुरगपत्तनाकरस्थानगोकुलाधिकारिपुरदधानाज्ञापयति बोधयत्यादिशति च ।  
अस्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलीकरमणीया  
मधुमासकुसुमसंप-
1. 14 दिव संपता(त्) सततगत्वरं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहि-  
नामायुरापातमधुराः कटुकपाकिनी दुर्जरास्तिलखला इव विषयभोगाः  
सदसदाशोकनपराशुखानि वे-
1. 15 श्याविलसितानोव दुरुपचाराणोन्द्रियाणि । तदिदमस्माभिरपि सकलशास्त्रा-  
विसंवादिनीभिः ग्रामाणिकीभिः श्रुतिभिर्विष्णुश्च षट्पञ्चाशदधिकशतैकदेश-  
(कादश)संवत्सरे वैशाखसिताक्षतः(त)-
1. 16 तृतीयायां शनिदिने अद्याक्षततृतीयायां<sup>१</sup> युगादिष्वर्षि जनिमसुरसहिर-  
णाघमर्षणे श्रीमदादिकेशवचष्टे ज्ञात्वा विधिवन्मन्त्रदेवसुनिमनुजभूतपितृ-  
गणांस्तर्पयित्वा तिमिरपटलपा-
1. 17 टनपटुमहसमुष्णरोचिषसुपस्त्राय क्षितिजलहृन्पवनगजनयजमानतुहिनकिरि-  
(र)णारुणवपुषमोषधिपतिमकलशैलरं समभ्यर्च्य भगवती<sup>२</sup> वासुदेवस्य धूजां  
विधाय प्रचुरपा-

<sup>१</sup> This syllable is engraved above the line.<sup>२</sup> न is added at the bottom of the line.



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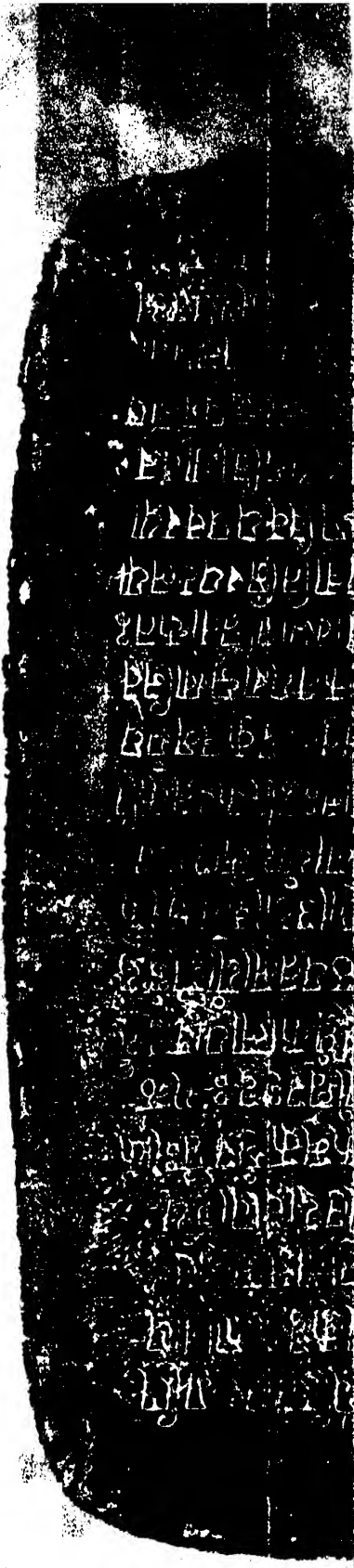
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1. 18 यसेन हविषा हविर्भुजं हुत्वा पिष्टपिण्डयज्ञं निर्व्वर्त्य उपरिलिखितग्रामाः  
सजलस्यसगिरिगहनगर्त्तोषिरपाषाणलोहलवणाकराः समधूकचूतवनवाटिकावि-  
टपटशयूतिगोचर-
1. 19 पर्यन्तासतुराघाटविशुद्धाः कठेहलीसक्तताम्रपचलिखितनानानामगोत्रेभ्यो ब्राह्म-  
णेभ्यस्तुषारचचा(च)तु[:\*]श्रुतिपाठकेभ्यः पंचग्रतसंख्येभ्यो गोकर्षकुशपूतकर-  
तलोदकपूर्व्वमाप-
1. 20 असन्नो ह्यहुकान्तं यावच्छासनीकृत्य प्रदत्ता मत्वा यथादीयमानभागभो-  
गकरतुषकदण्डप्रभृतिसमस्तादायानेभ्यः समुपनेष्येति तथा<sup>1</sup> वंकारेपत्तलायां  
मञ्जुपडग्राम [:\*] सर्वादायसहि-
1. 21 तः चंद्रावत्यां देवश्रीचंद्रमाधवाय पूजायर्थं शासनोक्त्य प्रदत्त इति । .
1. 24 उत्कीर्णं माधवेनेदं श्रीगंगाधरसुनुना ।  
श्रीचन्द्रमाधवो येन घटितोऽयं हसनि(सन्नि)व ॥

TRANSLATION

(ll. 1, 9-21, 24).

(Line 1) Ōm. After giving away gold etc. equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Ādi-kēśava . . . .

(Ll. 9-21) Victorious is he, the illustrious Chandraditya-Dēva, the *Parama-bhaṭṭāraka*, *Mahārāj-ādhirāja*, *Param-ēśvara*, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious Kanyakubja . . . . In the *pattalā* of Vṛihadṛihēdēva-  
raṭha, the villages Gōimjara, Mayaḍasiṭha, Gaṃgahaḍa, Dēūli, Śapātakasirisi, Bhedaṇhā, Takauli, Maṇia, Ghaḍasiṭha, Kōsaṇḍa, Indirī, Māṇḍu, Paṭaṇā, Kaṭhāli, Gaḍasaṃḍā, Kaṭ-  
kalasi, Gōūḍī, Chchhatēmbu, Kaithnōṇḍī, Bharathī, Laghukōli, Chandavali, Malivāḍa, Maluyī, Pakāḍiā, Vudharāmauyī, Saṃkhavāyī, Vamaṇā, Dighavamṭa, Varēṭhā, these thirty villages, in figures also, villages 30; also, in the *pattalā* of Kaṭhēhali, two villages, Takaura, Pavaṇāhapura, making thirty-two villages in both the *pattalās*: in these (villages) (the king, Chandra-Dēva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarājas, counsellors, commanders of troops, priests, physicians, astrologers, superin-  
tendents of gynaeceums, envoys, officers in charge of elephants, horses, towns, mines, stations and *gōkulas*: The transitoriness of the world should, indeed, be known to you; prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season; the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain; the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes; the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes. Therefore, we, too, having considered, with the help of authentic precepts of the *Vēdas* and the *Smṛitis*, not disagreeing with all the *Sāstras*, and having bathed at the glorious Ādi-kēśava ghaṭṭa at the sin-effacing (confluence) of the Ganges and the Varapā, on Saturday, the akshata third day of the dark fortnight of Vaiśākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-

<sup>1</sup> त is engraved above the line.



tritiyā, in the *yugādi parvan*, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors—after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Śiva) whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having sacrificed to the fire an oblation of abundant milk, rice and sugar—after having offered oblations to the manes—have given away the above-mentioned villages with their water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmaṇas, versed in the four *Vēdas* with their four divisions, whose different names and *gōtras* are recorded in the copper-plate pertaining to Kaṭhōhālī, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with *gōkarna*<sup>1</sup> and *kuśa* grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure). Aware (of this), you will present to them every kind of income, the due share of the produce, the *bhōga*, *kara*, *turushka-danḍa* etc. At the same time the village of Majuḍa in the *Vamkāṇai pattalā*, with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious Chāṇḍramādhava at Chāṇḍrāvātī for purposes of worship.

(L. 24) (The deed) was engraved by Mādhava, the son of the illustrious Gaṅgādhara, who made (the image of) the illustrious Chāṇḍramādhava, which puts to shame the other (images).

Of the localities mentioned in the plates the most interesting are Laghukamavālī and Chandavālī. The first is probably the same as the modern Kamauli, situated 8 miles south of Chāṇḍrāvātī. It was here that a plate of Śiṅara Vatsarāja<sup>2</sup> and 21 Gāhaḍavāla plates<sup>3</sup> were found. We may presume that the village was divided into two portions, the "smaller *Kamavālī*" and the "larger *Kamavālī*." Chandavālī, situated 18 or 20 miles south-east of Chāṇḍrāvātī, is a *Tahsil* in the Benares district. The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them :—

(1) **Adhiva.**

Ādi-kēśava ghaṭṭa. There is a bathing *ghaṭ* at Benares which still bears this name.

Āṇadaurā.

Āṇadaurī.

Bhaḍauhā. This is the same as *Baḍuā*, situated in Kaṭchir *pargana* 3 miles south-west of Chāṇḍrāvātī.

Bhaṇḍadaha. Same as Bhaṇḍahā, situated 2 miles north of Chāṇḍrāvātī.

Bhāgama.

Bharathī.

Bhāyī.

Bṛihatsiū.

Bṛihatyaṁchalāma.

Chamōkha.

Chaṭhatarā.

Chchhatēmbu.

Chilāḍa.

<sup>1</sup> The meaning of this word is not clear. Gōkarna is the name of a place of pilgrimage on the Malabar Coast. Perhaps *kuśa* grass of that place was considered to be of extra sanctity. [See above, Vol. XI, p. 303 and ref. to Kielhorn. *Indian Antiquary*, Vol. XV, p. 10, n. 57.—F. W. T.]

<sup>2</sup> *Ep. Ind.*, Vol. IV, pp. 130 sq.

<sup>3</sup> *Ep. Ind.*, Vol. IV, pp. 97 sq.

- Chirivili.  
 Chudavāsa.  
 Divākaksha.  
 Dēūli. There is a village Deoria, 4 *kōs* south of Chandrāvati.  
 Dighavamṭa. This is identical with Dighavat, a *pargana* in the Chandrāvati *Taḥsil*.  
 Dūṇā.  
 Gaṅgahadā. Same as Gaṅgēhara, 18 miles to the south of Chandrāvati.  
 Gaḍasamḍā. This is identical with Gaḍasara, a village south of Kaṭāri.  
 Ghaḍasitha.  
 Gōimjara.  
 Gōūḍi. This is the same as the village Gauri, situated 6 miles west of Chandrāvati.  
 Gulavaṭa. Known by its modern name Guravaṭa; it lies 3 miles south of Chandrāvati.  
 Indipī.  
 Jigaṇā.  
 Kadhivō.  
 Kaithnōṇḍi.  
 Kaṅkalāsi.  
 Kathālī. A village named Kaṭāri is situated 8 miles west of Chandrāvati.  
 Khajuri. Is a village or Mahalla near *Chungī*.  
 Kōllakanandivāra *pattalā*, possibly the same as the modern *pargana* of Kol Aslah.  
 Kōsaṇḍa.  
 Kuṇḍāma. There is a village Kuṇḍā 10 miles to the south of Chandrāvati.  
 Laghukōli.  
 Laghuvaḍaviṇḍi.  
 Majuaḍa is probably Mahuar, situated 2 miles to the south-east of Chandrāvati.  
 Malēṇi.  
 Malivāḍa. Majwar is a *pargana* in *Taḥsil* Chandrauli.  
 Maluyi is a village lying 8 miles to the south of Chandrāvati.  
 Māṇḍu. There is a village Maṇḍū-dih, 16 miles south of Chandrāvati.  
 Mania. A village called Manai is situated across the Ganges, 2 miles to the east of Chandrāvati.  
 Mayadasitha.  
 Pakadī. There is a village Pakadi 8 miles south of Chandrāvati.  
 Papihali is a village 3 miles south of Chandrāvati.  
 Paṭanā is situated 6 miles north of Chandrāvati.  
 Pavaṇāhapura.  
 Saṁkhavāyi.  
 Sapātakasirisī. Sirisiti is a village 6 miles south of Chandrāvati in *Amupur pargana*.  
*Pātaka* means "outlying hamlet."  
 Sarisōḍa. Sarasvar or Sarasval is a village 2 miles south-east of Chandrāvati.  
 Sēmveli. A village named Simari is situated 14 miles to the north-east of Chandrāvati.  
 Sōmchalavaṇa.  
 Sōṇadahā, known by its modern name Sōṇadahām, is situated between the 5th and 6th miles on the Benares-Ghazipur Road.  
 Sōṇaka.  
 Takauli. There is a village named Tikāri 4 *kōs* to the east of Chandrāvati.  
 Takaura.  
 Talabhāma.  
 Talahuti.  
 Uḍēlḍi.



**Umdharaumha.** There is a village Udharā 8 miles to the south of Chandrāvati.

**Upalsicha.**

**Vadathalā,** modern Barathala, is a village lying 3 miles to the south of Chandrāvati.

**Vamanā.**

**Vamkānai pattalā.**

**Varēthā.**

**Vudharāmauyi.** There is a *pargana* named Mavai, in the *Tahsil* of Chandavals.

**Vṛihadṛihēdēvarāṭha pattalā.**

**Vṛihadṛihēvamkānai pattalā.**

*List of Donees.*

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
1	Āchārya-panḍita Śrī Vṛitīkara.	Vasishṭha.	25	Dāhapa . . .	Bhāradvāja.
2	Śrī Rīgvēdacharapē chatur-vēdin Jāta.	Kās(ś)yapa.	26	Sivāīcha . . .	Bhāradvāja.
3	Padmanābha . . .	Vasishṭha.	27	Āhapa . . .	Sāmkritya.
4	Vishṇu . . .	Kāśyapa.	28	Amṛitadhara . . .	Sāmkritya.
5	Sāthū . . .	S(Ś)āṇḍilya.	29	Nārasi(m)ha . . .	Kṛishṇātrēya.
6	Padmō . . .	Gautama.	30	Gaṁgādhara . . .	Kauṇḍinya.
7	Dēvagarbha . . .	Gautama.	31	Mahipati . . .	Kauṇḍinya.
8	Nārāyaṇa . . .	Gautama.	32	Pavaṇṇha . . .	S(Ś)āṇḍilya.
9	Nālhaṇa . . .	Bhāradvāja.	33	Gōllhaṇa . . .	Gautama.
10	Kōki . . .	Vatsa.	34	Sōmadatta . . .	Gautama.
11	Śrīdhara . . .	Kṛishṇātrēya.	35	Dāyīm . . .	Kaus(ś)ika.
12	Yōga-Svāmin . . .	Vandhula.	36	Yas(ś)ahpāla . . .	Sārakra.
13	Vīṭhu . . .	Kṛishṇātrēya.	37	Vīṭhu . . .	Sāmkritya.
14	Rajapāla . . .	Sāmkritya.	38	Gōpati . . .	Sāṇḍilya.
15	Māhava . . .	Sāmkritya.	39	Yajūna . . .	Upamanyu.
16	Harivarman . . .	Śāṇḍilya.	40	Sāhu . . .	Sāmkritya.
17	Kēs(ś)ava . . .	Sāmkritya.	41	Dharaṇḍhara . . .	Sāmkritya.
18	Bhāskara . . .	Kaus(ś)ika.	42	Gāga . . .	Bha(Sā)mkṛitya.
19	Māhula . . .	Kapishṭhala.	43	Yōgō . . .	Sāmkritya.
20	Hari . . .	Kṛishṇātrēya.	44	Mahēśvara . . .	Sāmkritya.
21	Dōsala . . .	Bhāradvāja.	45	Ābhā . . .	Maunya.
22	Gayādhara . . .	Kāśyapa.	46	Mahidhara . . .	Sau(Śau)naka.
23	Vahudhara . . .	Kāśyapa.	47	Vālō . . .	Kātyāyana.
24	Yas(ś)ōdhara . . .	Kāśyapa.	48	Sāṭa . . .	Kāśyapa.
			49	Bīlhō . . .	Gautama.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
50	Śrīkharīḥa . . .	Kāśyapa.	81	Lakshmaṇa . . .	Kṛishṇātrēya.
51	Pavaṇāha . . .	Kāśyapa.	82	Salakhū . . .	Sāṁkrītya.
52	Mahāri(ṛ)hi . . .	Kāśyapa.	83	Kaḍuācha . . .	Sāṁkrītya.
53	Māyādhara . . .	Bhāradvāja.	84	Dēva-Svāmin . . .	Gārgya.
54	Ālhaṇa . . .	Bhāradvāja.	85	Pāpidhara . . .	Kauśika.
55	Lakshmidhara . . .	Bhāradvāja.	86	Kshira-Svāmin . . .	Kauśika.
56	Tihuna-Svāmin . . .	Bhāradvāja.	87	Tikama . . .	Kāśyapa.
57	Bharatha . . .	Kāśyapa.	88	Tikama . . .	Kṛishṇātrēya.
58	Dēvadatta . . .	Bhāradvāja.	89	Dāmara . . .	Kṛishṇātrēya.
59	Mahāsarmṇa (or sar- man).	Kṛishṇātrēya.	90	Pavaṇāha . . .	Gārgya.
60	Dēsū . . .	Vandhula.	91	Vāmana-Svāmin . . .	Gārgya.
61	Vyūsa . . .	Bhārgava.	92	Kaḍuathā . . .	Kāśyapa.
62	Lakshmidhara . . .	Kāśyapa.	93	Gaja . . .	Kāśyapa.
63	Lakshmidha(ra)	Śāṇḍilya.	94	Pālho . . .	Vasishṭha.
64	Jānō . . .	Sāṁkrītya.	95	Bhāskara . . .	Kṛishṇātrēya.
65	Dēvas(ś)arman . . .	Upamanyu.	96	Vasurāta . . .	Śāṇḍilya.
66	Kōsa(śa)va . . .	Bhāradvāja.	97	Garṅgādharma . . .	Bhāradvāja.
67	Rūghava . . .	Vasishṭha.	98	Lōkūnanda . . .	Vatsa.
68	Dāyīm . . .	Pārās(ś)ara.	99	Chakra . . .	Bhāradvāja.
69	Lāhaḍa . . .	Jivantyāyana.	100	Udharana . . .	Bhāradvāja.
70	Pithana . . .	Jivantyāyana.	101	Dhāyīm . . .	Dhaumya.
71	Mādhava . . .	Kṛishṇātrēya.	102	Madhu . . .	Sauśravasa.
72	Nārāyaṇa . . .	Bhārgava.	103	Vilhuṇa . . .	Dhaumya.
73	Dāmara . . .	Kauśika.	104	Jāta . . .	Sauśravasa.
74	Lakshmaṇa . . .	Garga.	105	Gayādhara . . .	Kāśyapa.
75	Madhusūdana . . .	Garga.	106	Garṅgādharma . . .	Dhaumya.
76	Kōśava . . .	Kāśyapa.	107	Sīma . . .	Vasishṭha.
77	Dāyīm . . .	Kāśyapa.	108	Sātō . . .	Bhāradvāja.
78	Dhavana-S[ṽ]āmin . . .	Kāśyapa.	109	Malu . . .	Upamanyu.
79	Gayādhara . . .	Kṛishṇātrēya.	110	Vatsa . . .	Kāśyapa.
80	Hariśchandra . . .	Kṛishṇātrēya.	111	Pada . . . Dēdō . . .	Vatsa.
			112	Jāta . . .	Vasishṭha.

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114	Dharaṇīdhara . . .	Vasishṭha.	145	Pahākara . . .	Vasishṭha.
115	Janārdana . . .	Kāśyapa.	146	Vāhaḍa . . .	Dhaumya.
116	Prabhākara . . .	Kāśyapa.	147	Rajapāla . . .	Dhaumya.
117	Jalū . . .	Bhāradvāja.	148	Sūḍhā . . .	Vasishṭha.
118	Daśaratha . . .	Sāvarga.	149	Viṭhu . . .	Bhā[ra]dvāja.
119	Vāmadōva . . .	Sāvarga.	150	Hari . . .	Gautama.
120	Dharaṇīdhara . . .	Kṛishṇātrōya.	151	Vasudōva . . .	Bhārgava.
121	Vaṁs(ś)adhara . . .	Bhārgava.	152	Rājē . . .	Kapishṭhala.
122	Janārdana . . .	Gautama.	153	Mādē . . .	Kapishṭhala.
123	Mūḍhala . . .	Gautama.	154	Kuhila . . .	Kapishṭhala.
124	Pāpaṭa . . .	Upamaṇyu.	155	Thirū . . .	Kauśika.
125	Tithu . . .	Gautama.	156	Nāgarshi . . .	Gautama.
126	Sri Yajur-vēda-charaṇē chatur-vēdin Vilha.	Vasishṭha.	157	Bhābhū . . .	Bhāradvāja.
127	Sahāraṇa . . .	Bhārgava.	158	Purushōttama . . .	Bhāradvāja.
128	Dhārō . . .	Bhāradvāja.	159	Sōmata . . .	Gālava.
129	Viṭhu . . .	Bhāradvāja.	160	Dūmara . . .	Sārkara.
130	Rānō . . .	Sauśravasa.	161	Viśvarūpa . . .	Sūṇḍilya.
131	Ganō . . .	Sauśravasa.	162	Śridhara . . .	Sārkaraksha.
132	Mauū . . .	Vasishṭha.	163	Gōvinda . . .	Sārkaraksha.
133	Yayīm . . .	Vasishṭha.	164	Yāsū . . .	Kāśyapa.
134	Yasōdhara . . .	Vasishṭha.	165	Rishi (Rishi) . . .	Vasishṭha.
135	Śubhanikara . . .	Vasishṭha.	166	Gālō . . .	Sāmkṛitya.
136	Gaṁgūdhara . . .	Vasishṭha.	167	Nārāyana . . .	Kāśyapa.
137	Jūgū . . .	Sauśravasa.	168	Mahīdhara . . .	Bhāradvāja.
138	Daśaratha . . .	Vasishṭha.	169	Padmanābha . . .	Pārāśara.
139	Brahmānanda . . .	Kāśyapa.	170	Bhagavata . . .	Gautama.
140	Mādhava . . .	Bhārgava.	171	Nārāyana . . .	Kāśyapa.
141	Yāsū . . .	Kutsa.	172	Paṇḍita Dālā . . .	Bhāradvāja.
142	Rālō . . .	Kāśyapa.	173	Svapata . . .	Bhāradvāja.
143	Pāpidhara . . .	Kāśyapa.	174	Agastī . . .	Bhāradvāja.
			175	Dhājōma . . .	Bhāradvāja.

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177	Prabhākara . . .	Dhaumya.	209	Gayādhara . . .	Bhāradvāja.
178	Śivānanda . . .	Bhāradvāja.	210	Dēvadhara . . .	Vasishṭha.
179	Brahman . . .	Sauśravasa.	211	Dēvēśvara . . .	Vasishṭha.
180	Gōlhaṇa . . .	Bhārgava.	212	Dōdū . . .	Bhāradvāja.
181	Dāmara . . .	Bhāradvāja.	213	Drōṇa . . .	Bhāradvāja.
182	Vāyīm . . .	Bhāradvāja.	214	Sōma . . .	Bhāradvāja.
183	Vasādhana . . .	Bhārgava.	215	Ahasara . . .	Bhāradvāja.
184	Gayādhara . . .	Bhārgava.	216	Vāṇū . . .	Bhāradvāja.
185	Sōmēśvara . . .	Chau (Sau)śravasa.	217	Sūpaṭa . . .	Dhaumya.
186	Nārāyaṇa . . .	Bhārgava.	218	Gāgū . . .	Bhārgava.
187	Madhu . . .	Bhārgava.	219	Dēvaradha (dhara) . . .	Bhāradvāja.
188	Bhōṇapāla . . .	Bhāradvāja.	220	Dēvēśvara . . .	Dhaumya.
189	Yasa (śaṇ) pāla . . .	Bhāradvāja.	221	Gālhō . . .	Bhāradvāja.
190	Vāandōva . . .	Vasishṭha.	222	Śrī Atharvac h a r a ṇ ὀ divēdlin Chhibila.	Bhāradvāja.
191	Risū . . .	Vasishṭha.	223	Mahidhara . . .	Vasishṭha.
192	Jālhā . . .	Vasishṭha.	224	Śridhara . . .	Vasishṭha.
193	Gāṁgādhara . . .	Bhāradvāja.	225	Dēvadhara . . .	Vasishṭha.
194	Gāṁgādhara . . .	Bhārgava.	226	Śāmkara . . .	Bhāradvāja.
195	Jāta . . .	Sauśravasa.	227	Dhāhaḍa . . .	Vasishṭha.
196	Gāmsavara . . .	Dakṣa.	228	Vāhaḍa . . .	Vasishṭha.
197	Brahman . . .	Bhāradvāja.	229	Dēvēśvara . . .	Vasishṭha.
198	Vamś(ś)adhara . . .	Bhāradvāja.	230	Gōdhana . . .	Vasishṭha.
199	Titō . . .	Bhāradvāja.	231	Dēvēśvara . . .	Dhaumya.
200	Śubhākara . . .	Bhāradvāja.	232	Sūpaṭa . . .	Dhaumya.
201	Rāma . . .	Vasishṭha.	233	Vamśadhara . . .	Vasishṭha.
202	Lālō . . .	Vasishṭha.	234	Māhava . . .	Dhaumya.
203	Pithō . . .	Sauśravasa.	235	Sōkhō . . .	Bhārgava.
204	Garga . . .	Sauśravasa.	236	Dhāmō . . .	Bhāradvāja.
205	Gāṁgu . . .	Vasishṭha.	237	Titō . . .	Dhaumya.
206	Pithū . . .	Bhāradvāja.	238	Pavaṇāha . . .	Bhāradvāja.
207	Jālhō . . .	Bhāradvāja.			

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240	Gira(i)dhara . . .	Vasisht̥ha.	272	Nānō . . .	Kāśyapa.
241	Sahāraṇa . . .	Sauśravasa.	273	Sūta . . .	Vatsa.
242	Nānā . . .	Bhāradvāja.	274	Manōratha . . .	Vatsa.
243	Pithū . . .	Bhāradvāja.	275	Gōyi . . .	Vatsa.
244	Kūṇḍū . . .	Sauśravasa.	276	Mahādōva . . .	Vatsa.
245	Lakhana . . .	Sauśravasa.	277	Sahāraṇa . . .	Śāṇḍilya.
246	Bhālāṇa . . .	Sauśravasa.	278	Titī . . .	Sāṃkritya.
247	Pāpya . . .	Bhāradvāja.	279	Nāṃtō . . .	Sāṃkritya.
248	Janārdhana . . .	Bhāradvāja.	280	Gāgū . . .	Kāśyapa.
249	Rajapāla . . .	Śāṇḍilya.	281	Nārāyaṇa . . .	Sāṃkritya.
250	Pālhō . . .	Dhaumya.	282	Sahāraṇa . . .	Kāśyapa.
251	Gōvinda . . .	Pārāsara.	283	Dēvadhara . . .	Sārkava(ra).
252	Lakshmidhara . . .	Kāśyapa.	284	Kīthāīcha . . .	Bhāradvāja.
253	Vāsudēva . . .	Śāṇḍilya.	285	Mādhū . . .	Kauśika.
254	Sāṃkū . . .	Kātyāyanakīla.	286	Siri . . .	Gautama.
255	Nānā . . .	Kātyāyanakīla.	287	Chāṇḍō . . .	Śāṇḍilya.
256	Brahman . . .	Chandrātrēya.	288	Purāsa . . .	Kāśyapa.
257	Nānū . . .	Chandrātrēya.	289	Kalyē . . .	Kāśyapa.
258	Lakshmidhara . . .	Sāṃkritya.	290	Vāsuki . . .	Kāśyapa.
259	Śrīdhara . . .	Kṛishṇātrēya.	291	Kūkō . . .	Vasisht̥ha.
260	Dhūmvū . . .	Vatsa.	292	Pārāsara . . .	Vatsa.
261	Kṛishṇa . . .	Gautama.	293	Vardhamāna . . .	Śāṇḍilya.
262	Sūpaṭa . . .	Garga.	294	Āśādhara . . .	Gautama.
263	Sōdala . . .	Sāṃkritya.	295	Dēvēśvara . . .	Vatsa.
264	Pahūkara . . .	Kāśyapa.	296	Madhusūdana . . .	Kāśyapa.
265	Ābhō . . .	Bhāradvāja.	297	Pavanāba . . .	Gautama.
266	Vādhala . . .	Upamanyu.	298	Jaga[d]dhara . . .	Vasisht̥hapada.
267	Gōpatī . . .	Gautama.	299	Gāṃgū . . .	Kāśyapa.
268	Sōmadatta . . .	Kāśyapa.	300	Brahmarshi . . .	Sāṃkritya.
269	Nārāyaṇa . . .	Kāśyapa.	301	Dēvaśarman . . .	Bhārgava.
270	Mahōdadhi . . .	Sāvarna.	302	Dharaṇīdhara . . .	Kṛishṇātrēya.

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303	Mādhava . . .	Kauśika.	335	[Nara]pati . . .	Gautama.
304	Mahidhara . . .	Vasishṭha.	336	Gōlhō . . .	Kāśyapa.
305	Dālhaṇa . . .	Kṛishṇātrēya.	337	Malō . . .	Kāśyapa.
306	Dēvaṣakya . . .	Kāśyapa.	338	Silō . . .	Kṛishṇātrēya.
307	Silō . . .	Kāśyapa.	339	Viṭhu . . .	Gautama.
308	Yōgēśvara . . .	Bhāradvāja.	340	Gōlhō . . .	Gaunya.
309	Viṭhu . . .	Kṛishṇātrēya.	341	Bhālana . . .	Śāṇḍilya.
310	Gōch(vi)nda . . .	Kṛishṇātrēya.	342	Gārgū . . .	Vasishṭha.
311	Vāhula . . .	Kṛishṇātrēya.	343	Rāma . . .	..... <sup>1</sup>
312	Lālā . . .	Vasishṭha.	344	Purōhita Śrī Dēvadhara	Sārkarāksha.
313	Higō . . .	Sāvarga.	345	Misra Paṇ[ḍita] Mahi- dhara.	Sārkarāksha.
314	Gōlhō . . .	Kauśika.	346	Paṇḍita Gōdhana . . .	Sārkarāksha.
315	Bipi . . .	Jātūkarna.	347	Gārgūdhara . . .	Pip[al]alāda.
316	Bhāskara . . .	Kṛishṇātrēya.	348	Salhana . . .	Kṛishṇātrēya.
317	Mahnaū . . .	Kṛishṇātrēya.	349	Jalhana . . .	Kṛishṇātrēya.
318	Vaṭhu . . .	Kāśyapapada.	350	Jasūnamda . . .	Vasishṭha.
319	Mahēśvara . . .	Kāśyapa.	351	Dhārō . . .	Śāṇḍilya.
320	Sālhū . . .	Upamanyu.	352	Dāmara . . .	Gautama.
321	Jā . . .	Vaṭsa.	353	Kēśava . . .	Kāśyapa.
322	Rāchchhaṭa . . .	Kāśyapa.	354	Śrīdhara . . .	Kāśyapa.
323	Divākara . . .	Kṛishṇātrēya.	355	Dinakara . . .	Vatsa.
324	Pahākara . . .	Kṛishṇātrēya.	356	Abhū . . .	Kāśyapa.
325	Bhāskara . . .	Kṛishṇātrēya.	357	Hari . . .	Maunya.
326	Dālō . . .	[Kṛi]shṇātrēyā.	358	Dharaṇīdhara . . .	Kātyāyana.
327	Se(Śa)mkhapāṇi . . .	Kāśyapa.	359	Vēda . . .	Kāśyapa.
328	Dēvaśarman . . .	Sāmkṛitya.	360	Sahāraṇa . . .	Jaska.
329	Kēśava . . .	Kṛishṇātrēya.	361	Lakshmidhara . . .	Bhāradvāja.
330	Viṭhu . . .	Kṛishṇātrēya.	362	Rāma . . .	Śāṇḍilya.
331	Śubhamkara . . .	Kṛishṇātrēya.	363	Gōlhana . . .	Kṛishṇātrēya.
332	Bhāskara . . .	Gautama.	364	Mahēśvara . . .	Sāmkṛitya.
333	[Gō]vinda . . .	Gautama.	365	Lakshmidhara . . .	Kṛishṇātrēya.
334	Sāmkara . . .	Gautama.	366	Śrīdhara . . .	Kāśyapa.

<sup>1</sup> Omitted in the plate.

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368	Gōpati . . .	Gautama.	400	Śrīdhara . . .	Kauśika.
369	Kēśava . . .	Kāśyapa.	401	Kujāira . . .	Maudgalya.
370	Viśvarūpa . . .	Śaṇḍilya.	402	Gāmgata . . .	Bhāradvāja.
371	Dharaṇīdhara . . .	Hārīta.	403	Chākā . . .	Kauśika.
372	Nārāyaṇa . . .	Bhāradvāja.	404	Harīśarma . . .	Kāśyapa.
373	Gaṇḍīdhara . . .	Kauṇḍinya.	405	Divākara . . .	Kauśika.
374	Pāsū . . .	Bhāradvāja.	406	Vṛitikara . . .	Bhāradvāja.
375	Paḍa . . . Kēśava .	Vasiṣṭha.	407	Vālaṇa . . .	Sārkarāksha.
376	Mahasōṇa . . .	Kutsa.	408	Dōlhaṇa . . .	Sārkarāksha.
377	Vilha . . .	Kutsa.	409	Khalu . . .	Pārūṣara.
378	Vatsa . . .	Vatsa.	410	Lakṣmīdhara . . .	Kapishṭhala.
379	Jayaśurman . . .	Bhāradvāja.	411	Nārāyaṇa . . .	Kāśyapa.
380	Śubharmkara . . .	Vatsa.	412	Sōmēśvara . . .	Bhāradvāja.
381	Yaśōdhara . . .	Bhāradvāja.	413	Mumjala . . .	Darbha.
382	Rishi (Rishi) . . .	Jivant[y*]āyana.	414	Śrīdhara . . .	Kāśyapa.
383	Vīṭhu . . .	Bhūrgava.	415	Lōlika . . .	Kapishṭhala.
384	Chhōṭō . . .	Sāmkṛitya.	416	Dōvarshi . . .	Kāśyapa.
385	Ājusha . . .	Kāśyapa.	417	Nānā . . .	Darbha.
386	Kēśava . . .	Kāśyapa.	418	Lālā . . .	Kāśyapa.
387	Yaśōdhara . . .	Maunya.	419	Ālaḍa . . .	Kapishṭhala.
388	Dōlhaṇa . . .	Vasiṣṭha.	420	Vasurāta . . .	Bhāradvāja.
389	Mahasōṇa . . .	Śā[n]ḍilya.	421	Śrī-chhandōga - charaṇē tripūṇṭī(tripāṭhi)n Śrī Dōḍiga.	Vatsa.
390	Māsū . . .	Śaṇḍilya.	422	Rāhila . . .	Kapishṭhala.
391	Gōpāla . . .	Vasiṣṭha.	423	Nārasimha . . .	Vatsa.
392	Guhilō . . .	Upamaunya.	424	Pavaṇāha . . .	Kapishṭhala.
393	Gayādharma . . .	Jivantyāyana.	425	Viśvōśvara . . .	Kṛishṇātrēya.
394	Jayapāla . . .	Vasiṣṭha.	426	Rāghava . . .	Kapishṭhala.
395	Lakṣmīdhara . . .	Jivantyāyana.	427	Sōmēśvara . . .	Bhāradvāja.
396	Jāhō . . .	Vatsa.	428	Pavaṇāha . . .	Kṛishṇātrēya.
397	Jahmaṇi . . .	Sārkarāksha.	429	Gōdhaṇa(na) . . .	Kapishṭhala.
398	Nāgādōva . . .	Sārkarāksha.			

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431	Aniruddha . . .	Kapishthala.	464	Bhāskara . . .	Bhārgava.
432	Pālhaṇa . . .	Vatsa.	465	Dēva-Svāmin . . .	Kauṇḍinya.
433	Ālhaṇa . . .	Sāvarṇa.	466	Mahārishi(rishi) . . .	Ātrēya.
434	Kēśava . . .	Kṛishṇātrēya.	467	Nārāyaṇa . . .	Kāśyapa.
435	Kāṇha . . .	Śāṇḍilya.	468	Vidhi-karaṇi Gurugādharā.	Srī Vasishṭha.
436	Kṛishṇa . . .	Sāvarṇa.	469	Bhūsi(Sasi)dhara . . .	Vasishṭha.
437	Bhadrēśvara . . .	Kṛishṇātrēya.	470	Siju . . .	Vasishṭha.
438	Vāhmaṭa . . .	Kaṇva.	471	Māmō . . .	Upamanyu.
439	Yasa(śaṇ)kara . . .	Maunasa.	472	Chāvaṇa or Rāvaṇa . . .	Pārāśara.
440	Dēvaśarman . . .	Maunasa.	473	Māgha . . .	Gautama.
441	Dālā . . .	Bhāradvāja.	474	Madhācha . . .	Pārāśara.
442	Nārāyaṇa . . .	Bhāradvāja.	475	Isarācha . . .	Śāṇḍilya.
443	Gāka . . .	Śāṇḍilya.	476	Viṭhu . . .	Bhāradvāja.
444	Yasūcha . . .	Pārāśara.	477	Jānū . . .	Śāṇḍilya.
445	Vidyākara . . .	Pārāśara.	478	Jāna . . .	Kāśyapa.
446	Dhāvana . . .	Gautama.	479	Śrīdhara . . .	Śāṇḍilya.
447	Bhāvaśarman . . .	Gautama.	480	Jamaka . . .	Śāṇḍilya.
448	Lakshmīdhara . . .	Gautama.	481	Gachchhū . . .	Pārāśara.
449	Śubhaśarman . . .	Gautama.	482	Pārāśara . . .	Śāṇḍilya.
450	Nārāyaṇa . . .	Gautama.	483	Dhāvana . . .	Bhāradvāja.
451	Gayādhara . . .	Gautama.	484	Śrīkara . . .	Kāśyapa.
452	Brahmāditya . . .	Vatsa.	485	Vāśudēva . . .	Bhāradvāja.
453	Kēśava . . .	Śāṇḍilya.	486	Viṭha . . .	Pārāśara.
454	Punācha . . .	Sārkarāksha.	487	Nārāyaṇa . . .	Pārāśara.
455	Nārā[ya]ṇa . . .	Śāṇḍilya.	488	Vidyādhara . . .	Bhāradvāja.
456	Purushōttama . . .	Gūlava.	489	Tikama . . .	Śāṇḍilya.
457	Rilhū . . .	Kāśyapa.	490	Amṛtadhara . . .	Bhāradvāja.
458	Bhābhū . . .	Vatsa.	491	Sahūraṇa . . .	Vasishṭha.
459	Silū . . .	Kāly(śya)pa.	492	Trilōchana . . .	Kuśika.
460	Dēvadhara . . .	Agastī.	493	Āśādharā . . .	Bhāradvāja.
461	Gahilāḍa . . .	Bhāradvāja.	494	Lālō . . .	Sauśravasa.
462	Garga . . .	Kāśyapa.	495	Ratikara . . .	Bhārgava.



## No. 16.—BEVINAHALLI GRANT OF SADASIVA-ĀRAYA : SAKA 1473.

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

These plates were obtained by Rao Sahib H. Krishna Sastri from Bashir ud-Dīn Ahmad, Esq., the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr. Krishna Sastri.

The inscription is on seven copper plates, which measure 10½ in. by 7½ in. All the plates are engraved on both sides, except the first and the last, which are inscribed on one side. The rims of the plates are raised a little. Holes are bored at the top of the plates to let in a ring intended to hold the plates together. The hole measures 6 in. in diameter. The plates are numbered in Telugu-Kannāḍa numerals.

The characters of the inscription are Nandi-Nāgarī, and the language Sanskrit, and the whole is in verse, excepting *Śrī Gaṇādhipatayē namaḥ*, and the signature at the bottom *Śrī Virūpākṣa*, which is, as usual, written in large Kannāḍa characters. The metres used are the usual Anuṣṭubh, etc. The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing. Stops are not supplied in their proper places. Mistakes of this kind have been corrected in the text. In the latter portion of the inscription long *ī* is represented only by a loop over the consonants. A case of redundant *anusvāra* is found in *°kaṁnyā* in l. 105, and various instances where *anusvāra* and *visarga* have been omitted are noted in the footnotes to the text. We find a needless reduplication of a consonant after *r*, as in *sūmur=Ddēvaṇa* in l. 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants *śa* and *sa*, e.g. *°nāṇīyaśiva* in l. 73 f. for *°nāṇīyasīva*; *°nīlaśītām* in l. 76 in the place of *°nīlasītām* and *°vēsmanaḥ* in l. 126 instead of *°vēsmanaḥ*. In one instance long *ī* is represented by a vertical stroke and an *i*-loop over short *i*, as if the latter were a consonant, e.g. l. 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound *r* is represented by an *r* sign over the consonant *r*. Instances of these are:—*mārru* in l. 80 and *Āravīṭi* in l. 104. The forms *tāmra-sāsana* in l. 309, *vēśadhi* in l. 78, and *Vobāmbikā* in ll. 24-25 are due to vernacular pronunciation.

The inscription records the grant of the village of Bēvinahalli, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpurī to learned Brahmans of various *Gōtras* and *Sūtras*. The grant was made by Rāma-Rāja, the Karṇāṭa minister and brother-in-law of Sadāsiva-Rāja, at the request of a subordinate Muhammadan chieftain Ainana Malukka, who seems to have been a great patron of Brahmans. The village granted is styled '*gaṇa-bhōgyam*,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara. It is given in perpetuity as *sarva-mānya* to be enjoyed by the donees and their successors. The boundaries of the village, the details regarding the donees, their *Gōtras*, *Sūtras* and the number of shares that fell to each are likewise clearly set forth in the grant.

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīraṅga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja. This probably is a mistake on the part of the engraver.

The genealogy of Rāma-Rāja.

Āraṇṭhi Bukka m. Ballāmbikā.

|

Rāma-Rāja m. Lakkāmbikā.

|

Śrī Rāma-Rāja.

|

Rāma-Rāja.

The year in which the grant was made is given in numerical words *Guṇ-āśva-vēda-śītāṃśu*, i.e. 1473. The date of the grant is thus Śaka 1473; Virōdhikṛit; Āshāḍha; bright Dvādaśī; Monday. Thus all the details regarding the date are given. We have to add here that the date as given in Appendix A to *Epigr. Rep.*, 1914-1915, p. 8, 'Śaka 1473, Virōdhikṛit; Āshāḍha *śu. di. 11*' is not correct, as the week day is there omitted and the *tilthi* is given as *Ekādaśī* instead of *Dvādaśī*.<sup>1</sup>

As regards the names of persons occurring in the grant, Sadāsiva-Rāya had a large number of ministers and subordinate chieftains under him. The most powerful of these was Rāma-Rāja, the Kuṇṇāṭa minister and brother-in-law of the king; Rāma-Rāja was the *de facto* sovereign in the reign of Sadāsiva until his death, which took place at the battle of Talikōṭa, 23rd Jan. 1565. His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty. Rāma-Rāja is seen to bear various *birudas* (vv. 55-58), of which *Antembavaragaṇḍa* and *Aibiruda-rāya rāhula-vēśy-aika-bhujāṅga* are the most important.

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāsiva. Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāsiva-Rāya. About Ainana Malukka Rao Sahib H. Krishna Sastri has inserted in his report<sup>2</sup> the following note from Mr. Henry Cousens' *Guide to Bijapur* :—

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk." "It is a square, massive-looking building, surrounded by a very elegantly shaped dome. Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmanas deserves to be noticed. In Vol. III, p. 381, of Briggs' *Perishta* we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana Malukka referred to in the inscription." Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply.

The village granted is divided into 135 *virittis* and allotted to various Brahmanas and ministers of the king, leaving a very small portion to the gods. The total number of *virittis* distributed among the donees comes to only 133<sup>3</sup>, while according to the grant there ought to be 135. There is thus a mistake here that cannot be accounted for. The names of the Brahmanas, their fathers' names, their *Gōtras*, *Sūtras* and the number of shares allotted to each are appended below in the form of a table :—

<sup>1</sup> [According to Mr. L. D. Swamikanan Pillai's *Epimeris* the date regularly corresponds to Monday, June 15, A.D. 1551.—H. K. S.]

<sup>2</sup> *Epigraphical Report*, 1914-1915, p. 112.

Name.	Father's Name.	Gōtra.	Śakha.	Number of Shares.	REMARKS.
(1) & (2) Hari and Hara	.....	.....	.....	1 + 1	
(3) Mahā-Mahādeva-Bhāṭṭa	Rāmachandra	Kāśyapa	Bahv-richa	4	
(4) Mahā-Gaṇapati	Mahā-Rāmachandra	Do.	Do.	4	Sūri.
(5) Mahā-Vishnu-Bhāṭṭa	Mahā-Madgaṇa-Bhāṭṭa	Do.	Do.	4	
(6) Mahā-Krishna-Bhāṭṭa	Ditto	Do.	Do.	1½	
(7) Mahā-Gōpāla-Bhāṭṭa	Mahā-Rāmachandrārya	Do.	Do.	2	
(8) Dattam-Bhāṭṭa	Raghunātha-Sudhi	Parāśara	Do.	2	
(9) Nārāyaṇa-Bhāṭṭa	Ākūṭi-Vishnu-Bhāṭṭa	Kaundinya	Yajus	2	
(10) Kaundīn-Bhāṭṭa	Ananta-Bhāṭṭa	Gautama	Bahv-richa	2	Satām varah.
(11) Sarvā-Bhāṭṭa	Ditto	Bharadvāja	Yajus	2	Viprēndra.
(12) Nāgāv-Adhvarin	Nyāsimha-Bhāṭṭa	Gārgya	Do.	2	
(13) Yallam-Bhāṭṭa	Puruṣhōttama-Bhāṭṭa	Do.	Do.	2	
(14) Sēsha-Bhāṭṭa	Ananta-Bhāṭṭa	Bharadvāja	Do.	2	
(15) Phani-Bhāṭṭa	Narasimha-Sudhi	Gārgya	Do.	2	
(16) Gaṅgana-Bhāṭṭa	Ananta-Bhāṭṭa	Śrīvatsa	Do.	2	
(17) Nāgā-Bhāṭṭa	Ditto	Gautama	Bahv-richa	2	Satām varah.
(18) Timma-Bhāṭṭa	Puruṣhōttama-Bhāṭṭa	Gārgya	Yajus	2	Gupin and Dhīmān.
(19) Kṛishna-Bhāṭṭa	Ananta-Bhāṭṭa	Bharadvāja	Do.	2	
(20) Srinat-Timmaṇa-Bhāṭṭa	Narasimha-Sudhi	Gārgya	Do.	2	
(21) Ananta-Bhāṭṭa	Nāmanā-Bhāṭṭa	Kāśyapa	Do.	2	
(22) Kānapa-Bhāṭṭa	Kāmanā-Bhāṭṭa	Do.	Do.	2	Sudhi.
(23) Somanātha-Bhāṭṭa	Puruṣhōttama-Bhāṭṭa	Gārgya	Do.	2	

(24) Timmāṁ-Adhvarin . . . . .	Lingana-Bhatta . . . . .	Ātreya . . . . .	Do. . . . .	2	Sudhī.
(25) Timmaṇa-Bhatta . . . . .	Dēvaṇa-Bhatta . . . . .	Gārgya . . . . .	Bahv-ṛicha . . . . .	2	Dhīmān.
(26) Janu-Bhatta . . . . .	Dharmā-Bhatta . . . . .	Bhāradvāja . . . . .	Do. . . . .	2	
(27) Kāmā-Bhatta . . . . .	Tippaṇa-Bhatta . . . . .	Kāśyapa . . . . .	Yajus . . . . .	2	
(28) Bacchi-Bhatta . . . . .	Buśī-Bhatta . . . . .	Parāśara . . . . .	Do. . . . .	2	Sūri-vāya.
(29) Śrīmat-Timmaṇa-Bhatta . . . . .	Nāmaṇa-Bhatta . . . . .	Kauṇḍinya . . . . .	Bahv-ṛicha . . . . .	2	Sudhī.
(30) Kṛitū Hiranya . . . . .	Dharmā-Bhatta . . . . .	Bhāradvāja . . . . .	Do. . . . .	2	
(31) Kṛishna-Bhatta . . . . .	Tippaṇa-Bhatta . . . . .	Kāśyapa . . . . .	Yajus . . . . .	2	
(32) Śrī Rāmeśvara . . . . .	Timmaṇa-Bhatta . . . . .	Bhāradvāja . . . . .	Do. . . . .	2	
(33) Ananta-Bhatta . . . . .	Sarva-Bhatta . . . . .	Do. . . . .	Do. . . . .	2	
(34) Timmaṇa-Bhatta . . . . .	Tippaṇa-Bhatta . . . . .	Kāśyapa . . . . .	Do. . . . .	2	Dhīmān.
(35) Bhairava . . . . .	Bhairava-Bhatta . . . . .	Kauṇḍinya . . . . .	Do. . . . .	2	
(36) Gōṣāla-Paṇḍita . . . . .	Śeṣha Maṇḍaputa . . . . .	Parāśara . . . . .	Bahv-ṛicha . . . . .	2	
(37) Hari-Bhatta . . . . .	Lakṣmīdhara Maṇḍin . . . . .	Kauṇḍinya . . . . .	Do. . . . .	2	
(38) Antam (Annam)-Bhatta . . . . .	Yallam-Bhatta . . . . .	Ya-i-ṛicha . . . . .	Do. . . . .	2	Dhīmān.
(39) Gaṇapati . . . . .	Blōṇḍu-Bhatta . . . . .	Jāmaṭagnya . . . . .	Do. . . . .	2	Sudhī.
(40) Sōma-Bhatta . . . . .	Ēchī-Bhatta . . . . .	Kauṇḍinya . . . . .	Yajus . . . . .	2	
(41) Peddi-Bhatta . . . . .	Yallam-Bhatta . . . . .	Bhāradvāja . . . . .	Bahv-ṛicha . . . . .	2	
(42) Nāga-Bhatta . . . . .	Koṇḍu-Bhatta . . . . .	Gautama . . . . .	Do. . . . .	2	
(43) Śrīdhara Sudhī . . . . .	Śrī Rāmeśvara-Bhatta . . . . .	Kausika . . . . .	Yajus . . . . .	1½	
(44) Nāga-Bhatta . . . . .	Giri-Bhatta . . . . .	Do. . . . .	Do. . . . .	1½	
(45) Puruṣōttama-Bhatta . . . . .	Rāmeśvara Maṇḍin . . . . .	Kapi . . . . .	Do. . . . .	1½	
(46) Timmaṇa-Bhatta . . . . .	Giri-Bhatta . . . . .	Kausika . . . . .	Do. . . . .	1½	
(47) Nāga-Bhatta . . . . .	Rāmeśvara-Bhatta . . . . .	Kapi . . . . .	Do. . . . .	1½	
(48) Vāmara-Bhatta . . . . .	Kaṇḍu-Bhatta . . . . .	Bhāradvāja . . . . .	Do. . . . .	1½	

Gupin and Dvijōttama.

Name.	Father's Name.	Gotra.	Sākha.	Number of Shares.	REMARKS.
(49) Tippapa-Bhatta	Māyī-Bhatta	Bhāradvāja	Yajus	1†	Dhīmān.
(50) Nārasimha Sudhī	Rāmésvara-Bhatta	Kāśyapa	Do.	1†	
(51) Brahma-Bhatta	Nāmaṇa-Bhatta	Kaundinya	Bahv-ṛicha	1†	Sudhī.
(52) Vēmmaṇa-Bhatta	Liṅgaṇa-Bhatta	Kāśyapa	Yajus	1†	Do.
(53) Dharmā-Bhatta	Narasimha Sudhī	Kaṇva	Do.	1†	Do.
(54) Koṇḍu-Bhatta	Ananta-Bhatta	Bhāradvāja	Do.	1†	
(55) Kōṇēri-Bhatta	Buṣṭi-Bhatta	Parāśara	Do.	1†	
(56) Mudgala-Bhatta	Rāmésvara-Bhatta	Harita	Bahv-ṛicha	1†	
(57) Rāghava	Kasavā-Bhatta	Gargya	Yajus	1†	Dhīmān.
(58) Śingari Sudhī	Aubhala-Bhatta	Do.	Do.	1†	
(59) Timmaṇa Sudhī	Nārāyaṇa-Bhatta	Kaundinya	Do.	1†	
(60) Kṛtīn Hiranya-Bhatta	Mudgala-Bhatta	Kaṇva Śyāvāśva	.....	1	
(61) Parvata-Bhatta	Lakṣmaṇa Manishin	Ātrēya	Yajus	1	
(62) Namaṇa-Bhatta	Kasavā-Bhatta	Bhāradvāja	Do.	1	Dhīmān.
(63) Kṛishṇa-Bhatta	Dharma-Bhatta	Kāśyapa	Do.	1	
(64) Viśvaṇātha-Bhatta	Nārāyaṇa-Bhatta	Kaundinya	Do.	1	
(65) Malli-Bhatta	Nāmaṇa-Bhatta	Do.	Bahv-ṛicha	1	
(66) Kōṇēri-Bhatta	Ditto	Kausika	Yajus	1	Guṇin.
(67) Manishin Giri-Bhatta	Vināyaka-Bhatta	Harita	Do.	1	
(68) Timmaṇa Sudhī	Kōṇēri-Bhatta	.....	Bahv-ṛicha	1	The (adopted) son of another Kōṇēri-Bhatta.
(69) Yallam-Bhatta	Ditto	Gautama	Do.	1	Dhīmātām varāh.
(70) Bhānu-Bhatta	Gaṅgaṇa-Bhatta	Śrīvata	.....	†	

(71) Timmarasa . . . . .	Lakshmarasa . . . . .	Harita . . . . .	Yajus . . . . .	1	
(72) Hamparasa . . . . .	Virupparasa . . . . .	Kaundinya . . . . .	Bahv-rica . . . . .	1	
(73) Rayasa Venkatadri . . . . .	Timmayya-amatya . . . . .	Harita . . . . .	Yajus . . . . .	1	
(74) Virapp-amatya . . . . .	Basav-amatya . . . . .	Do. . . . .	Bahv-rica . . . . .	1	
(75) Timmarasa . . . . .	Viramarasa . . . . .	Bharadvaja . . . . .	Do. . . . .	1	Dhimā.
(76) Timmappa-amatya . . . . .	Chendikē Basav-amatya . . . . .	Kaundinya . . . . .	Do. . . . .	1	
(77) Venkatadri . . . . .	Kamarasa Timm-amatya . . . . .	Bharadvaja . . . . .	Do. . . . .	1	
(78) Timmappa-amatya . . . . .	Nanjay-amatya . . . . .	Kasyapa . . . . .	Do. . . . .	1	
(79) Bhūmarasa . . . . .	Vennarasa . . . . .	Agastya . . . . .	Do. . . . .	1	
(80) Gajapati Amatya . . . . .	Moluvāgila Kōnēri Dēva . . . . .	Harita . . . . .	Do. . . . .	1	
(81) Kāya Basav-amatya Sākbara . . . . .	Dēchirāja Basava-rāja . . . . .	Kaundinya . . . . .	.....	1	
(82) Basavappa . . . . .	Mailapura Madarasa . . . . .	Bharadvaja . . . . .	Yajus . . . . .	1	

Among the names specially interesting to us are Rāyasa Venkaṭādri, the son of Timmayy-āmātya, who may certainly be identified with Rāyasam Venkaṭādri, son of Mosalimaḍugu Timmarāja, who is mentioned in the Ūnamāñjēri plates and the Tiruppukkuḷi stone inscription (No. C. 175 of 1916, Madras) as a subordinate of Sadāsiva Rāya. It is clear from our plates, however, that there are two Venkaṭādris, both sons of ministers of Achyuta by name Timma. The other Venkaṭādri is the son of Kāmarasa Timm-āmātya. The Rāja seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81.

The names of donees are derived from Sanskrit or from colloquial Kannaḍa corruptions of Sanskrit names. In a few cases only do they seem to be connected with territory. The most interesting of the latter is Mailāpura Mādarasa, which seems to suggest the modern names Mylapore and Madras. The etymology of the word Madras is uncertain, and we may well suggest for Madrasa-patnam of the East India Company's records the origin from some Mādarasa in the 16th century or earlier. In any case our inscription is nearly a century before the foundation of Fort St. George and is probably the oldest record suggestive of a derivation for the word 'Madras.' That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St. Thomas to that place. [We cannot also ignore the fact that Mailāpura is mentioned as suburb of Bēvinahalli in l. 278 f.—H. K. S.]

It is clear from the above table that of the 80 Brahmins among whom the land was divided 46 were students of the *Yajur-vēda*; 31 of the *Rig-vēda*; and of the remaining 3 it is not stated to which *Śākhā* they belonged. This is interesting on account of the non-mention of the *Sāma-vēda* and of the *Sūtras* to which the *Sāma-vēdin* Brāhmaṇas belonged. Among the *gōtras* rare in South India at the present day are Kapi *gōtra* of Nos. 45 and 47; Vasishṭha *gōtra* (No. 38); and Agastya *gōtra* (No. 79). It is possible that Kapi *gōtra* is a contraction of Kapila *gōtra*. These *gōtras* were not unknown in South India in earlier times. We find two names of donees of the Kapi *gōtra* in the Tāṇḍantōṭṭam plates<sup>1</sup> of Pallava Vijaya-Nandivikrama-varman. One of them belongs to the Āpastamba-*sūtra* and the other to the Prāvachana-*sūtra*. In the same plates we have four donees of the Vasishṭha *gōtra*, all of whom are of the Āpastamba-*sūtra*.

After the names of the donees, etc., have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and certain other marks for identifying the places granted. These are recorded in the Kannaḍa dialect, the *Dēśu-bhāṣhā*, as it is called in our grant.

The edict was composed by Sābhāpati Svayambhu at the order of the king. The engraver of the grant is Viranāchārya, son of Virana.

#### TEXT.<sup>2</sup>

[Metres: vv. 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, *Anuṣṭubh*; v. 9, *Harinī*; v. 36, *Dāhaka*; v. 160, *Śālinī*; vv. 5, 21, 25, 29-30, 32-3, 35, 42, *Śārdūlavikīḍita*; vv. 5, 8, 19, 11, 22-3, 34, *Sragdhara*; vv. 14, 54, 59, *Indravajrā*; vv. 24, 26, *Mālinī*; vv. 27-28, 31, *Upeṇḍravajrā*; vv. 55-8, *Vasuntatīlakā*.]

#### First plate.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[ १\* ]- हरेर्लीलावराहस्य<sup>3</sup> दं-

<sup>1</sup> *South-Indian Inscriptions*, Vol. II, Pt. V, p. 534.

<sup>2</sup> From the ink-impressions.

<sup>3</sup> Another reading is °वराहस्य, as we find in "Conjeeveram plates of Krishṇadōva-Rāya" published by us (*Ep. Ind.*, Vol. XIII, pp. 123 ff.). [But the plate has there °वराहस्य, perhaps an error for °वराहस्य.—H. K. S.]

3 द्वादशः स पातु वः । हेमाद्रिकलशा यत्र धात्री छत्रत्रियं दधौ ।। २\* ]

कल्याणा-

4 यास्तु तन्नाम प्रत्यूहतिमिरापहं । यज्ञजोप्यगजोद्धूतं हरिणापि च पू-  
5 ज्यते ।। ३\* ] अस्ति क्षीरमयादेवैर्मथ्यमानाश्महाबुधेः । नवनीतमिवोद्धू-  
6 तमपनीततमी महः ।। ४\* ] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा बु-  
7 धः पुण्यैरस्य पुरुरवा भुजबलैरायुर्विषां<sup>1</sup> निघ्नतः । तस्यायुर्नहुषोस्य  
8 तस्य पक्षो युष्मे ययाति[:\*] क्षितौ (1) ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदे-  
9 वयानीपतेः ।। ५\* ] तद्वग्ने देवकीजानिर्दिदोपे तिमभूपतिः । यशस्वी तुलवे-<sup>2</sup>  
10 द्रेषु यदोः कृष्ण इवान्वये ।। ६\* ] ततोभूद्भुक्कमाजानिरीश्वरक्षितिपा-  
लकः । अ-

11 त्रासमगुणध्वंशं मौलिरत्नं महीभुजां ।। ७\* ] सरसादुदभूतस्मान्नरसाव-  
12 निपालकः । देवकीनन्दनात्कामो देवकीनन्दनादिव ।। ८\* ] विविधसुकृतीहा-  
13 मे रामेश्वरप्रसुखे सुहृद्मदितहृदय[:\*] स्थाने स्थाने व्यधत्त यथाविधि । बु-  
14 धपरिहृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोज्जीतं स्कीतं  
15 यशः पुनरुक्तयन् ।। ९\* ] कावेरीमाशु बध्वा बहलजलरयां तां विलंघ्येव  
16 शत्रुं जीवशाहं गृहीत्वा समिति भुजबलात्तंचराज्यं तदीयं । कृत्वा  
श्रीर-

17 गपूर्वं तदपि निजवसे<sup>3</sup> पट्टणं यो बभासे ।<sup>4</sup> कीर्त्तिस्तंभं निखाय त्रिभुव-  
18 नभवनस्तूयमानापदानः ।। १०\* ] चेरं चोलं च पाण्ड्यं तमपि च मधुरावस्रभं  
19 मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदन्यान् ।  
20 आगंगातीरलंकाप्रथमचरमभूभृत्तटांतं नितान्तं ख्यातः क्षीणोपतो-  
21 नां स्रजमिव शिरसां शासनं यो व्यतानीत् ।। ११\* ] तिप्पाजीनागलादेव्यै<sup>5</sup>

कौ-

22 सत्त्वाश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रात्तस्मात्पंक्तिरथादिव ।। १२\* ] वीरौ  
23 विनयिनौ रामलक्ष्मणाविव नन्दनौ ।[\*] जातौ वीरनृसिंहेंद्रकृष्णरायभ-  
24 क्षीपती ।। १३\* ] रंगक्षितींद्राद्युतदेवरायौ रक्षाधुरीणाविव रामकृष्णौ । वो-  
25 क्षाब्जिकायां नरसक्षितींद्रादुभावभूतान्मुरगेंद्र<sup>6</sup>सारौ ।। १४\* ] वीरयोनार-

<sup>1</sup> Read °रायुर्विषां.

<sup>2</sup> Read ज्ञे.

<sup>3</sup> Read व्योः

<sup>4</sup> Read वें.

<sup>5</sup> Omit stop.

<sup>6</sup> Read क्षौ.

<sup>7</sup> The same reading is found in the Krishnāpuram plates of Sadāsiva-Rāya (*Ep. Ind.*, Vol. IX). The British Museum plates have भूताम्बरगेंद्र. Prof. Kielhorn corrects this into भूतां नरकेंद्र, while Dr. Sten Konow proposes °तामुरगेंद्र. The last seems to be the best reading.



- 26 श्रीनारसिंहः स विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरस्य-  
 27 नृगनलनहुषानप्यवन्धामयान्यान् । आसेतोरासुमेरोरवनिसुर-  
 28 सुतः खैरमाचोदयाद्रेरापास्यात्वाचलांतादखिलहृदयमावर्ण्य राज्यं  
 29 प्रशास ।[ १५\*] नानादानान्यकार्पित्वाकसदसि यः श्रीविरूपाक्ष-  
 देवस्थाने  
 30 श्रीकालहस्तीधितुरपि नगरे वैकटाद्री च कांक्षां । श्रीशैले श्रीणशैले

## Plate II.

- 31 महति हरिहरेहोबले संगमे च (i) श्रीरंगे कुंभघोणे हततम-  
 32 सि महानंदितोर्ये निवृत्तौ ।[ १६\*] गोकर्णे रामसेतौ जगति तदितरेष्व-  
 33 प्यशेषेषु पुण्यस्थानेष्वारब्धनानाविधबहुलमहादानवारिप्रवाहैः ।  
 34 यस्योदंचतुरंगः(ः)प्रकरखुररजः(i)शुभ्यदंभोधिभग्नः(r) क्षामभृत्यचक्रिदो-  
 35 द्यत्तरत्कुलिशधरोत्कंठिता कुंठिताभूत् ।[ १७\*] ब्रह्मांडं विश्वचक्रं घटमुदि-  
 36 तमहाभूतकं रत्नधेनुं (i) सप्तांबोधींश्च कल्पक्षितिर्बहुलतिके कांचनीं  
 37 कांभधेनुं । स्वर्णक्ष्मां योहिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं । हेमा-  
 38 श्वं हेमगर्भं कनककरिरथं पंचलांगल्यतानीत् ।[ १८\*] प्राज्यं प्रशास्य  
 निर्वि-  
 39 ष्टं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षितेरिंद्रे दिवं  
 गते ।[ १९\*] ततोप्य-  
 40 वार्यवोर्यः[\*] श्रीकृष्णरायमहोपतिः । विभर्त्ति मणिकेयूरनिर्विशेषं महो भु-  
 41 जे ।[ २०\*] कीर्त्या यस्य समंततः प्रसृतया विश्वं रुचैश्वर्यं व्रजे-  
 दित्याशंक्य पुरा पुरा-  
 42 रिरभवद्भालिचणः प्रायशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोद्भवत्पद्म-  
 43 भूः (i) कालो खड्गमधाद्रमा च कमलं वीणां च बाणो करे ।[ २१\*]  
 शत्रूणां वासमेते द-  
 44 दत इति रुषा किं नु सप्तांबुराशीमानासेनात्तुरंगमुदितवसुमतीधूमिका-  
 45 पालिकाभिः । संशोष्य खैरमेतद्वतिनिधिजलधिश्चेणिका यो विधत्ते (i) ब्रह्मां-  
 46 ऽखर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः ।[ २२\*] स्तुत्योदायंस्त्रुधीभिस्त वि-  
 47 जयनगरे रत्नसिंहासनस्थः क्षामपाशान्कृष्णरायक्षितिपतिरधरीकृत्य  
 48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तक्षितिथरकटकादा च हेमाचलांता-

1 Omit one श्रीनार.

2 Read 'वक्रोभव'.

3 Read 'वत्करकुलिश'.

4 Read का.

5 Read नु.

- 49 दा सेतोरपि<sup>१</sup>सार्थश्रियमिह वड्डीकृत्य कीर्त्या बभासे ।[ २३\*] कृतवति  
सुरसो-
- 50 कां कण्ठराये निजाग्रं<sup>२</sup> तदनु तदनुजन्मा पुण्यकर्माच्युतेन्द्रः । अखिलम-
- 51 वनिलोकं स्वाग्रमेत्यारिजेता विलसति हरिचेता विद्वदिष्टप्रदाता  
[ २४\*] च-
- 52 भोदेन निपीयमानसलिलोत्थेन पीतोक्ति<sup>३</sup>तस्तप्तो राष्ट्रवसायकाम्नि-
- 53 शिखया संतप्यमानः सदा । अंतर्ह्यैवडवामुखानलशिखाजालैर्विमुष्को
- 54 ध्रुवं यद्दानांबुरंबुधि<sup>४</sup>रयं पूर्णः समुद्योतते ।[ २५\*] समजनि नरपालः  
सत्यध-
- 55 मप्रतिष्ठो<sup>५</sup> विजयनगरराजद्रवसिंहासनस्थः ।[\*] सृगनसनहुषादीन्नीच-
- 56 यज्ञाजनीत्या निरुपमभुजवीर्यो<sup>६</sup>दार्यभूरच्युतेन्द्रः ।[ २६\*] क्षितिप्रतिष्ठा<sup>७</sup>पित-  
कीर्त्ति-
- 57 देहे प्राप्ते पदं वैष्णवमत्युतेन्द्रे<sup>८</sup> । अज्ज्ञास्य भद्रासनमस्य सनुर्वीरो बभौ वै-
- 58 कटदेवरायः ।[ २७\*] प्रशास्य राज्यं प्रशवा<sup>९</sup>स्वरूपे विद्वन्निधौ वैकटराय-  
भूपे । अ-
- 59 भागधेयाश्चिरायजानामाखंडलावासमथाधिकुटे ।[ २८\*] तिमांवावर-  
गर्भमौ-

Plate II; sūle ii.

- 60 क्षिकमणी रंगक्षितींद्रात्मजः क्षत्रालंकरणेन पालितमहाकर्णा-
- 61 टराज्वश्रिया । शौर्यो<sup>१०</sup>दार्यदयावता स्वभगिनीभद्रा<sup>११</sup> जगत्त्रायिना<sup>१२</sup> (i) राम-
- 62 क्षापतिनाप्यमात्यतिलकैः स<sup>१३</sup>भाभिषेकक्रमः ।[ २९\*] श्रीविद्यानगरो-  
लक्षामनि
- 63 महासा<sup>१४</sup>स्वाज्यसिंहासने संतानद्वरिव स्फुरन्मुरगिरी संहृत्य विद्वेषिणः ।
- 64 आ सेतोरपि चा हिमाद्रि रचयन्नाशो निजाज्ञाकरान्सर्वा<sup>१५</sup> पालयते सदाशि-
- 65 वमहारायश्चिराय क्षमां ।[ ३०\*] विख्यातविक्रांतिनयस्य यस्य पद्मा-  
भिषेके निय-
- 66 तं प्रजाणां । आनंदबाहूपैरभिषिञ्चमाना देवीपदं दशंघते धरित्री ।  
[ ३१\*] गोत्रो-

<sup>१</sup> The reading elsewhere is निताकं.

<sup>२</sup> Read जिह्वा.

<sup>३</sup> Read चनांबुरंबुधि.

<sup>४</sup> Read डी.

<sup>५</sup> Read डा.

<sup>६</sup> Read °च्युतेन्द्रे.

<sup>७</sup> Read प्रशवा°.

<sup>८</sup> Read °भर्त्ता.

<sup>९</sup> Read जगत्त्रायिना.

<sup>१०</sup> Read क्षमा°. The reading here may be justified by the rule रजयोरमेदः

<sup>११</sup> Read सा.

- 67 हरविशारदं कुवल्यापीडार्पहारोदुर (i) सत्यायत्तमतिं समस्तसुम-  
 68 नस्तोमावनैकायनं [1\*] संजातश्रुतिभूरुचिं सविजयं संनन्दकश्रीभरं (i)  
 69 यं शंसन्ति यशोदयांचितगुणं कृष्णावतारं बुधाः ।[1 ३३\*] विख्यातं  
 बहुभोगशृ-  
 70 गविभर्वैरुहामदानोदुरं (i) धर्मेण श्रुतिमात्रतोपि भुवने दत्तं प्रजारक्ष-  
 71 णे । प्राप्तां यस्य भुजं भुजंगमहिभृद्दिगंतिकूर्मोपमं पातिव्रत्यपताकिने-  
 72 ति धरणी<sup>१</sup> जानंतु सर्वे जनाः ।[1 ३३\*] यत्सेनाधूलिपाली शकम-  
 शकसमुच्चाटने  
 73 धूमरेखा रोमाली कीर्त्तिवच्चा इव भुवनमिदं सर्वमंतर्वहत्याः । वेणी ना-  
 74 णीयश्रीव<sup>२</sup> प्रकटितविह्वतेर्वीरलक्ष्म्या रणायै (i) शाल्ये जीमूतपङ्क्ति<sup>३</sup>  
 किल सक-  
 75 लखलस्तोमदावानलानां ।[1 ३४\*] तुंगामेव दयां पदांबुजयुगं शोणं च  
 कृष्णां तनुं  
 76 रक्तामीलशितां<sup>४</sup> त्रिवेणिसनघां वीक्षा<sup>५</sup> गिरं नर्मदां [1\*] तीर्थानीति समा-  
 षडृत्य-  
 77 वयवैः शेषाद्रिवासी विभुः प्रायो यस्य विशेषभक्तिमुदितः पट्टाभिषेक-  
 त्रिये ।  
 78 [1३५\*] वी<sup>६</sup>धपत्युपमायितगंडस्तोषणरूपजितासमकांडः [1\*] भाषेगेतप्यवरा-  
 79 यरगंडः पोषणनिर्भरभूनवखंडः ।[1 ३६\*] राजाधिराजविरुदो राज-  
 राजसमां-  
 80 कृतिः । स्वाराजराजमान(ः)श्री[1\*] श्रीराजपरमेश्वरः ।[1 ३७\*] मूर्धराय-  
 रगंडांकी मेरु-  
 81 लंचियश्रीभरः । शरणागतमंदारः पररायभयंकरः ।[1 ३८\*] करदाखि-  
 लभूपा-  
 82 त्तः परदारसहोदरः । हिंदुरायसुरताण इंदुवंशशिखामणिः ।[1 ३९\*]  
 गजी-  
 83 घगंडभेरुंडी<sup>७</sup> हरिभक्तिसुधानिधिः । वर्धमानापदानश्रीरर्चनारीन-  
 84 टेश्वरः ।[1 ४०\*] इत्यादि विरुदैर्वदितव्या नित्यमभिष्टुतः । कांभोज-  
 भोजका-

१ Read वा०.

२ Read शान्ते...पंक्तिः

३ Read श्री.

४ This reading seems to be better than that in the Krishnapuram plates, which read "हरिभगंडभेरुंडी".

५ Read कांभोज.

६ Read श्री.

७ Read शितां.

८ Read यशोव.

९ Read वीक्षां.

- 85 लिंगकरहाटादिपार्थिवैः स<sup>1</sup>विदक्षपदं प्राप्तेः संदर्शितनृपोपदः ।[ ४१\*]  
 86 सोयं नीतिविशारदः सुरतरुस्तद्वाल<sup>2</sup>विश्राणनः सर्वोर्वीशनतः स-  
 87 दाशिवमहारायक्षमानायकः । बाह्यावंगदनिर्विशेषमखिलां स-  
 88 वैसहस्रमुहहन्विहन्नाणपरायणो विजयते वीरप्रतापोन्नतः ।[ ४२\*] गु-  
 89 णाश्ववेदशीतांशुगणिते शकचक्षरे । वर्षे विरोधिकृत्तान्नि मा-

*Third plate; side i.*

- 90 सि चाषाढनामनि ।[ ४३\*] पक्षे वलक्षेपु<sup>3</sup>[त्ये]<sup>4</sup>[र्त्ते\*] हादश्यामिन्दुवासरे ।  
 91 तुंगभद्रानदीतीरे विह्वलेश्वरसंनिधौ ।[ ४४\*] नानाशाखाभिधागो-  
 92 त्सूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविज्ञो विशे-  
 93 षतः । [ ४५\*] वक्रिते हस्तिनावत्याश्रीकेकवडिनाडुके । रौडकुं<sup>5</sup>दीयमी-  
 94 मायामपि विख्यातिमाश्रितं ।[ ४६\*] ग्रामाद्भुङ्क्षन्नाम्नोपि प्राच्यं सोमन-  
 95 हकृतं<sup>6</sup> । जालोहक्यभिधाहामादक्षिणस्यां दिशि स्थितं ।[ ४७\*]  
 जालोह-  
 96 क्लीकारटिकग्रामयोरुभयोरपि । सीमांतात्संयुतादार्शा पश्चि<sup>7</sup>[मां\*]-  
 97 समुपाश्रितं ।[ ४८\*] ग्रामात्कारटिकाभिख्यादुत्तरां दिशमाश्रितं । श्रीम-  
 98 द्रामसमुद्राख्यामपरां समुपाश्रितं ।[ ४९\*] पौनापुराभिधानेन ग्राम-  
 99 केण समन्वितं । ग्रामं वेविनहक्याख्यं सर्वसस्योपशोभितं ।[ ५०\*] सर्व-  
 100 मान्यं चतुस्त्रीमासंयुतं च समन्ततः । निधिनिक्षेपपाषाणसिद्धसा-  
 101 ल्यज[ला\*]न्वितं ।[ ५१\*] अक्षिण्यागामिसंयुक्तं<sup>8</sup> गणभोग्यं समूहं । वापीकूप-  
 102 तटाकैश्च कश्छारामैश्च<sup>9</sup> संयुतं ।[ ५२\*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रता-  
 103 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचितं ।[ ५३\*] भूकल्प-  
 शास्त्री  
 104 प्रथितार्वीटिबुक्कक्षमापोजनि पुण्यशीलः । बल्लाविका तस्य  
 105 बभूव पत्नी पुरंदरस्येव पुलोमकन्या<sup>10</sup> ।[ ५४\*] अस्मादशेषभुवना-  
 106 वन[वारिजाप्ता]<sup>11</sup>शृंगाररानवदजायत रामराजः । लक्ष्मीस-  
 107 मानचरिता ललनामतकी लल्लाविका रतिरिवाजनि तस्य  
 108 देवी ।[ ५५\*] तस्याधिकैस्समभवत्तनयस्तपोभिश्चश्रीरामराजनृप-  
 109 तिश्चशिवंशदीपः । यस्याज्वलन्भुजमहांसि यथा तथासमेता-

<sup>1</sup> Read सी.

<sup>2</sup> Read त.

<sup>3</sup> Read °कन्या.

<sup>4</sup> Read अर्त्तु.

<sup>5</sup> Read त्र.

<sup>6</sup> The bracketed letters appear to have been written over an erasure.

<sup>7</sup> Read पु

<sup>8</sup> Read °क्षारामैश्च.

- 110 णि वैरिसदृशा<sup>1</sup> च निरंजनानि ।। ५६\*] खैरोपकंठविह्वलिसदृशां वि-  
 111 शालस्त्रालोकदूरिततमास्तनयस्तदीयः । अत्रासहृत्तिरव-  
 112 दातगुणानुवर्त्ती श्रीरामराजवरपालमणिसमिधे ।। ५७\*] यस्मि-  
 113 न्प्रशासति महीं जगदेकधीरे भंभो नदीषु<sup>2</sup> च पक्षपातः । वक्षीषु  
 114 पक्षवरचिर्वनितारतेषु जीवीविमोचनमभून्नियतं प्रजानां ।। ५८\*]  
 115 इदुर्यशोविंदुरपि प्रतापतेजस्कुलिंगस्य परं पतंगः । कंतु-  
 116 श्रिययो यस्य तु चाटुकारः कर्णोधमर्णः करदानकेत्याः ।। ५९\*]  
 सुमतेरस्य  
 117 धीरस्य सुता<sup>3</sup>मसमतेजसः । सोमवंशावतसस्य सुकृतस्य मनो-

*Third plate; side ii.*

- 118 षिणां ।। ६०\*] आत्रेयगोत्रालंकारमणेर्मनुनयस्थितेः । अतेंववर-  
 119 गंडस्य हरिभक्तिसुधानिधिः<sup>4</sup> ।। ६१\*] नहुषोपमस्य नानावर्णश्री-  
 120 मंडलीकगंडस्य । ऐबिरु[द]रायराहुतवेश्यैकभुजंगवि-  
 121 रुदभरितस्य ।। ६२\*] विख्यातविरुदमनियविभाकलीलस्य विजयश्री-  
 122 लस्य । विश्वंभराद्यतिस्फुटविश्रुतधरणीवराहविरुदस्य ।। ६३\*] क-  
 123 न्यार्नकुलरत्नेन काश्यपीकल्पशाखिना । प्रौडै(टै)ननमलुक्केन्द्रपू-  
 124 र्वपुष्पफलात्मना ।। ६४\*] वीरैरननमलुक्केन्द्रविजितारातिभूभुजा<sup>5</sup> ॥  
 125 विहितांजलिबंधेन र्याचितस्य यशोनिधेः ।। ६५\*] विनयीदार्य-  
 126 गांभीर्यविक्रमावासवेक्षणः<sup>6</sup> । वीरस्य रामराजस्य विष्ण-  
 127 तिमनुपालयन् ।। ६६\*] परीतः प्रयतैः स्निग्धैः पुरोहितपुरोग-  
 128 मैः । विविधैर्विबुधैश्चैतपथिकैरधिकैर्गिरा ।। ६७\*] सदाशिव-  
 129 महारायो माननीयो मनस्विनां । सहिरण्यपयोधारायूर्व-  
 130 कं दत्तधागुदा ॥ ६८\*] पंचत्रिंशद्युतं हृत्तिग्रतं ग्रामेन संस्थिते ।  
 हृत्ति-

- 131 मंती विलिख्यंते विप्रा वेदांतपारगाः ।। ६९\*] कृतसंनिधये<sup>7</sup> ग्रामे क-  
 132 पाकूपारचक्षुषे । अर्पिता हृत्तिरेकात्र सुधाहाराय शंभवे ।। ७०\*]  
 विष्ण-

- 133 वे ग्रामदेवाय विश्वरक्षाविधायिने । विघातुं प्रत्यहं पूजां ह-

<sup>1</sup> Read °सुदृशा.

<sup>2</sup> Read सु.

<sup>3</sup> Read भंभो नदीषु पक्षपेयु.

<sup>4</sup> Read सुवा°.

<sup>5</sup> Read °निधिः.

<sup>6</sup> Read जा. [This correction is unnecessary. A more desirable correction would be °मलुक्केन for °नलुक्केन्द्र.—

H. K. S.]

<sup>7</sup> Read वर. The preceding others is confused.

<sup>8</sup> Read °समयः.

<sup>9</sup> Read वा.





- 134 त्तिरेकात् कल्पिता ।[। ७१\*] महामहादेवभट्टश्रीमहारामचंद्रजः । च-  
 135 'तुष्टोतिर[हा]प्रोति बह्वचः<sup>२</sup>[\*] काश्यपान्वयः ।[। ७२\*] महागणपतिस्तू-  
 रिश्री  
 136 महारामचंद्रजः । काश्यपान्वयजो वृत्तोद्यतसोद्वैद्वि<sup>३</sup> बह्वचः<sup>२</sup> ।[। ७३\*]  
 137 श्रीमहाविष्णुभट्टोत्र महामुद्रलभट्टजः । चतस्रो बह्वचोभ्येति  
 138 वृत्तीः काश्यपगोत्रजः ।[। ७४\*] श्रीमहाकृष्णभट्टोत्र महामुद्रलभट्ट-  
 जः । सार्द्ध-  
 139 कर्त्तृत्तिमाप्रोति बह्वचः काश्यपान्वयः ।[। ७५\*] श्रीमहारामचंद्रायस्तूः  
 काश्य-  
 140 पगोत्रजः । महामोपालभट्टोत्र वृत्ती द्वे बह्वचोभ्युते ।[। ७६\*] रघुनाथसुधीस्तू-  
 141 श्रुतीपराशरगोत्रजः । वृत्तिद्वयमवाप्रोति दत्तभट्टोत्र बह्वचः ।[। ७७\*] आकूति-  
 142 विष्णुभट्टस्य स्तूः कौडिन्यगोत्रजः । श्रीनारायणभट्टाख्यो या-  
 143 ज्ञुषोत्र द्विवृत्तिकः ।[। ७८\*] नंदनोनंतभट्टस्य गौतमान्वयसंभवः ।  
 144 वृत्तिद्वयमवाप्रोति कौडुभट्टोत्र बह्वचः ।[। ७९\*] भारद्वाजान्व-  
 145 योद्भूतो याज्ञुषोनंतभट्टजः । वृत्तिद्वयमिहाप्रोति सर्वाभट्टस्मृतां [वरः] ।[। ८०\*]

Plate IV; side i.

- 146 स्तूनुर्त्तसिंहभट्टस्य याज्ञुषो गार्ग्यगोत्रजः । नागावधानी विप्रै-  
 147 द्वो वृत्तिद्वयमिहाभ्युते ।[। ८१\*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः ।  
 वृत्तिद्व-  
 148 यमवाप्रोति यत्तभट्टोत्र याज्ञुषः ।[। ८२\*] नंदनोनंतभट्टस्य भारद्वाजान्वयो-  
 द्वयः ।  
 149 याज्ञुषश्लेषभट्टाख्यो वृत्तिद्वयमिहाभ्युते ।[। ८३\*] गार्ग्यगोत्रसमुद्भूतो नरसिंह-  
 150 सुधीस्तूतः । वृत्तिद्वयमवाप्रोति फणिभट्टोत्र याज्ञुषः ।[। ८४\*] याज्ञुषोनंत-  
 भट्ट-  
 151 स्य स्तूः श्रीवत्सगोत्रजः । अत्र गंगणभट्टाख्यो वृत्तिद्वयमिहाभ्युते ।[। ८५\*]  
 नंदनो-  
 152 नंतभट्टस्य नागाभट्टस्मृतां वरः । अत्र द्विवृत्तिमाप्रोति बह्वचो गौतमान्व-  
 153 यः ।[। ८६\*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः । गुण्यो द्विवृत्ति-  
 को धीमांस्त्रिं-

<sup>१</sup> Read 'तुष्टोती'.

<sup>२</sup> Read बह्वचः

<sup>३</sup> Read 'वै'ति.



- 154 माभद्योत्र याजुषः ।[ ८७\*] नंदनीनंतभट्टस्य भारद्वाजान्वयोद्भवः ।  
याजुषः कृष्णभ-
- 155 द्वाख्यो वृत्तिद्वयमिहाश्रुते ।[ ८८\*] नरसिंहसुधोसूनुयाजुषो गार्ग्य-  
गोत्रजः श्री-
- 156 मत्तिमणभट्टाख्यसुधोरात्र द्विवृत्तिकः ।[ ८९\*] सुनुर्नामणभट्टस्य काश्यपान्वय-
- 157 संभवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ ९०\*] श्रीम[त्का]मण-  
भट्टाख्यसु-
- 158 धीः कामणभट्टजः । वृत्तिद्वयमिहाप्रोति याजुषः काश्यपान्वयः ।[ ९१\*]  
श्रीसोमना-
- 159 [य]भट्टाख्यः पुरुषोत्तमभट्टजः । कृती द्विवृत्तिमानत्र याजुषो गार्ग्यगोत्र-
- 160 जः ।[ ९२\*] सुनुर्लिङ्गणभट्टस्य सुधोरात्रेयगोत्रजः । तिस्माव-  
धानी द्वे वृत्ती या-
- 161 जुषोत्र समश्रुते ।[ ९३\*] सूतर्देवणभट्टस्य बह्वृचो गार्ग्यगोत्रजः  
धीर्मास्तिम-
- 162 णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ ९४\*] भारद्वाजान्वयोद्भूतो धर्मा-  
भट्टतनू-
- 163 ङ्गवः । बह्वृचो जनिभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ ९५\*] सुनुस्ति-  
प्पणभट्ट
- 164 स्य याजुषः काश्यपान्वयः । वृत्तिद्वयमिहाप्रोपि कामाभद्यो महा-
- 165 मतिः ।[ ९६\*] पराशरान्वयोद्भूतो बुध्निभट्टस्य नंदनः । याजुषो बद्धि-
- 166 भद्योत्र सूरिवर्यो द्विवृत्तिकः ।[ ९७\*] सुनुर्नामणभट्टस्य सुधीः कौडि-
- 167 न्यगोत्रजः । श्रीमत्तिस्मणभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[ ९८\*]  
धर्मा-
- 168 भट्टतनूजश्रीभारद्वाजान्वयोद्भवः । कृती हिरण्यभट्टाख्यो ब-
- 169 ह्वृचोत्र द्विवृत्तिकः ।[ ९९\*] सुनुस्तिप्पणभट्टस्य काश्यपान्वय-
- संभवः । या-
- 170 जुषः कृष्णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[ १००\*] सुनुस्तिमणभट्टस्य  
भारद्वा-
- 171 जान्वयोद्भवः । श्रीरामेश्वरभट्टाख्यो याजुषोत्र द्विवृत्तिकः ।[ १०१\*] भार-  
द्वाजा-
- 172 न्वयोद्भूतस्सर्वाभट्टतनूद्भवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्रु-

173 ते ।[। १०२\*] श्रीमत्तिमणभट्टाख्यो धीमांस्तिष्यणभट्टजः । काश्यपा-  
न्ययसंभूतो या-

*Plate IV; side ii.*

174 जुषोत्र द्विहस्तिकः ।[। १०३\*] याजुषो भैरवाभिख्यसुधीर्भैरवभट्ट-

175 जः । वृत्तिद्वयमिहाप्नोति कौडिन्यान्वयसंभवः ।[। १०४\*] गोपालपंडि-

176 तश्शेषमालोपंततनूद्वयः । बह्वचोत्रैति वृत्ती द्वे श्रीपराशरगो-

177 त्रजः ।[। १०५\*] कौडिन्यगोत्रसंभूतो लक्ष्मीधरमनीषिजः । बह्वचो  
हरि-

178 भट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। १०६\*] यक्षभट्टोजो<sup>१</sup> धीमान्वसिष्ठान्वयसंभ-

179 वः । अंतंभट्टाख्यो वृत्तिद्वयमत्रैति बह्वचः ।[। १०७\*] नंदनो भोंडु-  
भट्टस्य जा-

180 मदध्यान्वयोद्वयः<sup>२</sup> । बह्वचोत्राश्रुते वृत्तिद्वयं गणपतिस्सुधीः ।[। १०८\*] कौडि-

181 न्यगोत्रजस्मनुरेचिभट्टस्य याजुषः । गुणी द्विहृत्तिमानत्र सोम-

182 भट्टो द्विजोत्तमः ।[। १०९\*] भारद्वाजान्वयोद्वृत्तो यक्षभट्टस्य नंदनः ।

बह्वचो

183 पेद्दिभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ११०\*] नंदनः कौडुभट्टस्य नागा-

184 भट्टस्ततां वरः । वृत्तिद्वयमिहाप्नोति बह्वचो गौतमान्वयः ।[। १११\*]  
श्रोरा-

185 मेश्वरभट्टस्य सूनुः कौशिकगोत्रजः । याजुषश्श्रीधरसुधीरत्र

186 सार्धैकवृत्तिकः ।[। ११२\*] नंदनो गिरिभट्टस्य नागाभट्टस्ततां वरः ।  
सार्धैक-

187 वृत्तिमानत्र याजुषः कौशिकान्वयः ।[। ११३\*] पुरुषोत्तमभट्टः[\*] श्रीरामि-

188 श्वरमनीषिजः । सार्धैकवृत्तिमानत्र याजुषः कपिगोत्रजः ।[। ११४\*]

धीमां-

189 स्तिमणभट्टाख्यो गिरिभट्टात्मसंभवः । कौशिकान्वयजो वृत्तिं सा-

190 र्धैकां याजुषोश्रुते ।[। ११५\*] श्रीरामेश्वरभट्टस्य नंदनः कपिगोत्रजः ।

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191 गाभट्टोत्र सार्धैकवृत्तिमाप्नोति याजुषः ।[। ११६\*] भारद्वाजान्वयोद्वृत्तः क-

192 सवाभट्टनंदनः । याजुषो वामनसुधीरत्र सार्धैकवृत्तिकः ।[। ११७\*]

193 भारद्वाजान्वयस्मनूर्मायिभट्टस्य याजुषः । धीमांस्तिष्य-

<sup>१</sup> Read यक्षभट्टात्मजी.

<sup>२</sup> Read अंभ, the name *Anambhatta* being more common than *Anam*.

<sup>३</sup> Read जामदग्न्यान्वयो.

- 194 णभट्टोत्र सार्द्धैकवृत्तिमश्रुते ।[ ११८\*] श्रीरामेश्वरभट्टस्य नन्द-  
 195 नः काश्यपान्वयः । याजुषो नारसिंहाख्यसुधोस्मार्द्धै-  
 196 कवृत्तिकः ।[ ११९\*] सूनुर्नामणभट्टस्य सुधीः कौडिन्यगोत्रजः । ब्र-  
 197 ह्माभट्टोत्र सार्द्धैकवृत्तिमानत्र बह्वचः ।[ १२०\*] सूनुर्निगण-  
 198 भट्टस्य याजुषः काश्यपान्वयः । सुधीः पौमणभट्टोत्र सा-  
 199 र्द्धैका वृत्तिमश्रुते ।[ १२१\*] नारसिंहसुधीसूनुः याजुषः काश्यगोत्रजः ।  
 200 धर्माभट्टो भवत्यत्र सुधोस्मार्द्धैकवृत्तिकः ।[ १२२\*] नन्दनोन्तभट्ट-  
 201 स्य भारद्वाजान्वयोद्भवः । सार्द्धैकवृत्तिमाप्नोति कौडुभ-  
 202 ट्टोत्र याजुषः ।[ १२३\*] नन्दनोर्वृत्तिभट्टस्य ओपराशरगोत्रजः ।

*Plate V ; side i.*

- 203 कोनेरिभट्टस्मार्द्धैकवृत्तिमानत्र याजु-  
 204 षः ।[ १२४\*] श्रीरामेश्वरभट्टस्य नन्दनो हरितान्वयः । वृत्तिं  
 205 मुद्गलभट्टोत्र सार्द्धैका बह्वचोश्रुते ।[ १२५\*] धीमाद्याध्वमभट्टाख्यः  
 206 कसवाभट्टनन्दनः । सार्द्धैकवृत्तिमानत्र याजुषो गार्ग्य-  
 207 गोत्रजः ।[ १२६\*] सूनुर्भूमभट्टस्य गार्ग्यगोत्रसमुद्भवः । याजु-  
 208 षः शिगरिसुधोरत्र सार्द्धैकवृत्तिकः ।[ १२७\*] श्रीनारायणभट्ट-  
 209 स्य सूनुः कौडिन्यगोत्रजः । याजुषस्तिमणसुधोरत्र सार्द्धै-  
 210 कवृत्तिकः ।[ १२८\*] सूनुर्मुद्गलभट्टस्य काश्यपस्यावाश्वगोत्रजः ।  
 211 कृती हिरण्यभट्टोत्र वृत्तिमेकां समश्रुते ।[ १२९\*] सुधीः पर्वतभ-  
 212 ट्टाख्यो लक्ष्मणाख्यमनीषिजः । याजुषोत्राश्रुते वृत्तिमेका-  
 213 मात्रेयगोत्रजः ।[ १३०\*] भारद्वाजान्वयोद्भूतः कसवाभट्टनन्द-  
 214 नः । धीमानमणभट्टाख्यो याजुषोत्रैकवृत्तिकः ।[ १३१\*] काश्य-  
 215 पान्वयसंभूतो धर्माभट्टनूद्भवः । याजुषः कृष्णभट्टोत्र  
 216 वृत्तिमेकां समश्रुते ।[ १३२\*] श्रीनारायणभट्टस्य सूनुः कौडि-  
 217 न्यगोत्रजः । श्रीविश्वनाथभट्टाख्यो याजुषोत्रैकवृत्ति-  
 218 कः ।[ १३३\*] सूनुर्नामणभट्टस्य कौडिन्यान्वयसंभवः । मन्त्रिभ-  
 219 ट्टो भवत्येकवृत्तिमानत्र बह्वचः ।[ १३४\*] सूनुर्नामणभट्टस्य  
 220 याजुषः कौशिकान्वयः । गुणी कोनेरिभट्टाख्यो वृत्तिमे-  
 221 कामिहान्श्रुते ।[ १३५\*] मनीषी गिरिभट्टाख्यश्रीविनायकभट्ट-  
 222 जः । वृत्तिमेकामिहाप्नोति याजुषो हरितान्वयः ।[ १३६\*] सूनुः

- 223 कोनेरिभट्टस्य सुधीः कोनेरिभट्टजः । बह्वचस्तिमण-  
 224 सुधीरवैकां वृत्तिमश्रुते ।[ १३७\* ] गौतमान्वयसंभूतो बह्वचो  
 225 धीमतां वरः । यत्तंभट्टोश्रुतेवैकां वृत्तिं कोनेरिभट्ट-  
 226 जः ।[ १३८\* ] सूरुगंगणभट्टस्य श्रीवत्सान्वयसंभवः । भानुभट्टो  
 227 भवत्यष्टवृत्तिमानत्र याजुषः ।[ १३९\* ] हरितान्वयसंभूतः श्री-  
 228 मल्लप्रसात्मजः । याजुषश्चोतिंमरसस्त्रिपाद्वृत्तिमिहा-

*Plate V; side ii.*

- 229 श्रुते ।[ १४०\* ] कौडिन्यगोत्रसंभूतश्चैविरुपरसात्मजः ।  
 230 बह्वचोत्र त्रिपाद्वृत्तिमेति हंपरसस्सुधीः ।[ १४१\* ] याजुषस्तिं-  
 231 मयामात्यनंदनो हरितान्वयः । रायसश्चैवेकटादिर-  
 232 त्रैकां वृत्तिमश्रुते ।[ १४२\* ] हरितान्वयजश्चैवमसवामात्यनं-  
 233 दनः । बह्वचो वीरपामात्यो वृत्तिमेकामिहाश्रुते ।[ १४३\* ] भारद्वा-  
 234 जान्वयोद्भूतश्चैवीरमरसात्मजः । बह्वचः श्रौतिंमरसो  
 235 धीमानत्रैकवृत्तिमान् ।[ १४४\* ] चैडिकेवसवामात्यसूनुः कौडि-  
 236 न्यगोत्रजः । बह्वचस्तिमपामात्यो वृत्तिमेकामिहाश्रुते ।[ १४५\* ]  
 237 वैकटाद्रिः कामरसतिमयामात्यनंदनः । बह्वचो वृत्ति-  
 238 मत्रैकां भारद्वाजान्वयोश्रुते ।[ १४६\* ] बह्वचस्तिमयामात्यो नंज-  
 239 यामात्यनंदनः । वृत्तिमेकामिहाप्रोति काश्यपान्वयसं-  
 240 भवः ।[ १४७\* ] बह्वचः श्रौतेनरसनंदनोगस्थगोत्रजः । अत्रैका-  
 241 मश्रुते वृत्तिं श्रीमद्भूमरसस्सुधीः ।[ १४८\* ] सुकुवागिल्लकोनेरि-  
 242 देवजो हरितान्वयः । गणपत्याह्वयोमात्यो बह्वचोत्रैकवृ-  
 243 त्तिकः ।[ १४९\* ] कौडिन्यगोत्रजः काण्डो वसवामात्यशेखरः  
 श्रीदे-  
 244 चिराजवसवराजजोत्रैकवृत्तिकः ।[ १५०\* ] भारद्वाजान्वयो मै-  
 245 लापुरमादरसात्मजः । याजुषो वसवप्पोत्र वृत्तिमेकां  
 246 समश्रुते ।[ १५१\* ] ग्रामस्यास्यैव सीमानो दिक्षु प्राच्यादिषु क्रमा-  
 247 त् । तत्र चिह्नसमायुक्ता लिख्यन्ते देशभाषया ।[ १५२\* ] पीनापुर-  
 248 वैव ग्रामयाससहितवाद बेविनहक्किगी प्रतिनामवा-  
 249 द रामसमुद्रवैव सर्वमान्याग्रहारद बकेयद विवर  
 250 मूडलिगी खुडकुंदीदारि वा दारिणी दक्षिण कोडिहक्कुद द-  
 251 कि सीकुकागिन बकिय वामनसुदे । अदको दक्षिण चंद्रन-  
 252 हक्कियिंद बंद दारि बकिय वामनसुदे । अदको पडुवव

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- 253 चंद्रनहक्कीदारि आ मुंदे वेळुमर आ मुंदे कारडिकेसीमे होदि-  
 254 द हक्कद बकिय वामनमुद्रे । अक्षिंदं मुंदे कोत्तिकवागि दक्षि-  
 255 ण होळ कारडिकेयलु तिंमरसमान्यद बकिय वामन-  
 256 मुद्रे । अदके पश्चिम कारडिकेयिंद बंद दारि बकिय वाम-  
 257 नमुद्रे । अदके पश्चिम कारडिकेवेविनहक्किपोनापुरहोल  
 258 कूडिद मुगुडे बकिय वामनमुद्रे । अक्षिंदं दक्षिण कारडि-  
 259 केयिंद वेविनहक्किगे बंददारि बकिय वामनमुद्रे । अद-  
 260 के दक्षिण मंग्योडीवेन्से बकिय वामनमुद्रे । अक्षिंदं दक्षिण  
 261 कारडिकेयिंदलु नविलिगे होद दारिबकियण काल्वेक-  
 262 हेमेलण बकिय वामनमुद्रे । अक्षिंदं मुंदे पश्चिम कार-  
 263 टिकेचेकूरवेविनहक्किमुगुड्डे लोकीवेन्सेयोळगण वाम-  
 264 नमुद्रे लिंगमुद्रे । अक्षिंदं पश्चिमवेकियहुहुगुड्डबकि-  
 265 य वानमुद्रे<sup>1</sup> । अक्षिंदं मुंदे ग्रामके दक्षिण पट्टणद मार्ग [1\*] अ-  
 266 क्षिंदं मुंदे पश्चिमदलु चेकूर गौडनमान्यद बकिय नवि-  
 267 लिमार्गदोळगण वामनमुद्रे । अदके पश्चिम ग्रामके नैर्ह-  
 268 ल्य हुणिसेगुड्डबकिय सोमनहक्कीचेकूरवेविनहक्कीमुगु-  
 269 ड्डेबकिय वामनमुद्रे करसगट्ट अदके उत्तर सोमनहक्किंदं  
 270 वेवि[न]हक्कि(गे) बंद मार्गद बकिय वामनमुद्रे । अक्षिंदं मुंदे  
 271 उत्तर उप्पारंर होलद बकिय वामनमुद्रे । अदके उत्त-  
 272 र जडगोडवसवन होलद बकिय वामनमुद्रे । अदके  
 273 उत्तर हुहुगुड्डिन बकिय वामनमुद्रे । अदके उत्तर या-  
 274 मके पश्चिम सोमनहक्किवेन्से बकिय [वा]मनमुद्रे । अक्षि-  
 275 दं पश्चिम कोतलवागिगुडूरसोमनहक्किवेविनहक्कि-  
 276 मुगुडे बकिय वामनमुद्रे लिंगमुद्रे । अक्षिंदं उत्तर त-  
 277 कवारर होलद बकिय वेकियगुडि[न] मेले पश्चिमदक्षि

## Plate VI; side ii.

- 278 वामनमुद्रे<sup>1</sup> । अक्षिंदं सुत्तर मैलापुरगुडूरहोलद मेरंथ ब-  
 279 कि अरयमेळण वामनमुद्रे । अक्षिंदं उत्तर मैलापुरविंद<sup>2</sup>-  
 280 लु वेविनहक्किगे बंद दारियोळगण वामनमुद्रे । अदके

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- 281 उत्तर गाणद पर्वतन होलन होदिद मैलापुरद सेनबोव  
 282 मङ्गरसन होलद बक्रिय वामनमुद्रे [1\*] अदके उत्तर रेडिड य\*] लप  
 283 चिकरामयलपन होलन होदिद बक्रिय वामनमुद्रे । अक्षिदं  
 284 उत्तर मैलापुरदिद बंद हकुद बक्रिय वामनमुद्रे । अक्षिदं उत्त-  
 285 र हकुद आञ्जयलि ग्रामके वाय[व्य] मैलापुरजालीहक्कीवेविन-  
 286 हक्कीमुगुडेदारीबक्रिय वामनमुद्रे । अक्षिदं मूडलु जालीहक्की-  
 287 यल्ल रामयदेवर मान्यद बक्रिय वामनमुद्रे । अदके मूडलु ह-  
 288 कुद नाल[न] बक्रिय वामनमुद्रे । अदके मूडलु जालीहक्कीयलु वि-  
 289 रूपाक्षदेवरिगे सलुव मान्यद बक्रिय वामनमुद्रे [1\*] अक्षि-  
 290 दं दक्षिण कोत्तकवागि होक्क आ विरूपाक्षदेवर मान्यद  
 291 बक्रिय वामनमुद्रे । अक्षिदं मूडलु ग्रामके उत्तर जालीह-  
 292 क्कीयिंद बंद मार्गद बक्रिय वामनमुद्रे । अदके मूडलु जाली-  
 293 हक्कीयिंद कारटिके होद मार्गदक्षि वामनमुद्रे । अक्षिदं  
 294 मू[ड]लु जालीहक्की नम मेरेयलि वामनमुद्रे शिले यरड [1\*] अ-  
 295 क्षिदं दक्षिणवागि होक्क जालीहक्कीवेविनहक्कीपीनापुर-  
 296 मुगुडेयलि वामनमुद्रे नकुशिले । अक्षिदं मूडलु गडु-  
 297 दोडियर होलद बक्रिय वामनमुद्रे । अदके मूडलु पीना-  
 298 पुरदक्षि सेनबोव तिमरसहंपरसर मान्यद बक्रिय  
 299 वामनमुद्रे ॥ । अदके मूडलु जालीहक्कीयिंद कीतनूरिगे  
 300 होद दारि बक्रिय वामनमुद्रे । अक्षिदं मूडलु पीनापुर-  
 301 दल्ल रामयदेवमान्यद बक्रिय ग्रामके ईशान्यदल्ल  
 302 पीनापुरजालीहक्कीमुगुडे बक्रिय वामनमुद्रे । अक्षि-

## Plate VII.

- 303 दं दक्षिण रामयदेवर होलद बक्रिय <sup>1</sup>समकीहक्कीहो-  
 304 लद बक्रिय वामनमुद्रे । अक्षिदं दक्षिण हुडुबिक्रिय-  
 305 गुंडु करियगुंडु । अक्षिदं दक्षिण वडविनकुद्रे हसुत-  
 306 गीकुद्रे बक्रिय वामनमुद्रे । अक्षिदं दक्षिण ग्रामके  
 307 मूडलु रवुडकुंदोदारिय कूडितु ॥  
 308 सरससदाशिवरायक्षितिपतिवर्यस्य कीर्ति<sup>2</sup>धुर्यस्य । शासनमिदं  
 309 शरासनदाशरथेरमितहमदानरतेः । [1 १५३\*] अदुपदमिति ताम्र शासना-<sup>3</sup>  
 310 शासनार्थमहितसदाशिवरायशासनेन । अभयदनुगुणं वचोम-



- 311 हिन्ना सरसतरेण सभापतिः स्वयंभूः ।[ १५४\* ] सदाशिवमहारायभक्त-  
नाहीरणा-
- 312 लजः । त्वष्टा श्रीवोरणाचार्यो व्यलिखतां<sup>१</sup>मयासनं ।[ १५५\* ] दान-  
पालनयोर्मध्ये दा-
- 313 नाच्छेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[ १५६\* ]  
स्वदत्ताद्दिगुणं<sup>२</sup>
- 314 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि<sup>३</sup>स्कलं भवेत् ।[ १५७\* ]  
स्वदत्तां
- 315 परदत्तां वा यो हरेत् वसुंधरां । षष्टिं वर्ष(व)र्षसहस्राणि विष्टायां जायते  
क्रिमिः ।[ १५८\* ]
- 316 एकैव भगिनी लोके सर्वेषामेव भूभुजा । न भोग्या नकरग्राह्या विप्रदत्ता
- 317 वसुंधरा ।[ १५९\* ] सामान्योयं धर्मसेतुर्नृपाणां काले काले पाल-  
नीयो भवद्भिः ।
- 318 सर्वानितान्भाविनः पथिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥ श्री ।[ १६०\* ]  
श्रीविरूपाक्ष<sup>४</sup>

#### ABSTRACT OF CONTENTS.

(Verses 1-3) Invocation to Śambhu, the Varāha *avatāra* of Viṣṇu, and Gaṇeśa.

(Vv. 4-8) The genealogy as far as Narasa.

(Vv. 9-11) Praises of Narasa ; his generosity and exploits.

(Vv. 12 and 13) Mention of Vira-Nṛsiṃha and Kṛishṇa-Rāya as the sons of Narasa by Tippāji and Nāgalā.

(V. 14) Mention of Raṅga and Achyutadōva-Rāya as the two other sons of Narasa by Ōbāmbikā.

(Vv. 15-19) The conquests of Vira-Nṛsiṃha ; his gifts at the various places of pilgrimage and death.

(V. 20) Kṛishṇa-Rāya ascends the throne.

(Vv. 21-23) Praises of Kṛishṇa-Rāya, etc.

(V. 24) Achyuta, Kṛishṇa-Rāya's brother, succeeds him.

(Vv. 25 and 26) Praises of Achyuta-Rāya.

(V. 27) Veṅkaṭadōva-Rāya succeeds his father Achyuta.

(Vv. 28-30) At the death of Veṅkaṭa Sadāśiva, the son of Raṅga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī Vidyānagari by king Rāma of Karṇāṭa, a brother-in-law of Sadāśiva.

(Vv. 31-35) Praises of Sadāśiva.

(Vv. 36-40) The titles of the king.

(Vv. 41 and 42) Praises continued.

<sup>१</sup> Read तः.

<sup>२</sup> Read च.

<sup>३</sup> Read स्वदत्ताद्दिगुणं.

<sup>४</sup> In Kannada characters.

(Vv. 43 and 45) In the Śaka year *Guṇ-āśva-vēda-sītāmsu* (i.e., 1473), according to the Śāliyaḥana reckoning in the year Virōdhikṛit, in the month of Āshāḍha, on the Dvadaśī day of the bright fortnight, on Monday (is made the gift) on the banks of the Tuṅgabhadra, in the vicinity of Viṭṭhalōśvara, to Brahmans of various *gōtras*, *sūtras*, etc., who are well-versed in the *Vēdas*.

(Vv. 46-50) The object of the grant is the village of Bēvinahalli, otherwise known as Rāma-samudra, with the hamlet of Ponnāpura. It was situated in Raudakundi *simā*, in Kēlavaḍi *nāḍu*, in the *vaḷita* of Hastināvati (Anegondi) to the east of Guḍūru and Somanahalli, to the south of Jālihalli, to the west of the borderland between the villages of Jālihalli and Kāraṭika and to the north of Kāraṭika.

(Vv. 51 and 53) The terms of the grant, as commonly seen in all Vijayanagara grants.

(Vv. 54-57) The genealogy of the Āraṇi family down to Rāma-Rāja.

(Vv. 58-63) Praises of Rāma-Rāja, his titles, etc.

(Vv. 64-68) Mention that the grant was made at the request of Ainana Malukka, the son of the chief Ainana Malukka of the Kanyārna race.

(V. 69) The village was split up into 135 *vṛttis*.

(Vv. 70 and 71) Grant to Śambhu and Vishṇu, the village deities.

(Vv. 72-151) The names of the donees, etc., the shares ranging from 4 to  $\frac{1}{2}$  of a share.

(V. 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (*dēśa-bhāṣā*).

(Lines 247-307) Written in the Kannaḍa language.

(Vv. 153 and 154) The edict was composed by Sabhāpati Svayambhu.

(V. 155) The engraver of the grant Virāṇa, son of Virāṇa.

(Vv. 156-160) The usual admonitory verses. Śrī-Virūpāksha.

#### No. 17.—THE KUDIYANTANDAL GRANT OF VIRA-NRISIMHA : SAKA 1429.

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBAKONAM.

The grant is engraved on three copper-plates, bored at the top and secured by a ring. They were discovered by us in the *maṭha* of the Śaṅkarāchārya of the Kāmakoṭi *pīṭha* of Conjeeveram, who was kind enough to lend them to us for examination and publication in the *Epigraphia Indica*.

The plates measure 7·9 in. by 6·8 in., except in the middle, where they are longer, 10·3 in., on account of the arch at the top. The ring has a diameter of 2·5 in. The holes through which the ring passes have a diameter of ·6 in. The plates were apparently secured by a seal in the Vijayanagara fashion; but the seal was missing in them as handed over to us. All the plates have raised rims. The writing runs throughout across their entire breadth. It is quite legible, except in a few places. The first and third plates are engraved only on one side, the second on both sides. The inscription contains 85 lines in all, excluding the signature at the bottom. The height of each line is ·3 in. on the first plate and ·2 in. on the others. In the signature the letters are larger than elsewhere.

The language is Sanskrit, and the whole inscription is in verse, except the opening invocation to Gaṇādhipati. The metres used are those which are generally found in the Vijayanagara plates—the Śārdūlavikṛīḍita, Anuṣṭubh, Śragdharā, etc. The poetry is of a very low order. The characters are Nandi-nāgarī, except the signature, which is in Kannaḍa characters, engraved at the bottom of the last plate.

The inscription abounds in orthographical irregularities. Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below. There are innumerable instances of confusion between the use of the long and the short *i* and *u*. Noteworthy among these are *mūla-stambhāya* for *māla-stambhāya* in line 2; *navanīlam* for *navanīlam* in line 9; *Pururavā°* for *Purūravā°* in line 12; *Tippāji* for *Tippāji* in line 34; *Śivarupinē* for *Śivarāpinē* in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of marks over or under letters. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing into one another. In a few instances the terminations for the Imperfect and the Pluperfect third person singular are left out, e.g., *vyatāni* for *vyatānit* in line 33. As in other plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; e.g., *rya*. The confusion of consonants to be compounded is seen in line 41 (*shra* for *rsha*), l. 77 (*vra* for *rva*), l. 84 (*mudhyē* for *rmudhyē*). The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear from *irāja* (for *rāja*) in l. 55, *idam°* (for *īdam°*) in l. 80, *Mallanāsāri* and *Vīranāsāri* (for *Mallanāchārya* and *Vīranāchārya*<sup>1</sup>) in ll. 82, 83, and in *Achchuta* (for *Achchuta*) in l. 85.

The inscription is very important, as the first copper-plate record that we have of **Vira-Nṛsiṃha** of the second Vijayanagara dynasty. It makes the king the son of **Narasa Avani-pālaka** by **Tippāji**. This **Narasa**, better known as **Narasa-Nāyaka**, is supposed to be the founder of the Tuluva dynasty. But the plates before us have the genealogy thus:—**Timma Bhūpati**, **Isvara Kshitipālaka**, and **Narasa Avani-pālaka**.

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains. The king **Vira-Nṛsiṃhendra**, *alias* **Vira Sri Nārasimha**, assumes the titles **Rājādhirāja**, **Vira-pratāpa**, etc. It is interesting that **Kṛṣṇa-Rāya** is referred to as *mahāpati*, while his brother was yet ruling. This circumstance lends weight to the view that the brothers were ever friendly, and that **Kṛṣṇa-Rāya** succeeded to the throne only after the demise of his elder brother **Narasiṃha**. Cf. *Tasmān guṇēna vikhyātē kshitēr indrē divan guṇē tatopyavārya-rīrya-śrīḥ Kṛṣṇa-rāya-Mahāpatī* in the Udayambūkam grant of **Kṛṣṇa-dēva-Rāya** (Pl. II, Side I, ll. 8, 9). At the same time this passage enhances the credibility of the tradition embodied in the *Kṛṣṇarājaviṣayamu* of **Kumāra-Dhūrjati**, a Telugu poet who lived later in the same century. He states that **Kṛṣṇa-Rāja** succeeded his father directly. It is quite possible that **Narasa** left the throne to his sons, who were both apparently crowned in his lifetime.

The village granted is **Kudiyāntaṇḍal** in the **Chingleput** district. The boundaries of the village are not clearly engraved on the grant. The village is situated in the **Varakkāṭaru** *simā*, **Kāliyūr-kōshṭha**, **Kānci nādu**, **Paḍaviḍu rājya**, in **Jaya(mkonda)-Chōla maṇḍala**. It was bounded on the north by **Kaṭakūṭṭaru**, on the east by **Śurittiluru**, on the south by **Sittelpakkam**, and on the west by **Kunantāgal**.

The donee is **Mahādēva Sarasvatī**, the disciple of **Sadāśiva Sarasvatī**, a teacher undoubtedly belonging to the *maṭha* of **Śaṅkarāchārya**. This point has to be made out here at some length. Remarkings on the plates of **Kṛṣṇadēva-Rāya** lent for examination by Mr. Venkateswara, the Epigraphist to the Madras Government states as follows: " . . . it looks suspicious why the name **Śaṅkarāchārya** is not mentioned even incidentally in any one of the copper-plates under reference." (Enclosure to G. O. No. 1260-Public, dated 25th August 1915, page 117.) Elsewhere in the same report he remarks on the grant of **Vijaya-Gaṇḍa-gōpāla** as follows: "Mr. Venkateswara Ayyar is editing in the *Ep. Ind.* an earlier copper-

<sup>1</sup> As we find in other Vijayanagara copper-plates.

plate grant, which belongs to the same *maṭha*, but is not included in Appendix A. . . . It is not clearly stated in the record if the *maṭha* presided over by the Śaṅkarārya herein referred to was identical with the Śaṅkarāchārya *maṭha* at Conjeeveram."

In the first place, the Āchāryas of the *maṭha* have each a proper name like Mahādēva, Sadāśiva and Chandrasēkhara, while all of them are styled Śaṅkarāchārya by the people. This will be clear from the *Guru-paramparā* of the *maṭha*, extracts from which we reproduce below, and which must be at least three centuries old. Secondly, the attributes of the great Śaṅkara such as *parama-hansa parivrājakāchārya*, etc., are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism : cf. line 68 *śitōshnādi-dvandva-duḥkha-vyatitāya mahātmanē*. Also, *nigamānta-rahasyārtham śiṣhyēbhyah suvivṛinvaṭe* in the grant of Vijaya-Gaṇḍagopāla. The teacher is styled *tapasvin* in the present grant, and *Śiva-chētas* and *Yati-rāja* in the plates of Kṛishṇadēva-Rāya, and also an exponent of the *māya-vāda*. Fourthly, the Āchārya has his seat in Kāñchi-puram, and the plate of Vijaya-Gaṇḍagopāla locates the *maṭha* as situated to the west of the temple of Hasti-śaila-nātha. Unless the critic could prove the existence of another *maṭha* at Conjeeveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the *maṭha* to which the grants were made with the *maṭha* of Śaṅkarāchārya at Conjeeveram. As a matter of fact the *maṭha* owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates.

The date of the grant is Śaka 1429, Śukla, Māgha, on the occasion of the *Mahādaya*, which is considered a very auspicious conjunction of constellations. The week-day is not mentioned, nor is the *tithi*. But the mention of the cyclic year is important. It shows that Vira-Nṛsiṃhōndra must have ascended the throne at the latest by 1506 A.D.

The chief interest of the grant, however, is that, taken together with the copper-plates of Kṛishṇadēva-Rāya and Vijaya-Gaṇḍagopāla, it enables us to determine approximately the date of the great Śaṅkarāchārya. The *Gurus* of the Śaṅkarāchārya *maṭha* named in the plates are—(1) Śrī Śaṅkara-yogin, 1291 A.D., (2) Sadāśiva, Mahādēva and Chandrachūḍa, and Sadāśiva, contemporaneous with the Vijayanagara kings Vira-Nṛsiṃhōndra and Kṛishṇa-Rāya (1506 to 1527 A.D.). Fortunately for us, we find these names in the old list of the Āchāryas preserved in the *maṭha*. One of the teachers, the third in apostolic descent from Sadāśiva (1527 A.D.), composed a *Guru-rāja-ratna-mālā-stava*, of which the following are the closing stanzas :—

\* \* \* \* \*

निजनीवृद्धवयसिहेतिखेदं त्यज नेपालनृपालपूज्यपादः ।

स पुरो मम साधु सन्निधत्तां विपुलानन्दसदाशिवी प्रमत्तः ॥

बहुधाहितसूत्रभाष्यान्तिः बहुलामोदवहस्यमयान्तिः ।

शमलं समुदस्य शं ममालं स महादेवगुरुर्दिशेकलीलम् ॥

सतताहितचन्द्रमौलिसिवः त्रितकाक्षोपुर एव शुद्धभावः ।

सृजतात्मस चन्द्रचूडमीनी स जयं सर्वत एव साधुमानो ॥

अथ मे स सदाशिवः कषोष्टः) प्रथमं बोधपदेन तच्चदेष्टा ।

कुशलं कुशलाग्रणीः प्रकामं प्रशमोऽप्युज्ज्वलमूर्तिरासकामः ॥

हृदये स पदं सदा विधत्तां सदयो मे प्रणदन् प्रमादवत्ताम ।

निगमान्तगुरुः परशिवात्मा सुगमस्साधुततेर्यमो महात्मा ॥

यदुदीक्षणीयतो जनानां विदुरद्वैतमतिं हितां धुनानाम् ।  
 तमहं परमाक्षितं शिवेन्द्रं शमवन्तं शरणं श्रये यमीन्द्रम् ॥  
 इति नाथनया ऽत्मबोधनाम्नी यतिराजस्य सदाशिवेन्द्रभूम्ना ।  
 कलिता जयताडसन्तमासाषडशीत्या गुरुराजरत्नमासा ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीसदाशिवब्रह्मेन्द्रकृतिषु गुरुराजरत्नमासाक्षवः  
 संपूर्णः ।

The fact that the *gurus* after the 16th century are not mentioned in this *stōtra* may be taken as indicating that there has been no addition to it since the author's lifetime. The author cannot be regarded as an authority regarding the generations of *gurus* remote from his time; but the tradition embodied by him in relation to that epoch may be treated with some consideration. The *guru-paramparā* of the *maṭha*, as gathered from this work, may be thus arranged :—

- |                       |                          |
|-----------------------|--------------------------|
| 1. Śaṅkara.           | 28. Bodha.               |
| 2. Surēśvara.         | 29. Sachchidānandaghana. |
| 3. Sarvajña.          | 30. Chandrasēkhara.      |
| 4. Satyabodha.        | 31. Chitsukhendra.       |
| 5. Jñānānanda.        | 32. Vidyāghana.          |
| 6. Śuddhānanda.       | 33. Śrī Śaṅkara.         |
| 7. Ānandajñāna Yōgin. | 34. Sacchidvilāsa.       |
| 8. Kaivalya Yōgin.    | 35. Mahādēva.            |
| 9. Kripāśaṅkara.      | 36. Gaṅgādhara.          |
| 10. Mahēśvara.        | 37. Pārṇabodha.          |
| 11. Chiddhana.        | 38. Brahmānandaghana.    |
| 12. Chandrachūḍa.     | 39. Ānandaghana.         |
| 13. Sachchidghana.    | 40. Paraśiva.            |
| 14. Vidyāghana.       | 41. Bodha.               |
| 15. Gaṅgādhara.       | 42. Chandrachūḍa.        |
| 16. Sadāśiva.         | 43. Chidvilāsa.          |
| 17. Surēndra.         | 44. Mahādēva.            |
| 18. Vidyāghana.       | 45. Chandrasēkhara.      |
| 19. Śaṅkarēndra.      | 46. Vidyātīrtha.         |
| 20. Chandrachūḍa.     | 47. Śiva Yōgin.          |
| 21. Paripārṇabodha.   | 48. Śaṅkarānanda.        |
| 22. Sacchitsukha.     | 49. Sadāśiva.            |
| 23. Chitsukha.        | 50. Mahādēva.            |
| 24. Chidānandaghana.  | 51. Chandrachūḍa.        |
| 25. Prajñāghana.      | 52. Sadāśiva.            |
| 26. Chidvilāsa.       | 53. Paraśiva.            |
| 27. Mahādēva.         | 54. Ātmabodha.           |
|                       | 55. Śivēndra.            |

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals. The Āchāryas mentioned in the copper-plate grants of Vira-Nṛisimha and Kṛishṇa-dēva-Rāya are the 49th to 52nd in the list. The identification is confirmed by the mention of the Nepalese king in the *śloka* referred to above. Bühler has noted<sup>1</sup> that a certain *Swāmin* of South India went to Nepal about 1503 and that he was named Sōmasēkharānanda. Our copper-plates show that Chandraśēkhara Sarasvatī was also named Chandrachūḍa. 'Sōma-sēkhara' may be another variant, as it has the same meaning. It is more than merely possible that the Sadāśiva of the *śloka* may have sent one of his disciples, Chandrachūḍa, *alias* Sōma-sēkhara, to Nepal at the request of its king. The date of our grant of Nṛisimha is 1506, and then the *Swāmin* was Mahādēva, a disciple of Sadāśiva. It follows therefore that Sadāśiva may have lived till 1506. If so, his sending a *śishya* to Nepal in 1503 may be accepted as a fact.

It remains to consider who was the *guru* in the genealogical list corresponding to Śrī Śaṅkarārya *guru alias* Śaṅkara Yōgin mentioned in the copper-plate grant of Vijaya-Gaṇḍa-gōpāla. There are in the list only two such names which could be thought of, viz. No. 19 Śaṅkarēndra and No. 33 Śrī Śaṅkara. The date of the plate being 1291, it could hardly be of the time of No. 19, as in that case there would be 30 generations from him to Sadāśiva of 1503 A.D., covering a period of only two centuries. So the Śaṅkara of the plate should be identified with No. 33. We then get 16 generations for a period of 215 years, i.e. on the average  $13\frac{1}{2}$  years for a generation. This should not be regarded as a low figure,<sup>2</sup> as in most cases a man becomes the head of the *maṭha* only when advanced in years, and is generally succeeded by the oldest among his disciples. Counting back at the same rate of  $13\frac{1}{2}$  years, we get the 9th century A.D. for the great Śaṅkarāchārya. It has been shown elsewhere<sup>3</sup> that this date agrees with all known or inferable data, external and internal, in relation to the date of Śaṅkarāchārya.

The engraver of the grant is Virapāchāri, son of Mallapāchāri. Elsewhere they are styled Virapāchārya and Mallapāchārya. But *achāri* or more properly *āsāri* is a Dravidian word which means 'artisan' even now. It may therefore be assumed that the engraver was of the *āsāri* or artisan caste. This caste had a practical monopoly of work on metals, wood or stone.

As regards the descendants of Mallapa we know that Virapa, his son, surnamed *tvashṭri*, the engraver of the present grant, was engraver to Kṛishṇadēva-Rāya and Achyuta-Rāya; and that he had a son, also named Virapa, who was the engraver to Sadāśiva-Rāya.

Of the localities mentioned the following may be identified with villages of modern times in Chingleput and North Arcot districts :—

Varakāṣṭaru is probably the same as Velkūru in Chittoor *tāluk*.

Kaḷakāṣṭaru is the same as the village of the same name in Palmanūr *tāluk*, N. Arcot district.

Suriṭṭiluru is perhaps the same as Suruṭṭal in Arcot.

Sittaleppākkam is the same as Sittaleppākkam in Arcot.

Kuḍiyāntaṇḍala is known to-day by the name Kuḍiyāntaṇḍala in N. Arcot district.

<sup>1</sup> *Inscriptions from Nepal*, p. 40.

<sup>2</sup> Compare the Jaina *Guru-paramparā* of the Tupā Gachchha (cited by Mr. Venkateswara) in *J. R. A. S.*, Jan. 1917, p. 127, which gives 376 or 686 years for 23 generations of *sthaviras*.

<sup>3</sup> See Mr. S. V. Venkateswara Ayyar's paper on the date of Śaṅkarāchārya in the *J. R. A. S.* for January 1918. See also his note on the contemporaneity of Sarvajñātman, the *pratiśhya* of Śaṅkara, and the Chōja king Aditya I, 880-907, (*Ind. Ant.* for 1914, p. 238).

## TEXT.

[Metres : vv. 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, *Anushtubh* ; v. 5, *Sārdulavikrānta* ; v. 9, *Harini* ; vv. 10, 11, 14-17, *Brāgharā* ; vv. 21, 32, *Malini* .

## Plate I.

- 1 श्री गणाधिपतय<sup>1a</sup> नमः [11\*] नमस्तुगणोरधु<sup>2</sup>-
- 2 बिचंद्रचामरचारवे । त्रैलोक्यानगराकारसु -
- 3 लस्तंभाय ग्रंभवे ।[1 1\*] हरिणी<sup>3</sup>लावतार-
- 4 स्य दंष्ट्रादंडस<sup>4</sup> पातु वः [1\*] हेमाद्रिकलया यत्र धा-
- 5 त्री कृतत्रियं दधौ ।[1 2\*] कल्याणायास्त<sup>5</sup> ते धाम
- 6 प्रत्यु<sup>6</sup>हतिमिरापहं । यद्वज्रोप्यगजोदू<sup>7</sup>तं
- 7 हरिणापि च पु<sup>8</sup>ण्यते ।[1 3\*] अस्ति चि<sup>8a</sup>रमया-
- 8 देवैर्मत्तध्यमानव्यहंविधिः<sup>9</sup> ।
- 9 नवनितमीवोभुत<sup>10</sup>मपनीतत-
- 10 मो मङ्गः ।[1 4\*] तस्यासीत्तनयस्तपो-
- 11 भिरतुलैरन्वयनाम्ना पु<sup>11</sup>धः पुण्यै-
- 12 रस्य पु<sup>12</sup>रवा भुजबलैरायुर्हि-
- 13 षां निघ्नतः । तस्यायु<sup>13</sup>नष्टुषोस्य त-
- 14 स्य पु<sup>14</sup>रषो [यु]हे र्य<sup>14a</sup>याति[:] चिती ल्यातस्तस्य
- 15 तु भुवसुव<sup>15</sup>सुनिभ[:] श्रीदेवयान<sup>16</sup>पतेः ।[1 5\*]
- 16 तदंशे देवकिजानि दि<sup>17</sup>दीपे तिम्रभु<sup>18</sup>-
- 17 पतिः । यमस्त्री तुक्वेद्रेषु तदा<sup>19</sup> ह-
- 18 ण्य इवान्वये ।[1 6\*]

## Plate II, side i.

- 19 ततोभूद्वकराजानामि<sup>20</sup>श्वरचितिपालकः । अता<sup>21</sup>वमगुणधंश मो-

<sup>1</sup> From the plates.

<sup>1a</sup> Read हे.

<sup>2</sup> Read °सुगणिरधु.

<sup>3</sup> Read त्रैलोक्य....म् The usual reading in what follows is नगरारम्भ<sup>3a</sup>, the verse being quoted from Bāṇa's *Harsha-Charita* (Benedictory stanza).

<sup>4a</sup> Read ल्य.

<sup>5</sup> Read सु.

<sup>4</sup> Read ली.

<sup>7</sup> Read °ह.

<sup>6</sup> Read प.

<sup>8</sup> Read ल्य.

<sup>9</sup> Read °मत्तध्यमानव्यहंविधिः.

<sup>10</sup> Read नवनितमीवोभुत.

<sup>8a</sup> Read ली.

<sup>11</sup> Read व.

<sup>11</sup> Read व.

<sup>11</sup> Read व.

<sup>12</sup> Read तुक्वेद्रेषु.

<sup>12</sup> Read व.

<sup>14</sup> Read पदवी . . . य.

<sup>13</sup> Read अ.

<sup>13</sup> Read ली.

<sup>17</sup> Read देवकीजानिदि.

<sup>20</sup> Read ततोभूद्वकराजानिरी.

<sup>18</sup> Read यदी.

<sup>21</sup> Read अतावमगुणधंश.

i.





44

- 20 लिखनं महीभुजां ।[ 7\*] सचखादुदभुत्तत्तात् नरसोवनिपालक<sup>1</sup> [1\*]  
 21 देवकि<sup>2</sup>नंदनाकामो<sup>3</sup> देवकिनंदनादिभिः<sup>4</sup> ।[ 8\*] विविधसुकृतै स्था  
 22 ने<sup>5</sup> र<sup>6</sup>मेश्वरप्रमुखे सुहृदुदितहृदय स्थाने स्थान त्वध-<sup>7</sup>  
 23 त्त यथाविधिः<sup>8</sup> । ब<sup>9</sup>धपरिहृतो नानादनोनि<sup>10</sup> यो भुवि षाड-<sup>10a</sup>  
 24 श चिभवनजनीतीत<sup>11</sup> सीवर्णवागुस<sup>12</sup> यथावि-  
 25 धिः<sup>6</sup> ।[ 9\*] कावेरीमाय बध्वा बहलजलभरां यो विलंघ्ये-  
 26 व अतु<sup>13</sup> जीवयाहं गृहीत्वा प्रथितभुजबलात्तं-  
 27 चरान्य प्रदीप्य<sup>14</sup> [1] कृत्वा श्रीरंगपूर्वं तदपि निजवधि  
 28 पश्यं यो व(स्त्र)भासे कीर्त्ति<sup>14</sup>स्तंभं निष्ठातं तिभुवनभ-  
 29 वनं<sup>14b</sup>सूयमानापदानः ।[ 10\*] चरं चा<sup>15</sup>लं च पा<sup>16</sup>द्य तद-  
 30 पि च मधुरावज्ञं मानभुषा<sup>17</sup> वि<sup>18</sup>र्योदयं तुरुष्कं  
 31 गजपतिव<sup>19</sup>पतिं चापि जित्वा दन्या<sup>20</sup> [1] आगंगाति<sup>21</sup>रभूमि  
 32 प्रथमचरमदयतटात्तं<sup>22</sup> जिता<sup>23</sup> ख्यातः क्षोणी-  
 33 पतीनां भुजमिव<sup>23a</sup> शिरसा शासनं यो व्यतानि<sup>24</sup> ।[ 11\*]  
 34 तो<sup>25</sup>प्याजीनागलादेव्यो<sup>25a</sup> कौसेव्या<sup>26</sup>ओसुमित्तयोः । दे-  
 35 व्यरिव<sup>27</sup> नृसिंहेंद्रात्तत्ताप्यक्त<sup>28</sup>रधादि<sup>29</sup> ।[ 12\*] विरो<sup>30</sup> निजधनी<sup>31</sup> राम-  
 36 लक्ष्मणाविव नंदनी [1\*] जाती विरनसिंहेंद्र<sup>32</sup>कण्णरायम-  
 37 हीपती ।[ 13\*] विरसीहः<sup>33</sup> स विजयनगरे राज्यसिंहासन-  
 38 स्थः कीर्त्या मीत्या निरस्य<sup>34</sup> नृगनलनहुषानप्यवन्याः<sup>35</sup> प्र-  
 39 दाता<sup>36</sup> । आ सेतीरा सुमेरीरप<sup>37</sup>निसुरनुत[:\*] खैरमाचो-

<sup>1</sup> Read सरसादुदभुत्तत्तात् . . . पालकः.

<sup>2</sup> Read देवकीनंदनादिभिः.

<sup>3</sup> Read स्थाने व्यध.

<sup>4</sup> Read °दानानि.

<sup>5</sup> The reading in other Vijayanagara plates, e.g. Krishna-Rāya plates, is

to be the better.

<sup>6</sup> Read अतु.

<sup>7</sup> Read ति.

<sup>8</sup> Read पाद्यं तनपि.

<sup>9</sup> Read न.

<sup>10</sup> & <sup>10a</sup> Read प्रथमचरमभुत्तटात्तं जितात्तं.

<sup>11</sup> Read ति.

<sup>12</sup> Read देव्योरिव.

<sup>13</sup> & <sup>13a</sup> The reading in the other grants of the kings of Vijayanagara is कीर्त्तिं विजयनी. The meaning of the reading in the present plate would be "who are wealth to themselves" or something like that. The reading विजयनी is to be preferred.

<sup>14</sup> Read वीरवृ.

<sup>15</sup> & <sup>15a</sup> Read °वन्मयापदानं.

<sup>16</sup> Read विविधसुकृतीहानि.

<sup>17</sup> Omit visarga.

<sup>18</sup> Read षोड.

<sup>19</sup> The reading in other plates is तदीयं.

<sup>20</sup> Read न.

<sup>21</sup> Read वल्लभं मानभूषं.

<sup>22</sup> Read तदन्त्या.

<sup>23</sup> Read खजमिव शिरसा

<sup>24</sup> Read व्यीः.

<sup>25</sup> Read तपङ्गि.

<sup>26</sup> & <sup>26a</sup> Read देवकी . . . नात्का°.

<sup>27</sup> Read रा.

<sup>28</sup> Read बु.

<sup>29</sup> Read त्रिभु . . . तं.

<sup>30</sup> कीर्त्तं यद्यः पुनरुक्तयन्. This seems

<sup>31</sup> Read क्षीलं च.

<sup>32</sup> Read वी.

<sup>33</sup> Read तो.

<sup>34</sup> Read व्यतानीत्.

<sup>35</sup> Read कौसेव्या.

<sup>36</sup> Read °रधादिह.

<sup>37</sup> Read वीरवीनारसिंहः.

<sup>38</sup> Read रवः.

<sup>39</sup> Read निरस्यन्.

- 40 दयादेरापाचल्य<sup>1</sup> चलांतादखिलहृदयमावर्ण्य<sup>2</sup>  
 41 राज्यं ग्रथास ।। 14\* ] ननादानन्यकापीत्<sup>3</sup> कनकसी<sup>4</sup> वी-  
 42 रुपाच<sup>5</sup> देवस्तने अ<sup>6</sup> कालहस्तोभितुरपि नगरे वे-<sup>6</sup>  
 43 कटादौ च काच<sup>7</sup> ।।\* ] त्रिशैली<sup>8</sup> शोणशैली मह<sup>9</sup> हरि-  
 44 हरे त्वीभ<sup>10</sup> लाख्ये गिरौ<sup>11</sup> च श्रीरंगे कुंभकोणे ह-  
 45 ततमसी<sup>12</sup> महानंदितोर्थे निव्रतौ<sup>13</sup> ।। 15\* ]

Plate II, side ii.

- 46 गोकर्णे रामसे[तौ] जगति तरेष्वप्यशेषपु<sup>14</sup> पुण्यप्रामिष्यां-  
 47 रब्धनागाविधवहसमहादानवारिप्रवाहे<sup>15</sup> । यस्योदं-  
 48 च<sup>16</sup> सुरंगप्रकरखुर<sup>17</sup> शृण्वदंभोधिवांसः<sup>18</sup> स्म्रा-  
 49 भत<sup>19</sup> पक्षचिदीतत्तर<sup>20</sup> कुलिशधरोत्कुठिता कं<sup>21</sup> ठिता-  
 50 सीत् ।। 16\* ] ब्रह्मांडं विश्वचक्रं घटमुदितमहाद्भु<sup>22</sup> त-  
 51 कं रत्नधेनुः<sup>23</sup> सप्ता<sup>24</sup> भोधीन् हिरण्याश्वरयमपि तुल-  
 52 पुषं<sup>25</sup> गोसहस्रं । हेमाश्वं हेमगर्भं<sup>26</sup> कनककरि-  
 53 रयं पंचलांगव्यतानी<sup>27</sup> धर्मेकस्वातन्त्र्यवृत्तिः<sup>28</sup>  
 54 प्रतिन<sup>29</sup> पतिशिरैरत्नकि[त्ति]<sup>30</sup> प्रतापः ।। 17\* ] राजाधिराज  
 55 [इ]राज<sup>30</sup> इत्युक्तः यो राजपरमेश्वरः । मूर्धुरायल-  
 56 गंडश्च पररायभयंकरः<sup>31</sup> ।। 18\* ] इ<sup>32</sup> दुरायसुरत्रा-  
 57 णो दुष्टशार्दु<sup>33</sup> लमर्दनः । वि<sup>34</sup> रप्रताप इत्यादिविशेषै-  
 58 रुचितीयतः<sup>35</sup> ।। 19\* ] वि<sup>36</sup> र देव महाराय जय जीवेति  
 59 वादिभिः ।।\* ] अंगवंगकलिंगाद्यै राजभिस्त्रेव्य-

<sup>1</sup> Read °पाचात्वा.

<sup>4</sup> Read विरूपाच . . . स्थाने.

<sup>7</sup> Read काचां.

<sup>10</sup> Read °हीवली.

<sup>12</sup> Read सि.

<sup>15</sup> Read हैः.

<sup>16</sup> Read मग.

<sup>22</sup> Read रुकठिता कुंठितासीत्.

<sup>24</sup> Read सां.

<sup>27</sup> Read जीत्.

<sup>30</sup> Read शिरैरत्नकोणि.

<sup>33</sup> Read हि.

<sup>35</sup> Read °पुंतः.

<sup>2</sup> Read नानादानान्यकापीत्.

<sup>5</sup> Read वी.

<sup>8</sup> Read श्रीशैली.

<sup>11</sup> Read संजलि. [Notes 10 and 11 are not quite necessary.—H. K. S.]

<sup>13</sup> Read निव्रतौ.

<sup>18</sup> Omit *ansvāra*.

<sup>19</sup> Read भूत्.

<sup>23</sup> Read भू.

<sup>25</sup> Read तुलापूरुषं.

<sup>28</sup> Read °स्वावृत्तिः.

<sup>30</sup> Omit इराज.

<sup>32</sup> Read ई.

<sup>36</sup> Read वीर.

<sup>3</sup> Read कनकसहस्रियःश्रीः.

<sup>6</sup> Read वे.

<sup>9</sup> Read महति.

<sup>14</sup> Read तद्वितरेष्वप्यशेषपु.

<sup>17</sup> Insert रज after खुर.

<sup>20</sup> Read °हिदीप.

<sup>23</sup> Read रत्नधेनु.

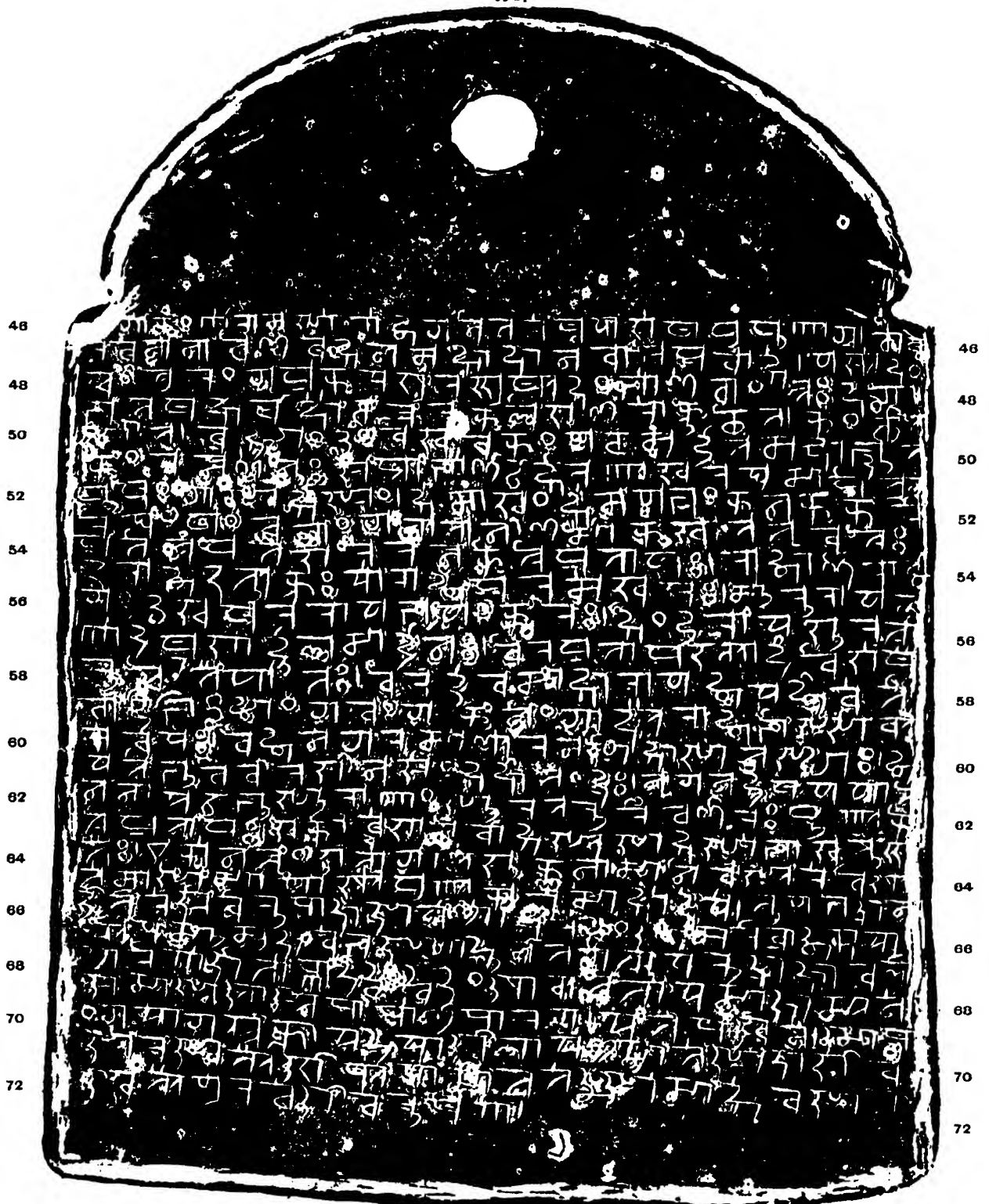
<sup>26</sup> Read भं.

<sup>29</sup> Read वृ.

<sup>31</sup> Read °करः.

<sup>34</sup> Read वी.

ii b.



74	74
76	76
78	78
80	80
82	82
84	84

ॐ नमो भगवते वासुदेवाय

- 82 जयतु भुवनसीमि त्रिवृत्सिंहचितिन्द्रः<sup>1</sup> ।। 32\*] मन्त्रायामारिपुत्रेण<sup>2</sup>  
 83 विरण्यामारि<sup>3</sup>मंघ्रिना । लिखितं सास्वविदतिनत<sup>4</sup> तदिदं ताम्रया-  
 84 सनं ।। 33\*] दानपालनयोमन्त्रे<sup>5</sup> दानात्रे<sup>6</sup>योनुपालनं । दानास्त्रय<sup>7</sup>-  
 85 मवाप्नोति पालनादश्नु<sup>8</sup>तं पदं ।। 34\*]

— त्रीविरूपाक्ष —

### ABSTRACT OF CONTENTS.

V. 1. Invocation to Śambhu.

V. 2. To the boar incarnation of Viṣṇu.

V. 3. To Gaṇeśa.

Vv. 4 & 5. Descent of the family from the moon through Buddha, Purūravas, Āyus; Nahusha, Yayāti and Turvasu.

Vv. 6, 7 & 8. Genealogy as far as Narasa, who was born of the son of Dēvaki (Bukka) as Kāma was from the son of Dēvaki (Kṛishṇa).

V. 9. The munificent gifts of Narasa in holy places.

Vv. 10 & 11. His exploits and victory over his enemies such as the Chēras, Chōlas, Pāṇḍyas, etc.

Vv. 12 & 13. To that king were born of Tippāji and Nāgalā Dēvi, the sons Vira-Nṛisimhendra and Kṛishṇa-Raya, who were brave yet well-behaved, as Rāma and Lakshmaṇa were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.

V. 14. The brave Vira-Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛiga, Nala and Nahusha. He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people.

Vv. 15 & 16. His gifts at holy places such as Chidambaram, Kālahasti, Tirupati, Śrīraṅgam, Kumbhakōnam, Conjeeveram, Ahobalam, Gokarna, Rāmasētu, etc.

V. 17. His praises.

V. 18. His *virudas*.

Vv. 19-21. Praises of the king.

Vv. 22-27. In the Śaka year 1429 according to the Śālivāha reckoning, in the year, Śukla, in the famous month Magha, in the holy Mahōdaya, on the bank of the Tuṅgabhadra, in the vicinity of Śrī Virūpāksha (the gift was made) to the Guru Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, etc.

Vv. 27-31. Name of the village granted with its boundaries, etc.

V. 32. Praises of the king Vira-Nṛisimha for the grant.

V. 33. The engraver of the grant was Virapāsāri, son of Mallapāsāri.

V. 34. The merits of charity.

Signature in Kannaḍa, Śrī Virūpāksha.

<sup>1</sup> Read श्रीवृत्सिंहचितिन्द्रः.

<sup>2</sup> [Read सत्यविद्यो नः—P. W. T.]

<sup>3</sup> Read ०मन्त्रं.

<sup>4</sup> Read चायं.

<sup>5</sup> Read ०मन्त्रं.

<sup>6</sup> Read च.

<sup>7</sup> Read श्रीवृत्सिंहचितिन्द्रः.

<sup>8</sup> Read दानात्रे.

## No. 18.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

THE SIDDHĀNTA-ŚIRĪMAṆI.

BY ROBERT SEWELL (I.C.S., RETIRED).

(Continued from *Epiq. Ind.* XIV. p. 66.)

257. In my last article I have given Tables for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the *First Ārya-Siddhānta* or *Āryabhaṭīya* of Āryabhaṭa (A.D. 499) and the *Present Sūrya-Siddhānta* (exact date unknown, introduced about A.D. 1100). The present Table affords similar information for the *Siddhānta-Śirīmaṇi* (12th century).

As soon as I obtain definite assurance as to the value assigned by Brahmagupta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his *Brahma-Siddhānta* (A.D. 628). For the present this is not possible. We know that the sine-values given in detail in the *Sūrya-Siddhānta* (ii, 15-22) were the same as those used by Āryabhaṭa six centuries earlier (see *Ārya-Siddhānta*, *gīṭikā-pāṭha*, v. 10, and the Hindi Commentary by Udayanārāyan Singh—*Mozaffarpur*, 1906—with list of differences between the sines); but according to the printed Benares edition of the *Brahma-Siddhānta*, with which one MS. copy in the India Office agrees (see II, *Spashṭa-adhikāra*, vv. 2-5), Brahmagupta used a totally different set of sine-values, and these actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct.<sup>1</sup>

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemned as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his *Siddhānta* may have followed a MS. which by some mischance contained a copyist's error, equally the source of error in the MS. in the India Office. Unfortunately two other MSS. in the India Office and one in the Bibliothèque Nationale in Paris are wanting in the passage which contains the sine-values.

Oxford possesses no copy. I have sought for information from India, but this is not yet to hand.

I hope to be allowed hereafter to publish a Table for work by the *Siddhānta-Śirīmaṇi* assimilated to Table I of the *Indian Calendar*, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the *Ārya*- and *Sūrya-Siddhāntas*; and this will, I hope, be followed by similar Tables for work by the *Ārya* and possibly by the *Brahma-Siddhānta*.

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates.

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases. Such a case as is mentioned in my former paper (*above*, Vol. XIII, 2, §§ 206, 207, on the cycle of Jupiter) proves that permanent reference Tables can hardly be too accurate. I have found other cases somewhat similar in

<sup>1</sup> Sin. 90° = radius. With  $\pi$  (ratio of diam. to circumf.) = 3.14159 the radius = 3437'74967. The *Sūrya-Siddhānta* and *Ārya-Siddhānta* radius is 3438'. The *Brahma-Siddhānta* value of Sin. 90° or radius is 3270', which implies a ratio  $\pi$  = 3.303. The ratio according to Archimedes (B. C. 250) was 3.14286. If the ratio 1 :  $\sqrt{10}$  mentioned in the *Sūrya-Siddhānta* should be adopted, we should have the ratio 3.16223. Brahmagupta's implied ratio, 3.303, is quite different from any of these.

calculating the intercalated and suppressed lunar months by the *Siddhānta-Sirōmaṇi*. In ordinary cases it will always suffice to work with merely the whole numbers.

*Elements of the Siddhānta-Sirōmaṇi.*

258. The *Siddhānta-Sirōmaṇi* by Bhāskarāchārya dates, it is believed, from about A.D. 1150, though Dr. Bhau Dājī (J. R. A. S. n. s. I. 392) placed it in about 1105. It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacs. My future Tables will embrace the period A.D. 1100 to 1750. The earlier date will suffice for safety, and it is not necessary to work for years later than 1750.

According to this authority the length of the year from mean Mēsha-saṁkrānti to mean Mēsha-saṁkrānti is  $365^d 6^h 12^m 9^s$  or  $365^d.258437500$ .

Its sine-values of angles are the same as in the *Ārya-* and *Sūrya-Siddhāntas*, with radius taken as equal to  $3438'$ .

For the sun's mean motion in days, hours, etc., see Table XLIII (above, Vol. XIV).

The twenty-four base equations are given in col. 9 of Table XLVII of the same article with the differences per minute of anomaly angle (col. 10), and in fuller detail in Table XLVII, A, cols. 9-10.

The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the *Sūrya-Siddhānta*, and the circumference of the epicycle being given as  $13^\circ 40'$  or  $820'$ , the equation ( $\alpha$  being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is  $-\frac{13^\circ 40'}{360^\circ} \sin. \alpha$ , or  $\frac{820'}{21600} \sin. \alpha$ , or finally  $\frac{41}{1080} \sin. \alpha$ .

This *Siddhānta* postulates a constant forward shift in the line of apsides of the sun's orbit. This shift is more rapid than the *Sūrya-Siddhānta's* shift and amounts to  $0^\circ.0174$  or  $1^\circ.044$  per annum, and to  $11' 18''.6$  or  $11' 31''$  in the 650 years succeeding A.D. 1100.<sup>1</sup>

According to the *Siddhānta-Sirōmaṇi* the Kaliyuga began, or in other words K. Y. 0 began, with a conjunction at celestial longitude  $0^\circ$  or  $360^\circ$  of mean sun, mean ~~planets~~ and other planets at the moment of mean sunrise or 6 A.M. on Friday 18th February B.C. 302 or 18th February  $0^h 0^m 0^s$  *Lāika* time. This was the moment of mean Mēsha-saṁkrānti in that year. True Mēsha-saṁkrānti, the moment when the true or apparent sun touched long.  $0^\circ$ , occurred by the same authority on Tuesday 15th Feb. in that year at  $19^h 52^m 21\frac{1}{2}^s$  after mean sunrise.

The interval between these two occurrences, which we call the *sōdhyā*, and which is the time occupied by the sun in travelling over the arc of the equation-angle, was  $2^d.171971$  or  $2^d 4^h 7^m 38\frac{1}{2}^s$  according to Dr. Schram's calculation (see "*Indian Chronography*," Table, p. 16).<sup>2</sup>

259. In the matter of the sun's equation and true longitude it should be noted that every entry in cols. 6 to 9 of Table XLVIII C has been separately calculated from the value of his mean anomaly at each twenty-four hour period measured from the moment of true Mēsha-saṁkrānti, by use of the *Siddhānta-Sirōmaṇi* equation Table.

<sup>1</sup> The shift according to the *Ārya-Siddhānta* is nil.

" " *Brahma-Siddhānta*  $0^\circ.144$  per ann.

" " *Sūrya-Siddhānta*  $0^\circ.1161$  "

" " *Siddhānta-Sirōmaṇi*  $1^\circ.044$  "

" " *2nd Ārya-Siddhānta*  $0^\circ.1388$  "

(Jacobi, *Epig. Ind. I. 441.*)

<sup>2</sup> For explanation of technical matters see above, Vol. XIV, §§ 249-255.



260. The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee-point moves forward. And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous.

The change in mean anomaly is stated in Table LI below.

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-saṁkrānti amounts to only 2" (actually 1".9675) in the 300 years on either side of K. Y. 4500, which is the base-year of my main Table XLVIII C,—the annual change being at the rate of about 0".0066 per annum.<sup>1</sup>

The corresponding time-difference, or change in the *sūdhya*-value, is about 0<sup>s</sup>.16 per annum (actually 0<sup>s</sup>.15975) by which amount the *sūdhya*-value at true Mēsha-saṁkrānti increases every year. In 300 years this amounts to 47<sup>s</sup>.925 or about 48<sup>s</sup>. (For particulars see Table LII.)

261. The length of the solar year from mean Mēsha-saṁkrānti to mean Mēsha-saṁkrānti according to this Siddhānta being 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 9<sup>s</sup>, it differs from that of the *Ārya-Siddhānta* year of 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 30<sup>s</sup> by 21<sup>s</sup> every year since K. Y. 0. The difference-Table given in *Indian Chronography*, p. 61, is here reprinted for ready reference (Table LI I). The difference is cumulative from K. Y. 0. In A.D. 1120, which is the very earliest date possible for the *Siddhānta-Śirōmaṇi* to have come into use (it was probably 30 years later), the moment of mean Mēsha-saṁkrānti by that authority was already 1<sup>d</sup> 0<sup>h</sup> 37<sup>m</sup> 21<sup>s</sup> earlier than the same according to the *Ārya-Siddhānta*, and the difference between them increased with every subsequent year. Consequently both mean and true Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* always fell respectively on the day previous to their occurrence by *Ārya-Siddhānta* reckoning, the time of which is given in the "*Indian Calendar*," Table I, cols. 13 to 17.

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the *Ārya-Siddhānta*, using the *Indian Calendar* process for finding the values *a*, *b*, *c*, *s* and *n*, if we desire to find roughly the value of *s* according to the *Siddhānta-Śirōmaṇi* by use of the new Table XLVIII C below for determination of the nakṣatra by that authority, we must take the Table value of *s* (cols. 8-9) not for the Day-number given in the Table, but for the day next following. *E.g.*, if we suppose that preliminary examination of a date by the *Indian Calendar* process proves the record-date to be Day 120 (as measured from 1st Jan.) and that Table I, cols. 13-17, shews that by the *Ārya-Siddhānta* true Mēsha-saṁkrānti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the *Siddhānta-Śirōmaṇi* we must take the details given in Table XLVIII C not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mēsha-saṁkrānti by the latter authority. For accuracy the difference between the times of true Mēsha-saṁkrānti by the two authorities must be allowed for.

262. Since the Table-entries are for each twenty-four hour period from true Mēsha-saṁkrānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-saṁkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his true longitude at mean sunrise of the given day. For this purpose we may use Tables XLIX and L (in Vol. XIV above).<sup>2</sup> The

<sup>1</sup> Minus for years earlier, plus for years later, than the base-year.

<sup>2</sup> These stand exact for the *Ārya-Siddhānta*, but are close enough for general use. For absolute exactness see my last article (above, Vol. XII, § 243).

method for finding these hours and minutes is detailed in *Indian Chronography*, pp. 27, 28, 61, 62; but to save reference it is repeated here, with the accompanying Table.

To find time of true *Mēsha-saṁkrānti* by the *Siddhānta-Śirōmaṇi*; (i) *The longer rule.* Take the moment of true *Mēsha-saṁkrānti* by the *Ārya-Siddhānta* from Table I of the *Indian Calendar*, cols. 13 to 17, adding 39<sup>s</sup> in odd A.D. years, none in even (*Hint 20*, p. 79, *Indian Chronography*). Add the *śodhya* by that authority—always 2<sup>d</sup> 3<sup>h</sup> 32<sup>m</sup> 30<sup>s</sup>. This gives time of mean *Mēsha-saṁkrānti*. Deduct for every year of the Kaliyuga expired at the given date the amount obtained from Table LIII below. This gives time of mean *Mēsha-saṁkrānti* by the *Siddhānta-Śirōmaṇi*. Deduct the amount of *śodhya* noted in Table LII below for the given year; for great exactness it may be found from col. 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century: for close approximation take, without further calculation, the century entry in col. 4. The result is the required time of true *Mēsha-saṁkrānti* by the *Siddhānta-Śirōmaṇi*.

(ii) *The shorter rule.* Take the *Ārya-Siddhānta* time of true *Mēsha-saṁkrānti*—the first process in (i). Add together the amounts gathered from Table LIII—the third process in (i)—and the number of minutes for the century in col. 5 of Table LII. Deduct the total from the *Ārya-Siddhānta* time of true *Mēsha-saṁkrānti*. The result gives the required time of true *Mēsha-saṁkrānti* by the *Siddhānta-Śirōmaṇi* with sufficient exactness for ordinary purposes. Examples are given in *Indian Chronography*, p. 27, and need not be repeated.

My future Tables will entirely do away with the necessity of finding the moment of true *Mēsha-saṁkrānti* by the *Siddhānta-Śirōmaṇi*, the correct time being given for each year.

263. Calculation for the correct tithi-index by the *Siddhānta-Śirōmaṇi* may for the present be considered as sufficiently carried out by work according to the *Ārya-Siddhānta*; there will often be a difference between the two. Correction of the equation (*see above*, Vol. XIV, § 247, ii, the tithi) may cause a difference of one unit in the tithi-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle.

#### Construction of the Main-Table XLVIIIIO.

264. In order to conform to my similar Tables for the *Ārya-* and *Sūrya-Siddhāntas* (*above*, Vol. XIV, Tables XLVIIIA and B), I have worked for the year K. Y. 4500, expired, A.D. 1399-1400. The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true *Mēsha-saṁkrānti*.

From Dr. Schram's fixture of the sun's equation of the centre by the *Siddhānta-Śirōmaṇi* at that moment in K. Y. 4000 as 2° 8' 52".761328955 and in K. Y. 5000 as 2° 8' 59".319753357 we find the equation in K. Y. 4500 to be 2° 8' 56".040541156, or, in 10,000ths of the circle, 59.691670842.

From Prof. Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as 258° 55' 12" in K. Y. 4000 and 259° 12' 36" in K. Y. 5000 we find the perigee-point in K. Y. 4500 to be 259° 3' 54", or, in 10,000ths of the circle, 7196.250 (exact).

The sun's mean anomaly at any moment is 360° minus the longitude of perigee and the equation of the centre. This, using the above figures, gives us his mean anomaly at that moment in K. Y. 4500 as 98° 47' 9".959458844 or, in decimals of a minute for purposes of calculation, 98° 47' 16.5990981; or, in 10,000ths of the circle, 2744.058329158.

Tested by the sine-and-equation-Table (Vol. XIV, Tables XLVII and XLVIIIA) with use of the most accurate possible details (*for method see text* § 256, *above*, Vol. XIV) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly  $360''$  down to four decimals of a second. The figures, then, are accurate for the moment of true Mēsha-sāṁkrānti in K. Y. 4500.

The sun's mean longitude at any moment is his true longitude less the equation of the centre, here  $360^\circ - 2^\circ 8' 56'' \cdot 040541156$  or  $357^\circ 51' 3'' \cdot 959458844$ , or, in 10,000ths, 9940·308329158.

These figures are given for the moment of true Mēsha-sāṁkrānti at the head of the main Table.

*Example.*

265. An inscription is found dated “Śaka 1571 Virōdhin, 15 kṛishṇa of Mārgasīra, Sunday, (*nakshatra*) Pūrva-Āshādhā, 24 Dhanus.”

We work first by the Tables of the *Indian Calendar* in order to obtain a close approximation according to the *Ārya-Siddhānta*.

The year was K. Y. 4750 expired, or A.D. 1649-50. Its samvatsara-namo was Virōdhin. In that year the lunar month Āshādhā was intercalated.

Calculation for the lunar tithi proceeds as usual—

			<i>d.</i>	<i>w-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
(Beginning of lunar year)	...	...	63	1	29	415	212
(Table IV. Intervening days)	...	...	294	0	9558	670	805
			357	1	9587	85	17
(Eqn. b, Table VI)	...	...			211		
(Eqn. c, Table VII)	...	...			54		
(Tithi-index) $t=9852$							

The day, 357, was (Table IX) 23 Dec. 1649 A.D. The week-day was 1 Sunday. The value of  $t$  shews that at mean sunrise of that day the tithi was 15 kṛishṇa (Table VIII).

For the nakshatra, as by the rough rule—

( $c \times 10$ )	...	...	...	...	170
(Constant)	...	...	...	...	7207
					7377
(Less eqn. c)	...	...	...	...	-54
(Sun's true longitude)	...	...	...	$s, =$	7323 <sup>1</sup>
(Tithi-index (above))	...	...	...	$t, =$	+9852
(Nakshatra-index)	...	...	...	$n, =$	7175

This nakshatra-index shews (Table VIII) that by the equal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pūrva-Āshādhā.

<sup>1</sup> Calculation by Tables XLVIII A and B shews that this value of  $s$  at mean sunrise of the Sunday in question is correct according to the *Ārya-Siddhānta*, the actual value being 7322·8775. By the *Sūrya-Siddhānta* it was 7320·7094.

For the solar month and date—

Table I, cols. 13-17, shews that true Mēsha-saṁkrānti in the given year took place on day 87 (measured from 1 Jan.), Wednesday, at 14<sup>h</sup> 2<sup>m</sup> after mean sunrise. The interval to Dhanus-saṁkrānti (*Indian Chronography, Table XVIII*) was 246<sup>d</sup> 7<sup>h</sup> 18<sup>m</sup>.

d.	w-d.	h.	m.
87	4	14	2
246	1	7	18
333	5	21	20

The Dhanus-saṁkrānti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus.

d.	w-d.
1 Dhanus=334	6
23	23
24 Dhanus=357	1 (Sunday).

The day of the date was therefore in solar reckoning Sunday 24 Dhanus. Thus all the details of the date are proved correct by the *Ārya-Siddhānta*.

What would be the correct description of the date if it had been calculated by the *Siddhānta-Śirōmaṇi*? i.e. how would Sunday 23 Dec. 1649 A.D. have been described?

Since true Mēsha-saṁkrānti always took place by that authority a day earlier than by the *Ārya-Siddhānta*, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same.

To find the sun's true longitude, *s*, by the *Siddhānta-Śirōmaṇi*, we must first ascertain the moment of occurrence of true Mēsha-saṁkrānti in the given year by that authority. Future Tables will state this in the same way that Table I, *Indian Calendar*, does for the *Ārya-Siddhānta* (cols. 13-17). For the present it must be sought for. The rule is given above.

The given year was K. Y. 4750. Table LIII gives us the difference between the times of Mēsha-saṁkrānti according to the *Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi* due to the difference in their year-lengths.

		h.	m.	s.
Diff. in 4000 years	...	23	20	0
700 "	...	4	5	0
50 "	...		17	30
		27	42	30

or 1<sup>d</sup> 3<sup>h</sup> 42<sup>m</sup> 30<sup>s</sup>. Add to this the difference due to shift of apsis—here, shortly, 48<sup>m</sup> (col. 5). Total difference 1<sup>d</sup> 4<sup>h</sup> 30<sup>m</sup> 30<sup>s</sup>.

	d.	h.	m.	s.
(Table I) True Mēsha-saṁk. by <i>Ārya-Siddh.</i>	87	14	2	30
Less	— 1	4	30	30
True Mēsha-saṁk. by <i>Siddh.-Śirōmaṇi</i>	...	86	9	32
				0

True Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* took place in the given year on day 86 (measured from 1 Jan.) or Saturday 22 Dec. A.D. 1649.

The day of the inscription (measured from 1 Jan.) was 357.  $357 - 86 = 271$ , i.e. the inscription-day was 271 periods of 24 hours each after the moment of true Mēsha-samkrānti, and that moment was  $9^h 32^m$  after mean sunrise.

Table XLVIII below shows that at  $9^h 32^m$  after mean sunrise on Day 271 (measured from true Mēsha-samkr.) the sun's true long., in 10,000ths of the circle, was 7365·9104. We deduct the sun's true motion for  $9^h$  (on Day 271, Table XLIX) 10·6500 and for  $32^m$  (Table L) 0·6084. Total 11·2584.  $7365·9104 - 11·2584 = 7354·6520$ . This is the exact sun's true long. at mean sunrise on the given day, Sunday 23 Dec. 1649.  $s =$  (say) 7355 (the *Ārya-Siddhānta* gave this as = 7323, as we have seen above). Add the tithi-index, 9852, and we find  $n$ , the nakshatra-index, = 7207 by the *Siddhānta-Śirōmaṇi*.

Table VIII shows that the moon was by the equal-space system in Pārva-Āshāḍhā. But it is almost certain that in the matter of nakshatras the *Siddhānta-Śirōmaṇi* followed the *Brahma-Siddhānta*, and, if so, the moon at mean sunrise would have been in Uttara-Āshāḍhā and this would have given its name to the day.

Thus the details 24 Dhanus and Pārva-Āshāḍhā were correct according to the *Ārya-Siddhānta* for mean sunrise of 23 Dec. A.D. 1649 (they were also correct by *Sūrya-Siddhānta* calculation); but the correct details for the same date, if originally calculated by the *Siddhānta-Śirōmaṇi*, would have been "25 Dhanus" and "Uttara-Āshāḍhā."

266. This being so, the necessity for Tables for correct calculation by the *Siddhānta-Śirōmaṇi* and *Brahma-Siddhānta* is at once apparent; for, as matters stand, most chronologists, finding in a record-date the description of the solar month and nakshatra seemingly wrong by one place each, would class the date as irregular in two respects; and in using it for fixing the accession-date of a king, would give it scant attention. Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier.

Prof. Jacobi's special Tables (*above*, Vol. I), no doubt, enable these problems to be worked out; but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the  $a, b, c$  method which he first introduced to us. His later Tables (Vol. XI, p. 158 ff.) can be made available; but before using them the day of the solar month has to be accurately determined; and, like the *Indian Calendar* method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment.

## NOTE.

The figures in the following Table are correct for K. Y. 4500, A.D. 1399-1400. In ordinary work for computation of the sun's true longitude ("s" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Siromani* was in use.

But for very great accuracy in other calculations the figures are subject to the following alterations:—

(Cols. 2, 3, 4, 5).—Sun's mean anomaly and mean longitude. For every 100 years earlier than A.D. 1400 add (cols. 2, 4)  $1^{\circ} 45' 0558$ , or (cols. 3, 5)  $0.8106$ . For every 100 years later deduct the same.

(Cols. 6, 7).—Sun's equation of the centre. For every 100 years earlier than A.D. 1400 deduct (column 6)  $0'' 6558$ , or (col. 7)  $0.0051$ . For every 100 years later add the same.



TABLE XLVIII-C—Contd.

Siddhanta Śirōmani.

24-hour periods from true Mesha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (° 0').		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (° 8').	
	2	3	4	5	6	7	8	9
	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.
16	114 33-34537	3182-1043	13 37 14-72	378-3543	1 58 40-56	54-2426	15 35 55-28	433-2939
17	115 32-48158	3209-4822	14 36 22-89	405-7322	1 57 44-97	54-5136	16 34 7-86	460-2458
18	116 31-61779	3236-8601	15 35 31-07	433-1101	1 56 46-89	54-0855	17 32 17-95	487-1756
19	117 30-75400	3264-2380	16 34 39-24	460-4880	1 55 43-61	53-5772	18 30 22-85	514-0652
20	118 29-89021	3291-6158	17 33 47-41	487-8658	1 54 40-33	53-0890	19 28 27-75	540-9548
21	119 29-02642	8318-9987	18 32 55-59	515-2437	1 53 37-06	52-6003	20 26 32-64	567-8445
22	120 28-16263	3346-3716	19 32 3-76	542-6216	1 52 29-43	52-0759	21 24 33-18	594-7005
23	121 27-29884	3373-7495	20 31 11-93	569-9995	1 51 18-46	51-5314	22 22 30-39	621-5908
24	122 26-43505	3401-1273	21 30 20-10	597-3773	1 50 7-50	50-9833	23 20 27-60	648-3611
25	123 25-57126	3428-5052	22 29 28-28	624-7552	1 48 56-54	50-4362	24 18 24-81	675-1915
26	124 24-70747	3455-8831	23 28 36-45	652-1331	1 47 39-36	49-8407	25 16 15-80	701-9738
27	125 23-84369	3483-2610	24 27 44-62	679-5110	1 46 20-70	49-2338	26 14 5-33	728-7448
28	126 22-97990	3510-6388	25 26 52-79	706-8888	1 45 2-05	48-6270	27 11 54-85	755-5158
29	127 22-11611	3538-0167	26 26 0-97	734-2667	1 43 43-40	48-0201	28 9 44-37	782-2868
30	128 21-25232	3565-3946	27 25 9-14	761-6446	1 42 19-46	47-3724	29 7 28-60	809-0170
31	129 20-38853	3592-7725	28 24 17-31	789-0225	1 40 53-71	46-7108	30 5 11-03	835-7832
32	130 19-52474	3620-1503	29 23 25-48	816-4003	1 39 27-97	46-0491	31 2 53-45	862-4495
33	131 18-66095	3647-5282	30 22 33-66	843-7782	1 38 2-34	45-3885	32 0 36-00	889-1667
34	132 17-79716	3674-9061	31 21 41-83	871-1561	1 36 30-09	44-6766	32 58 11-92	915-8327
35	33 16-93337	3702-2840	32 20 50-00	898-5340	1 34 57-84	43-9648	33 56 47-84	942-4988
36	134 16-06958	3729-6618	33 19 58-18	925-9118	1 33 25-59	43-2530	34 53 23-76	969-1648
37	135 15-20579	3757-0397	34 19 6-35	953-2897	1 31 52-04	42-5311	35 50 58-38	995-8209
38	136 14-34201	3784-4176	35 18 14-52	980-6676	1 30 13-87	41-7737	36 48 28-39	1022-4413
39	137 13-47822	3811-7955	36 17 22-69	1008-0455	1 28 35-70	41-0162	37 45 58-40	1049-0617
40	138 12-61443	3839-1733	37 16 30-87	1035-4233	1 26 57-54	40-2588	38 43 28-40	1075-6821



1	2	3	4	5	6	7	8	9
41	139 11°50'64	3868°55'12	38 15 39°04	1062°80'12	1 25 16°64	39°43'03	39 40 55°58	1102°28'15
42	140 10°38'65	3893°92'91	39 14 47°21	1050°17'91	1 23 32°56	38°67'72	40 38 19°77	1128°85'63
43	141 10°02'06	3921°30'70	40 13 55°38	1117°55'70	1 21 48°43	37°87'41	41 35 43°87	1155°43'11
44	142 9°15'27	3948°68'48	41 13 3°55	1144°93'48	1 20 4°40	37°07'10	42 33 7°96	1182°06'59
45	143 8°29'54	3976°06'27	42 12 11°73	1172°31'27	1 18 16°54	36°23'88	43 30 28°27	1208°55'15
46	144 7°43'169	4003°44'06	43 11 19°90	1199°69'06	1 16 27°14	35°39'46	44 27 47°04	1235°08'52
47	145 6°56'790	4030°81'85	44 10 28°07	1227°06'55	1 14 37°74	34°50'44	45 25 5°81	1261°61'89
48	146 5°70'412	4058°19'63	45 9 86°25	1254°44'63	1 12 48°94	33°70'63	46 22 24°58	1288°15'86
49	147 4°84'033	4085°57'42	46 8 44°42	1281°82'42	1 10 54°36	32°82'69	47 19 38°78	1314°65'11
50	148 3°97'654	4112°95'21	47 7 52°59	1309°20'21	1 9 0°23	31°94'62	48 16 52°32	1341°14'83
51	149 3°11'275	4140°33'00	48 7 0°76	1336°58'00	1 7 6°10	31°06'56	49 14 6°36	1367°64'55
52	150 2°24'896	4167°70'79	49 6 8°94	1363°95'79	1 5 10°98	30°17'73	50 11 19°32	1394°13'52
53	151 1°38'517	4195°08'57	50 5 17°11	1391°33'57	1 3 12°12	29°26'02	51 8 29°23	1420°59'59
54	152 0°52'138	4222°46'36	51 4 25°28	1418°71'36	1 1 13°25	28°34'30	52 5 38°53	1447°05'66
55	152 59°65'759	4249°84'15	52 3 33°46	1446°09'15	0 59 14°39	27°42'58	53 2 47°84	1473°51'73
56	153 58°79'380	4277°21'94	53 2 41°63	1473°46'94	0 57 13°53	26°49'33	53 59 55°16	1499°96'36
57	154 57°93'001	4304°59'72	54 1 49°80	1500°84'72	0 55 10°53	25°54'42	54 57 0°33	1526°39'14
58	155 57°06'322	4331°97'51	55 0 57°97	1528°22'51	0 53 7°52	24°59'51	55 54 5°50	1552°82'02
59	156 56°20'244	4359°35'30	56 0 6°15	1555°03'30	0 51 4°52	23°64'60	56 51 10°67	1579°24'90
60	157 55°38'865	4386°73'09	56 59 14°32	1582°98'09	0 49 1°56	22°69'72	57 48 15°88	1605°67'81
61	158 54°47'486	4414°10'87	57 58 22°49	1610°35'87	0 46 56°19	21°72'99	58 45 18°68	1632°08'86
62	159 53°61'107	4441°49'66	58 57 30°66	1637°73'66	0 44 50°82	20°76'25	59 42 21°49	1658°49'91
63	160 52°74'728	4468°86'45	59 56 38°84	1665°11'45	0 42 45°45	19°79'52	60 39 24°29	1684°40'96
64	161 51°88'349	4496°24'24	60 55 47°01	1692°49'24	0 40 36°54	18°50'04	61 36 23°55	1711°29'28
65	162 51°01'970	4523°62'02	61 54 55°18	1719°87'02	0 38 27°62	17°50'57	62 33 22°80	1737°67'60
66	163 50°15'591	4550°99'81	62 54 3°35	1747°24'81	0 36 18°70	16°81'10	63 30 22°06	1764°05'91
67	164 49°29'212	4578°37'60	63 53 11°53	1774°62'60	0 34 9°79	15°81'63	64 27 21°31	1790°44'22
68	165 48°42'833	4605°75'39	64 52 19°70	1802°03'39	0 31 59°71	14°81'26	65 24 19°41	1816°81'64
69	166 47°56'454	4633°13'17	65 51 27°87	1829°38'17	0 29 48°43	13°79'86	66 21 16°30	1843°18'13
70	167 46°70'076	4660°50'96	66 50 36°05	1856°75'96	0 27 37°15	12°78'66	67 18 13°19	1869°54'62
71	168 45°83'697	4687°88'75	67 49 44°22	1884°13'75	0 25 26°51	11°77'86	68 15 10°72	1895°91'61
72	169 44°97'318	4715°26'54	68 48 52°39	1911°51'54	0 23 13°45	10°75'19	69 12 5°84	1922°26'73
73	170 44°10'839	4742°64'32	69 48 0°56	1938°89'32	0 21 0°39	9°72'53	70 9 0°96	1948°61'85
74	171 43°24'560	4770°02'11	70 47 8°74	1966°27'11	0 18 47°34	8°69'86	71 5 56°07	1974°93'97
75	172 42°38'181	4797°39'90	71 46 16°91	1993°64'90	0 16 34°62	7°67'45	72 2 51°52	2001°32'35



1	2	3	4	5	6	7	8	9
98	195	5427-0801	94 26 24-48	2623-3401	0 34 36-30	16-0209	93 51 48-58	2607-3198
99	196	5454-4680	95 25 33-05	2650-7180	0 36 45-22	17-0156	94 48 47-83	2633-7324
100	197	5481-8459	96 24 41-22	2678-0959	0 38 54-14	18-0103	95 45 47-09	2680-0855
101	198	5509-2237	97 23 49-40	2705-4737	0 41 8-06	19-0051	96 42 46-34	2686-4687
102	199	5536-6016	98 22 57-57	2732-8516	0 43 9-15	19-9780	97 39 48-42	2712-5736
103	200	5563-9795	99 22 57-4	2760-2295	0 45 14-52	20-9454	98 36 51-22	2739-2841
104	201	5591-3574	100 21 13-92	2787-6-74	0 47 19-89	21-9127	99 33 54-03	2765-6947
106	202	5618-7352	101 20 22-09	2814-9852	0 49 25-26	22-8801	100 30 56-83	2792-1053
108	203	5646-1131	102 19 30-26	2842-3631	0 51 30-13	23-8436	101 28 0-13	2818-5195
107	204	5673-4910	103 18 38-43	2869-7410	0 53 33-14	24-7927	102 25 5-30	2844-9483
108	205	5700-8689	104 17 46-61	2897-1189	0 55 36-14	25-7418	103 22 10-47	2871-3770
109	206	5728-2468	105 16 54-78	2924-4968	0 57 39-14	26-6909	104 19 15-63	2897-8058
110	207	5755-6246	106 16 2-95	2951-8746	0 59 37-09	27-6010	105 16 25-86	2924-2736
111	208	5783-0025	107 15 11-12	2979-2525	1 1 35-96	28-5182	106 13 35-17	2950-7343
112	209	5810-3804	108 14 19-30	3006-6304	1 3 34-82	29-4353	107 10 44-48	2977-1950
113	210	5837-7583	109 13 27-47	3034-0083	1 5 33-95	30-3545	108 7 53-52	3003-6537
114	211	5865-1361	110 12 35-64	3061-3861	1 7 28-08	31-2352	109 6 7-56	3030-1509
115	212	5892-5140	111 11 43-81	3088-7640	1 9 22-21	32-1158	110 2 21-00	3056-6482
116	213	5919-8919	112 10 51-99	3116-1419	1 11 16-35	32-9985	110 59 35-04	3083-1454
117	214	5947-2698	113 10 0-16	3143-5198	1 13 9-60	33-8703	111 56 50-56	3109-6494
118	215	5974-6476	114 9 8-33	3170-8976	1 14 59-00	34-7145	112 54 9-34	3136-1431
119	216	6002-0255	115 8 16-51	3198-2755	1 16 48-40	35-5586	113 51 28-11	3162-7169
120	217	6029-4034	116 7 24-68	3225-6534	1 18 37-80	36-4028	114 48 46-88	3189-2506
121	218	6056-7813	117 6 32-85	3253-0313	1 20 24-85	37-2288	115 46 8-00	3215-8025
122	219	6084-1591	118 5 41-02	3280-4091	1 22 8-98	38-0319	116 43 32-10	3242-3773
123	220	6111-5370	119 4 49-20	3307-7870	1 23 53-01	38-8349	117 40 56-19	3268-9521
124	221	6138-9149	120 3 57-37	3335-1649	1 25 37-09	39-6380	118 38 20-28	3295-5269
125	222	6166-2928	121 3 5-54	3362-5428	1 27 17-03	40-4096	119 35 48-46	3322-1332
126	223	6193-6706	122 2 13-71	3389-9206	1 28 55-25	41-1670	120 33 18-47	3348-7536
127	224	6221-0485	123 1 21-89	3417-2985	1 30 33-41	41-9245	121 30 48-47	3375-3740
128	225	6248-4264	124 0 30-06	3444-0764	1 32 11-58	42-6819	122 28 18-48	3401-9944
129	226	6275-8043	124 59 38-23	3472-0543	1 33 44-23	43-3968	123 25 54-00	3428-6874
130	227	6303-1521	125 58 46-40	3499-4321	1 35 16-48	44-1086	124 23 29-92	3455-3235
131	228	6330-5600	126 57 54-58	3526-8100	1 36 48-73	44-8205	125 21 5-84	3481-9895
132	229	6357-9379	127 57 2-75	3554-1879	1 38 19-87	45-5237	126 18 42-88	3508-6642

TABLE XLVIII-C—Contd.

Siddhanta-Sirōmani.

24-hour periods from true Mēsha-samkranti.	Sun's mean anomaly (or mean sun's distance from perigee- point) ( $66^{\circ} 0^{\circ}$ ).			Sun's mean longitude.		Sun's equation of the centre.		Sun's true longitude ( $66^{\circ} 0^{\circ}$ ).	
	1	2	3	4	5	6	7	8	9
		°	10 000ths of circle.	°	10 000ths of circle.	°	10 000ths of circle.	°	10 000ths of circle.
133	229	52-28204	6385-3158	128 56 10-92	2581-5658	1 39 45-61	46-1853	127 16 25-31	3535-3805
134	230	51-41825	6412-6936	129 55 19-10	3608-9436	1 41 11-36	46-9469	128 14 7-73	3562-0967
135	231	50-55447	6440-0715	130 54 27-27	3636-3215	1 42 37-11	47-5086	129 11 50-16	3588-8130
136	232	49-69068	6467-4494	131 53 35-44	3663-6994	1 43 59-97	48-1479	130 9 35-47	3615-5515
137	233	48-82689	6494-8273	132 52 43-61	3691-0773	1 45 18-62	48-7548	131 7 25-00	3642-3225
138	234	47-96310	6522-2051	133 51 51-79	3718-4551	1 46 37-27	49-3616	132 5 14-52	3669-3935
139	235	47-09931	6549-5830	134 50 59-96	3745-8330	1 47 56-92	49-9685	133 3 4-04	3695-8645
140	236	46-23552	6576-9609	135 50 8-18	3773-2109	1 49 9-65	50-5374	134 0 58-48	3722-6735
141	237	45-37173	6604-3388	136 49 16-30	3800-5888	1 50 20-61	51-0850	134 58 55-69	3749-5038
142	238	44-50794	6631-7166	137 48 24-48	3827-9666	1 51 31-58	51-6325	135 56 52-90	3776-3341
143	239	43-64415	6659-0945	138 47 32-65	3855-3445	1 52 42-54	52-1801	136 54 50-11	3803-1644
144	240	42-78036	6686-4724	139 46 40-82	3882-7224	1 53 49-00	52-6929	137 52 51-82	3830-0293
145	241	41-91657	6713-8503	140 45 48-99	3910-1003	1 54 52-27	53-1811	138 50 56-72	3856-9191
146	242	41-05279	6741-2281	141 44 57-17	3937-4781	1 55 55-55	53-6894	139 49 1-62	3883-8088
147	243	40-19000	6768-6060	142 44 5-34	3964-8560	1 56 58-83	54-1576	140 47 6-51	3910-6984
148	244	39-32521	6795-9839	143 43 18-51	3992-2339	1 57 55-73	54-5567	141 45 17-78	3937-5872
149	245	38-46142	6823-3618	144 42 21-69	4019-6118	1 58 51-32	55-0256	142 43 30-36	3964-5862
150	246	37-59763	6850-7396	145 41 29-86	4046-9896	1 59 46-91	55-4545	143 41 42-95	3991-5851
151	247	36-73384	6878-1175	146 40 38-08	4074-3675	2 0 41-89	55-8788	144 39 56-14	4018-4888
152	248	35-87005	6905-4954	147 39 46-20	4101-7454	2 1 29-20	56-2438	145 38 17-01	4045-5016
153	249	35-00626	6932-8733	148 38 54-38	4129-1233	2 2 16-51	56-6068	146 36 37-87	4072-5144
154	250	34-14247	6960-2511	149 38 2-55	4156-5011	2 3 3-81	56-9789	147 34 58-73	4099-5273
155	251	33-27868	6987-6290	150 37 10-72	4183-8790	2 3 48-51	57-3187	148 33 22-21	4126-5603
156	252	32-41489	7015-0069	151 36 18-89	4211-2569	2 4 27-54	57-6199	149 31 51-36	4153-6370
157	253	31-55111	7042-3848	152 35 27-07	4238-6348	2 5 6-57	57-9211	150 30 20-50	4180-7137

1	2	3	4	5	6	7	8	9				
158	254	7069-7626	153	34	35-24	2	5	45-60	151	28	49-64	4207-7904
159	255	7097-1405	154	33	43-41	2	6	20-01	152	27	23-40	4234-9028
160	256	7124-5184	155	32	51-58	2	6	50-76	153	26	0-83	4262-0434
161	257	7151-8963	156	31	59-76	2	7	21-51	154	24	38-25	4289-1840
162	258	7179-2741	157	31	7-93	2	7	52-26	155	23	15-67	4316-3246
163	259	7206-6520	158	30	16-10	2	8	15-97	156	22	0-13	4343-5195
164	260	7234-0299	159	29	24-27	2	8	37-85	157	20	46-42	4370-7286
165	261	7261-4078	160	28	32-45	2	8	59-73	158	19	32-71	4397-9376
166	262	7288-7856	161	27	40-62	2	9	21-61	159	18	19-01	4425-1467
167	263	7316-1635	162	26	48-79	2	9	36-59	160	17	12-21	4452-4090
168	264	7343-5414	163	25	56-97	2	9	49-60	161	16	7-37	4479-6865
169	265	7370-9193	164	25	5-14	2	10	2-61	162	15	2-53	4506-9640
170	266	7398-2972	165	24	13-31	2	10	15-43	163	13	57-88	4534-2429
171	267	7425-6750	166	23	21-48	2	10	19-57	164	13	1-92	4561-5889
172	268	7453-0529	167	22	29-66	2	10	23-71	165	12	5-95	4588-9348
173	269	7480-4308	168	21	37-93	2	10	27-85	166	11	9-98	4616-2807
174	270	7507-8087	169	20	46-00	2	10	29-82	167	10	16-18	4643-6434
175	271	7535-1865	170	19	54-17	2	10	25-68	168	9	28-49	4671-0532
176	272	7562-5644	171	19	2-35	2	10	21-54	169	8	40-81	4698-4630
177	273	7589-9423	172	18	10-52	2	10	17-40	170	7	53-12	4725-6728
178	274	7617-3202	173	17	18-69	2	10	8-81	171	7	9-89	4753-3170
179	275	7644-6980	174	16	26-86	2	9	55-80	172	6	31-07	4780-7953
180	276	7672-0759	175	15	35-04	2	9	42-79	173	5	52-25	4808-2736
181	277	7699-4538	176	14	43-21	2	9	29-78	174	5	13-43	4835-7518
182	278	7726-8317	177	13	51-33	2	9	10-16	175	4	41-22	4863-2810
183	279	7754-2095	178	12	59-56	2	8	48-28	176	4	11-28	4890-8277
184	280	7781-5874	179	12	7-73	2	8	26-40	177	3	41-33	4918-3744
185	281	7808-9653	180	11	15-90	2	8	4-52	178	3	11-38	4945-9212
186	282	7836-3432	181	10	24-07	2	7	33-89	179	2	50-19	4973-5354
187	283	7863-7210	182	9	32-25	2	7	3-14	180	2	29-11	5001-1505
188	284	7891-0989	183	8	0-42	2	6	32-38	181	2	8-03	5028-7657
189	285	7918-4768	184	7	8-59	2	6	1-92	182	1	46-67	5056-3786
190	286	7945-8547	185	6	56-76	2	5	22-89	183	1	33-87	5084-0577
191	287	7973-2325	186	6	4-94	2	4	43-86	184	1	21-08	5111-7367
192	288	8000-6104	187	5	13-11	2	4	4-83	185	1	8-28	5139-4157



1	2	3	4	5	6	7	8	9						
218	313	8712-4352	212	42	45-60	5908-6852	1	34	23-63	43-7009	211	8	21-96	5864-9843
219	314	8789-8130	213	41	53-77	5926-6830	1	32	51-38	42-9891	212	9	2-39	5893-0740
220	315	8767-1909	214	41	1-94	5963-4409	1	31	15-64	42-2503	213	9	46-31	5921-1906
221	316	8794-5688	215	40	10-12	5990-8188	1	29	37-47	41-4328	214	10	32-64	5949-3260
222	317	8821-9467	216	39	18-29	6018-1967	1	27	59-31	40-7354	215	11	18-98	5977-4613
223	318	8849-3245	217	38	28-46	6045-5745	1	26	21-14	39-9779	216	12	5-32	6006-5966
224	319	8876-7024	218	37	31-63	6072-9524	1	24	38-05	39-1825	217	12	56-58	6033-7699
225	320	8904-0803	219	36	42-81	6100-3303	1	22	53-97	38-3794	218	13	48-84	6061-9509
226	321	8931-4582	220	35	50-98	6127-7082	1	21	9-89	37-5763	219	14	41-09	6090-1319
227	322	8958-8361	221	34	59-15	6155-0861	1	19	25-38	36-7699	220	15	33-77	6118-3161
228	323	8986-2139	222	34	7-32	6182-4639	1	17	35-98	35-9258	221	16	31-35	6146-5382
229	324	9013-6918	223	33	15-50	6209-8418	1	15	46-58	35-0616	222	17	28-92	6174-7602
230	325	9040-9697	224	32	23-67	6237-2197	1	13	57-17	34-2375	223	18	26-50	6202-9823
231	326	9068-3476	225	31	31-84	6264-3976	1	12	6-18	33-3810	224	19	25-66	6231-2165
232	327	9095-7254	226	30	40-02	6291-9754	1	10	12-05	32-5004	225	20	27-97	6259-4751
233	328	9123-1033	227	29	48-19	6319-3533	1	8	17-91	31-6197	226	21	30-27	6287-7336
234	329	9150-4812	228	28	56-36	6346-7312	1	6	23-78	30-7390	227	22	32-58	6315-9921
235	330	9177-8591	229	28	4-53	6374-1091	1	4	26-91	29-8372	228	23	37-63	6344-2718
236	331	9205-2369	230	27	12-71	6401-4869	1	2	23-04	28-9201	229	24	44-66	6372-5668
237	332	9232-6148	231	26	20-98	6428-8648	1	0	29-18	28-0029	230	25	51-70	6400-8619
238	333	9259-3927	232	25	29-05	6456-2427	0	58	30-32	27-0858	231	26	58-74	6429-1569
239	334	9287-3706	233	24	37-22	6483-6206	0	56	27-92	26-1414	232	28	9-30	6457-4792
240	335	9314-7484	234	23	45-40	6510-9984	0	54	24-92	25-1923	233	29	20-48	6485-8061
241	336	9342-1263	235	22	53-57	6538-3763	0	52	21-92	24-2432	234	30	31-64	6514-1331
242	337	9369-5042	236	22	1-74	6565-7542	0	50	18-91	23-2983	235	31	42-83	6542-4608
243	338	9396-8821	237	21	9-91	6593-1321	0	48	15-02	22-3385	236	32	54-84	6570-7935
244	339	9424-2599	238	20	18-09	6620-8499	0	46	9-71	21-3712	237	34	8-38	6599-1387
245	340	9451-6378	239	19	26-26	6647-5878	0	44	4-34	20-4038	238	35	21-92	6627-4940
246	341	9479-0157	240	18	34-43	6675-2567	0	41	58-97	19-4365	239	36	35-46	6655-8292
247	342	9506-3936	241	17	42-61	6702-6436	0	39	48-74	18-4316	240	37	53-57	6684-2119
248	343	9533-7714	242	16	50-78	6730-0214	0	37	39-82	17-4369	241	39	10-96	6721-5845
249	344	9561-1493	243	15	58-95	6757-3993	0	35	3-90	16-4422	242	40	28-05	6740-9571
250	345	9588-5272	244	15	7-12	6784-7772	0	33	22-32	15-4500	243	41	44-81	6769-3272
251	346	9615-9051	245	14	15-30	6812-1551	0	31	11-03	14-4370	244	43	4-26	6797-7181
252	347	9643-2829	246	13	23-47	6839-5329	0	28	59-75	13-4240	245	44	23-72	6826-1089





1	2	3	4	5	6	7	8	9
276	10 48-76020	300-3519	269 52 39-61	7498-6019	0 24 29-93	11-8421	270 17 9-54	7507-9440
277	11 47-89642	327-7298	270 51 47-78	7523-9798	0 26 41-42	12-3566	271 18 29-20	7536-3364
278	12 47-03263	355-1077	271 50 55-96	7551-3577	0 28 52-70	13-3686	272 19 48-66	7564-7273
279	13 46-16884	382-4856	272 50 4-13	7578-7356	0 31 3-98	14-3826	273 21 8-11	7593-1182
280	14 45-30605	409-8634	273 49 12-30	7606-1134	0 33 15-27	15-3986	274 22 27-57	7621-6090
281	15 44-44126	437-2413	274 48 20-48	7633-4913	0 35 24-10	16-3887	275 23 44-58	7649-9810
282	16 43-57747	464-6192	275 47 28-66	7660-8692	0 37 33-02	17-3844	276 25 1-67	7678-9536
283	17 42-71368	491-9971	276 46 36-82	7688-2471	0 39 41-94	18-3792	277 26 18-76	7706-6262
284	18 41-84989	519-3750	277 45 44-99	7715-6250	0 41 50-85	19-3739	278 27 35-86	7734-9398
285	19 40-98610	546-7528	278 44 53-17	7743-0028	0 43 55-63	20-3667	279 28 48-80	7763-3895
286	20 40-12331	574-1307	279 44 1-34	7770-3807	0 46 1-00	21-3040	280 30 2-34	7791-8247
287	21 39-25852	601-5086	280 43 9-51	7797-7586	0 48 6-37	22-2714	281 31 15-88	7820-0900
288	22 38-39474	628-8865	281 42 17-68	7825-1365	0 50 12-74	23-2464	282 32 30-42	7848-3829
289	23 37-53095	656-2643	282 41 25-86	7852-5143	0 52 15-74	24-1955	283 33 41-60	7876-7099
290	24 36-66716	683-6422	283 40 34-09	7879-8922	0 54 18-75	25-1439	284 34 52-77	7905-0988
291	25 35-80337	711-0201	284 39 42-20	7907-2701	0 56 21-75	26-0937	285 36 3-95	7933-3638
292	26 34-93953	738-3980	285 38 50-37	7934-6480	0 58 22-30	27-0239	286 37 12-68	7961-6719
293	27 34-07579	765-7758	286 37 58-55	7962-0258	1 0 21-16	27-9411	287 38 19-71	7989-9469
294	28 33-21200	793-1537	287 37 6-72	7989-4037	1 2 20-03	28-8592	288 39 26-75	8018-2619
295	29 32-34821	820-5316	288 36 14-89	8016-7816	1 4 18-89	29-7754	289 40 33-78	8046-6570
296	30 31-48442	847-9095	289 35 23-07	8044-1595	1 6 16-26	30-6811	290 41 39-33	8074-8405
297	31 30-62063	875-2873	290 34 31-24	8071-5373	1 8 10-40	31-5617	291 42 41-64	8103-0990
298	32 29-75684	902-6652	291 33 39-41	8098-9152	1 10 4-53	32-4424	292 43 43-94	8131-2376
299	33 28-89306	930-0431	292 32 47-58	8126-2931	1 11 58-66	33-3230	293 44 46-25	8159-6161
300	34 28-02927	957-4210	293 31 55-76	8153-6710	1 13 50-16	34-1833	294 45 45-92	8187-8543
301	35 27-16548	984-7988	294 31 3-93	8181-0488	1 15 39-56	35-0275	295 46 43-49	8216-4763
302	36 26-30169	1012-1767	295 30 12-10	8208-4267	1 17 28-96	35-8716	296 47 41-06	8244-2863
303	37 25-43790	1039-5546	296 29 20-27	8235-8046	1 19 18-37	36-7158	297 48 38-64	8272-5204
304	38 24-57411	1066-9325	297 28 28-45	8263-1825	1 21 3-44	37-5265	298 49 31-89	8300-7090
305	39 23-71032	1094-3103	298 27 36-62	8290-5603	1 22 47-52	38-3296	299 50 24-14	8328-8960
306	40 22-84653	1121-6882	299 26 44-79	8317-9382	1 24 31-60	39-1327	300 51 16-39	8357-0709
307	41 21-98274	1149-0661	300 25 52-96	8345-3161	1 26 15-31	39-9380	301 52 8-28	8385-2491
308	42 21-11895	1176-4440	301 25 1-14	8372-5940	1 27 53-48	40-6904	302 52 54-62	8413-3844
309	43 20-25516	1203-8218	302 24 9-31	8400-0718	1 29 31-65	41-4479	303 53 40-96	8441-5197
310	44 19-39138	1231-1997	303 23 17-48	8427-4497	1 31 9-61	42-2033	304 54 27-29	8469-6550

TABLE XLVIII-C—Concl'd.

Siddhanta-Sirōmaṇi.

24-hour periods from true Māhā-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“C”).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (“S”).	
	2	3	4	5	6	7	8	9
	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.
311	45 18-52759	1258-5776	304 22 25-66	8454-8276	1 32 46-18	42-9469	305 55 11-84	8497-7766
312	46 17-66880	1285-9555	305 21 33-63	8452-2055	1 34 18-43	43-6608	306 55 52-26	8525-8953
313	47 16-80001	1313-3333	306 20 42-00	8509-5838	1 35 50-69	44-3726	307 56 32-69	8553-9559
314	48 15-93622	1340-7112	307 19 50-17	8536-9612	1 37 22-94	45-0844	308 57 13-11	8582-0456
315	49 15-07243	1368-0891	308 18 58-35	8564-3391	1 38 51-66	45-7690	309 57 50-01	8610-1081
316	50 14-20864	1395-4670	309 18 6-62	8591-7170	1 40 17-41	46-4306	310 58 23-93	8638-1476
317	51 13-34485	1422-8448	310 17 14-69	8619-0948	1 41 43-16	47-0922	311 58 57-86	8666-1871
318	52 12-48106	1450-2227	311 16 22-86	8646-4727	1 43 8-90	47-7539	312 59 31-77	8694-2266
319	53 11-61727	1477-6006	312 15 31-04	8673-8506	1 44 29-13	48-3729	314 0 0-17	8722-2635
320	54 10-75349	1504-9785	313 14 39-21	8701-2285	1 45 47-78	48-9798	315 0 26-99	8750-2033
321	55 9-88970	1532-3563	314 13 47-38	8728-6063	1 47 6-43	49-5867	316 0 53-81	8778-1380
322	56 9-02591	1559-7342	315 12 55-55	8755-9842	1 48 25-08	50-1935	317 1 20-64	8806-1778
323	57 8-16212	1587-1121	316 12 3-73	8783-3621	1 49 35-96	50-7404	318 1 39-69	8834-1025
324	58 7-29823	1614-4900	317 11 11-90	8810-7400	1 50 46-92	51-2880	319 1 58-82	8862-0280
325	59 6-43454	1641-8678	318 10 20-07	8838-1178	1 51 57-89	51-8356	320 2 17-96	8889-9534
326	60 5-57075	1669-2457	319 9 28-25	8865-4957	1 53 9-18	52-3857	321 2 37-43	8917-8814
327	61 4-70696	1696-6236	320 8 36-42	8892-8736	1 54 12-46	52-9739	322 2 48-88	8945-7475
328	62 3-84317	1724-0015	321 7 44-59	8920-2515	1 55 15-73	53-5621	323 3 0-32	8973-6136
329	63 2-97938	1751-3793	322 6 52-76	8947-6293	1 56 19-01	53-8504	324 3 11-77	9001-4797
330	64 2-11559	1778-7572	323 6 0-94	8975-0072	1 57 20-76	54-3268	325 3 21-69	9029-3340
331	65 1-25181	1806-1351	324 5 9-11	9002-3851	1 58 16-34	54-7557	326 3 25-45	9057-1408
332	66 0-38802	1833-5130	325 4 17-28	9029-7630	1 59 11-98	55-1847	327 3 29-21	9084-9476
333	66 59-52423	1860-8908	326 3 25-45	9057-1408	2 0 7-52	55-6136	328 3 32-97	9112-7544
334	67 58-66044	1888-2687	327 2 33-63	9084-5187	2 0 59-43	56-0141	329 3 33-05	9140-5328
335	68 57-79665	1915-6466	328 1 41-80	9111-8966	2 1 46-74	56-3791	330 3 28-54	9168-2757

1	2	3	4	5	6	7	8	9
336	69 56-93286	1943-0245	329 0 49-97	9189-2745	2 2 34-05	56-7442	331 3 24-02	9196-0187
337	70 56-06907	1970-4023	329 59 58-14	9166-5523	2 3 21-36	57-1092	332 3 19-50	9223-7516
338	71 55-20528	1997-7802	330 59 6-32	9194-9302	2 4 2-98	57-4304	333 3 9-30	9251-4606
339	72 54-34149	2025-1581	331 58 14-49	9221-4081	2 4 42-01	57-7316	334 2 56-50	9279-1397
340	73 43-47770	2052-5360	332 57 22-66	9248-7860	2 5 21-34	58-0327	335 2 43-70	9306-8187
341	74 52-61391	2079-9138	333 56 30-83	9276-1638	2 6 0-07	58-3339	336 2 30-30	9384-4977
342	75 51-75013	2107-2917	334 55 39-01	9303-5417	2 6 31-41	58-5757	337 2 10-42	9389-1174
343	76 50-88634	2134-6896	335 54 47-18	9330-9196	2 7 2-16	58-8130	338 1 49-34	9389-7326
344	77 50-02255	2162-0475	336 53 55-35	9358-2975	2 7 32-91	59-0502	339 1 28-26	9417-3477
345	78 49-15876	2189-4254	337 53 3-33	9385-6754	2 8 2-21	59-2763	340 1 5-73	9444-9616
346	79 48-29497	2216-8032	338 52 11-70	9413-0532	2 8 24-09	59-4451	341 0 35-78	9472-4983
347	80 47-43118	2244-1811	339 51 19-87	9440-4311	2 8 45-97	59-6139	342 0 5-84	9500-0450
348	81 46-56739	2271-5590	340 50 28-04	9467-8090	2 9 7-85	59-7828	342 59 35-80	9527-5917
349	82 45-70360	2298-9369	341 49 36-23	9495-1869	2 9 28-40	59-9414	343 59 4-62	9555-1282
350	83 44-83981	2326-3147	342 48 44-39	9522-5647	2 9 41-41	60-0417	344 58 25-9	9582-6065
351	84 43-97602	2353-0926	343 47 52-56	9549-9426	2 9 54-42	60-1421	345 57 46-98	9610-0847
352	85 43-11223	2381-0705	344 47 0-73	9577-3205	2 10 7-43	60-2425	346 57 8-16	9637-5630
353	86 42-24845	2408-4484	345 46 8-91	9604-0384	2 10 16-96	60-3161	347 56 25-87	9665-0144
354	87 41-38466	2435-3262	346 45 17-08	9632-0762	2 10 21-10	60-3480	348 55 39-18	9692-4242
355	88 40-52087	2463-2041	347 44 25-25	9659-4541	2 10 25-24	60-3800	349 54 50-49	9719-8341
356	89 39-65708	2490-5820	348 43 33-42	9686-8320	2 10 29-38	60-4119	350 54 2-81	9747-2499
357	90 38-79329	2517-9599	349 42 41-60	9714-0999	2 10 28-28	60-4034	351 53 9-88	9774-6133
358	91 37-92950	2545-3377	350 41 49-77	9741-5877	2 10 24-14	60-3715	352 52 13-91	9801-9592
359	92 37-06571	2572-7156	351 40 57-94	9768-9656	2 10 20-01	60-3395	353 51 17-95	9829-3051
360	93 36-20192	2600-0935	352 40 6-12	9796-3435	2 10 15-67	60-3076	354 50 21-98	9856-6511
361	94 35-33813	2627-4714	353 39 14-29	9823-7214	2 10 3-98	60-2159	355 49 18-27	9883-9373
362	95 34-47494	2654-8462	354 38 22-46	9851-0992	2 9 50-97	60-1155	356 48 13-43	9911-2143
363	96 33-61055	2682-2271	355 37 30-63	9878-4771	2 9 37-96	60-0151	357 47 8-59	9938-4222
364	97 32-74677	2709-6050	356 36 38-81	9905-8550	2 9 23-93	59-9069	358 46 2-73	9965-7618
365	98 31-88298	2736-9829	357 35 46-98	9933-2329	2 9 2-05	59-7380	359 44 47-03	9992-9709

TABLE LI.

THE CHANGE IN THE VALUE OF THE SUN'S MEAN ANOMALY FROM THE VALUE GIVEN IN TABLE XLVIII-C, COLS. 2, 3, FOR THE BASE-YEAR OF THAT TABLE, caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhānta-Sirōmaṇi.

[Add for years earlier, deduct for years later, than K. Y. 4500, A.D. 1399-1400.]

Years.	CHANGE.		Years.	CHANGE.		Years.	CHANGE.	
	Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.
1	0'·0174, or 1"·044	0·00805	10	0'·174, or 10"·44	0·0805	100	1'·74, or 1' 44"·4	0·805
2	0'·0348, or 2"·088	0·0161	20	0'·348, or 20"·88	0·161	200	3'·48, or 3' 28"·8	1·61
3	0'·0522, or 3"·132	0·02416	30	0'·522, or 31"·32	0·2416	300	5'·22, or 5' 13"·2	2·416
4	0'·0696, or 4"·176	0·032	40	0'·696, or 41"·76	0·32			
5	0'·0870, or 5"·220	0·04027	50	0'·870, or 52"·20	0·4027			
6	0'·1044, or 6"·264	0·0483	60	1'·044, or 1' 2"·64	0·483			
7	0'·1218, or 7"·308	0·05638	70	1'·218, or 1' 13"·08	0·5638			
8	0'·1392, or 8"·352	0·064	80	1'·392, or 1' 23"·52	0·64			
9	0'·1566, or 9"·396	0·07249	90	1'·566, or 1' 33"·96	0·7249			

TABLE LII.

VALUE OF ŚODHYA BY THE SIDDHĀNTA-SIRĪMAṆI,  
as fixed by Dr. Schram for seven centuries, and Table of difference between that authority and  
the *First Ārya-Siddhānta*.

In the year K. Y. expired	In A.D.	Exact value of śodhya.				Value to be used in calcu- lation by the longer rule.			Diff. between <i>Ārya- Siddh.</i> and <i>Siddh.- Sirīmaṇi</i> values of śodhya; for use by the shorter rule.
1	2	3				4			5
		d.	h.	m.	s.	d.	h.	m.	Minutes.
4200	1099-1100	2	4	18	49.0	2	4	19	46
4300	1199-1200	2	4	19	4.975	2	4	19	47
4400	1299-1300	2	4	19	20.95	2	4	19	47
4500	1399-1400	2	4	19	36.925	2	4	20	47
4600	1499-1500	2	4	19	52.9	2	4	20	47
4700	1599-1600	2	4	20	8.875	2	4	20	48
4800	1699-1700	2	4	20	24.85	2	4	20	48

*The śodhya increases annually in amount by about 0.16, actually 0.15975.*

TABLE LIII.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA-SAMKRĀNTI AS CALCULATED BY (i) THE FIRST ĀRYA-SIDDHĀNTA, (ii) THE SIDDHĀNTA-ŚIRĪMAṆI,  
the two having been together at K. Y. 0 or B.C. 3102.

[The moment of mean Mēsha-samkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the K. Y. year of the given date. Result is moment of mean Mēsha-samkrānti by the Siddhānta-Śirīmaṇi.]

Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.
1	2	1	2	1	2	1	2
	h. m. s.		h. m. s.		h. m. s.		h. m. s.
1	0 0 21	10	0 3 30	100	0 35 0	1000	5 50 0
2	0 0 42	20	0 7 0	200	1 10 0	2000	11 40 0
3	0 1 3	30	0 10 30	300	1 45 0	3000	17 30 0
4	0 1 24	40	0 14 0	400	2 20 0	4000	23 20 0
5	0 1 45	50	0 17 30	500	2 55 0		
6	0 2 6	60	0 21 0	600	3 30 0		
7	0 2 27	70	0 24 30	700	4 5 0		
8	0 2 48	80	0 28 0	800	4 40 0		
9	0 3 9	90	0 31 30	900	5 15 0		

## No. 19.—TWO INSCRIPTIONS FROM KURGOD.

BY LIONEL D. BARNETT.

Kurgōḍ is a village in the Bellary *tāluka* of the Bellary District, Madras: it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat. 15° 21', long. 76° 54', about fourteen miles north-north-west from Bellary. The records now published give the name in the full form of Kurugōḍu; and the first of them puts the place in the Ballakundā *vishaya* (l. 17) or Ballakunde *nāḍ* (ll. 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the Kuntala country (ll. 14, 17). The name Kurugōḍu seems to mean "(the hill) having a small or low top," from *kuru* and *kōḍu*, with reference to one or another of the hills which lie on the north and west of the place. The inscriptions place here a hill-fort (see A, vv. 12, 13, and B, l. 9). They speak of it in bombastic terms; but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysāḷa king Viṣṇuvardhana I (see *Ep. Carn.* XI. Dg. 25, p. 55) and Ballāḷa II (see Vol. XIII above, p. 176).

In 1801 Major Colin Mackenzie found at Kurgōḍ a stone tablet, nearly five feet high and three feet wide and about eleven inches thick. He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta. This stone bears two inscriptions, one on its front and the other on the back, the first of which, A below,<sup>1</sup> was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in *Asiatic Researches*, Vol. IX, p. 433; see also Colebrooke's *Essays*, Vol. II, p. 240. That translation was not a very satisfactory one: to say nothing of its numerous errors of omission and commission, it introduced, quite gratuitously, the name of Śālivāhana into both the dates, regarding which point and its connections see Dr. Fleet's paper on "Śālivāhana and the Śaka Era" in *Journ. R. As. Soc.*, 1916, p. 809. I now edit the two records from ink-impressions placed at my disposal by the late Dr. Fleet, which are now in the British Museum.

A.—OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II:  
SAKA 1095 AND 1103.

This record is on the front of the stone. Over it there are sculptures as usual: in the centre a liṅga; at the sides, the bull Nandi and probably a cow and calf; and above them, the sun and moon. The writing covers an area of about 3 ft. 8½ in. in height by 2 ft. 9 in. in width, and is in an excellent state of preservation.

The characters are Kanarese, about ¼ in. in height on the average. They are well formed, of the upright type characteristic of the period. They include in line 1 three interesting letters which have been illustrated by Dr. Fleet in *Ind. Ant.*, Vol. XV, p. 364: the opening syllable *śri*, about 2¼ in. high, is elaborated so as to present on the right side the front part of an elephant; and the *dra* of *chandra* and the *bha* of *Śambhava*, of the same height, are treated so as to form the front parts of two birds. With this may be compared the inscription *Ep. Carn.* XI (Chitaldroog), Cd. No. 47, which boasts of its engraver's skill in feats of this kind. In the same line the *ā* of *Śvayambhū* and the upper part of the *ai* in *traiśkyā* are drawn out and expanded into ornamental designs, and the *i* in *chumbi* is enlarged. On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes. The inscription is also remarkable for the frequent use that it makes of the special characters for *m*, *y*, and *v* noted above, Vol. XII, p. 335. Thus in lines 1-3 the proportion of the special to

<sup>1</sup> This record is entered as No. 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix.

the regular *m* is 4 to 1, in lines 30-33 it is 15 to 10; the proportion of the special to the regular *v* in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12.<sup>1</sup> The special *y* occurs 17 times. The *anusvāra* is written sometimes above, sometimes on the right side of the preceding *akṣhara*.

The inscription has the unusual feature of being composed in three languages. Vv. 1-3 are Sanskrit; v. 4 is Prakrit;<sup>2</sup> and all the rest of the record is Kanarese, ll. 15-17 being prose, followed by poetry (vv. 10-24), including in verse 6 a metre, *Utsāha*, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (ll. 32-35), a verse (v. 25), more prose (ll. 35-37), a verse (v. 26), and then prose from l. 38 to the end. The Sanskrit is ordinary. The Prakrit is more interesting. It is intended to be in the Śaurasēni dialect, and comes fairly near to success: thus its *-achchhā*, *-rakkhā*, and *Ḷachchhā*, as regards their internal consonants, are justified by the forms *achchhi*, *rakkhāsa*, and *Ḷachchhā* authenticated for Śaurasēni (Pischel, *Gramm. d. Prakrit-sprachen*, pp. 219, 220, 216 respectively), though the *ḷ* of *Ḷachchhā* is wrong, as is also *-vachchhā* (Śaurasēni *vakkha*: Pischel, *ib.*, p. 221). The rather rare word *ukkēra* deserves mention: see Pischel, *ib.*, p. 90. 'The Kanarese is of the ancient dialect in the metrical portions (an exception being *horeya*, l. 20); the prose is in the medieval language, with some vacillation as regards the conversion of initial *p* to *h* (e.g. *Piriya*, l. 36, *paḍuval*, ll. 40, 47, 48, *paḍuvala*, l. 41, *pū*, l. 40, but *Hāhe*, l. 40, *Hiriya*, l. 44, *hōha*, l. 48, etc.). The spelling *akale* may be noted: Kittel gives only *akale*. The archaic *ḷ* is nowhere used. There is an instance of the accusative ending in *-a*, *tanna* (l. 20), on which see Dr. Fleet's remarks above, Vol. XI, p. 3, and note. Lexically interesting are: *°odbhayād*, l. 4; *gaṃgarim*, ll. 18-19; *irakeyane*, l. 21; *aḍagunti*, l. 26 (cf. the Bankāpūr inscription, l. 26, above, Vol. XIII, p. 171); *takkil*, unploughed land,<sup>3</sup> ll. 40 ff.; *kammata*, l. 40; *dharmaṃmēta*, l. 41; *hole*, ll. 41 ff.; *chinṇageykada*, "goldsmith's work," l. 50 (with the phrase *chinṇageykadanakharaiṅgaḷ* there we may compare *māṇikyā-nakhara*, *m°-nakara*, *m°-nagara*, *māṇika-nakhara*, and *māṇiku-nakara* in *Inscr. of Śravaṇa Beḷgoḷa*, Nos. 91, 94-5, 97, 106, 129), and *saṭṭ[\*]g-ayam*, l. 50.

The inscription, though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into three parts: the end of the first part, in l. 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the end of l. 47. The first part, after eight introductory verses, mentions the Western Chāḷukya Sōmēśvara [IV] Tribhuvanamalla as the reigning king of Kuntala, ruling at the *nele-viḍu*, the standing-camp or cantonment,<sup>4</sup> at Kalyāṇa (l. 16). It then proceeds to sing the praises of the province of Ballakunde (vv. 10, 11) and the hill-fort (*durga*) of Kuṇṇugōḍu (vv. 12-16), which is fancifully said to hold in check the Chōlas, Gūjaras, Lālas (people of Southern Gujarāt), Pāṇḍyas, and Telugas (v. 13), and then goes to give an account of the family of the Sinda Mahāmaṇḍalēśvaras ruling in Kuṇṇugōḍu under the suzerainty of the Western Chāḷukyas. The first of them to be mentioned is the reigning prince, Irmaḍi-Rāchamalla, i.e. Rāchamalla II (v. 17); and we are told that his race sprang from an eponymous hero Sinda, born from the union of a Nāga king with the radiance from Śiva's sword (v. 18). In the lineage of Sinda arose Rāchamalla [I],<sup>5</sup> who by Sōvala-dēvi begot Iruṅḡula (vv. 19-20); the latter by Bala-dēvi had two sons, Rāchamalla II and Sōma (v. 21). Rācha-

<sup>1</sup> This includes the ligature *rov*, which regularly presents the special form.

<sup>2</sup> An instance of Prakrit occurring in the middle of a *prastāvi* is found in *Ep. Carn.*, Vol. XI, Dg. No. 41.

<sup>3</sup> I take this opportunity to call attention to the use of this term in the Ittagi inscription A, l. 81, above, Vol. XII, p. 49.

<sup>4</sup> On the meaning of the term *nele-viḍu* see Dr. Fleet's paper "Neleviḍu: Appayanaṇiḍu" in *Journ. R. As. Soc.*, 1917, p. 115.

<sup>5</sup> This Rāchamalla I is probably identical with the Sinda Rāchamalla who is known from other sources to have been ruling Ballakunde, in conjunction with his elder brother Irmaḍi-Bhīma (Bhīma II), as feudatories of Jagadēkamalla II (*Progr. Report of Asst. Arch. Supt. for Epigr., South. Circle, 1913-14*, pp. 87 f.).



malla II's prosperity, due to his devotion to Śiva, is described (vv. 22-24). Next we are introduced to a high minister of Rāchamalla I, the General and *Haḍapuvāla* (bearer of the royal betel-bag) Bēchirāja (Bēcharasa or Bēchaiya), who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, i.e. Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain Bāla Śivāchārya, an *āchārya* of the Kālāmukha and Lākuliśvara theology,<sup>1</sup> as trustee (ll. 33-44).

The second part (ll. 44 to 47) tells us that in Śaka 1103 Irmaḍi-Rāchamalla, i.e. Rāchamalla II, made an endowment, comprising the village of Jintegrāma and certain other concessions, to the same temple and trustee.

The third part (l. 48 to the end) records a grant of some land at Kurugōḍu to the same temple. And it then proceeds to tell us that, as the record euphemistically puts it, when Bēchirāja was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, his wives Bailiyakka and Malpāniyakka entered the fire, that is, immolated themselves with his corpse by the rite of *Suttē*, and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple.<sup>2</sup>

The inscription contains two dates, regarding which Dr. Fleet has given me the following remarks:—"In the first date (l. 38 f.) the details are: the cyclic year Vijaya, being the Śaka year 1095 (expired, = A.D. 1173-74); the new-moon *tithi* of Mārgaśira; Sōmavāra (Monday); an eclipse of the sun. This date is an irregular one, in that the given *tithi* had no connection with a Monday: it answers to Thursday, 6 December, A.D. 1173, on which day it ended at about 20 h. 16 m. after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

"In the second date (l. 45) the details are: the cyclic year Plava, being the Śaka year 1103 (expired, = A.D. 1181-82); the full-moon *tithi* of Kārttika; Sōmavāra; an eclipse of the moon. This date, also, is irregular, as the given *tithi* here again had no connection with a Monday: it answers to Saturday, 24 October, A.D. 1181, on which day it ended at about 6 h. 18 m. after mean sunrise (for Ujjain); and there was no eclipse."

Geographical names are fairly numerous in this record. The chief are: Kuntala (ll. 14, 17); the *nelc-viḍu* Kalyāṇa (l. 16); the country of Ballakunde (ll. 17, 19, 41, 47); Kurugōḍu (ll. 20-1, 23-4, 39, 48); the rivers Nirahaḷla (l. 39) and Uppuvalla (l. 48); Bāḍanahatti (l. 41); Biyanahatti (l. 42); Arakere (ll. 42, 48); Doṇḍavatti (l. 43); Śrīpura (l. 45); Tekkekāl (l. 46); Araliyahāḷu (l. 47); Haṁgave (l. 47); Goṇanahāḷu (l. 47); Jintegrāma (l. 47); Orvāyalūr (l. 48); Maṇivār (l. 49); and Sūgūr (l. 49). Of the site of Kurugōḍu, the modern Kurgōḍ, we have already spoken. The Ballakunde district, in which it lay, is mentioned as a three-hundred district in an inscription of A.D. 1107 at Huvvinamaḍagu in Mysore (*Ep. Carn.*, Vol. XI, Chitaldroog, Dg. 128; cf. *ibid.* 126, and *Progress Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, p. 88), and evidently was a division of the Sindavāḍi country, on which see Dr. Fleet's note in *Ind. Ant.*, Vol. XXX, p. 257.<sup>3</sup> It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat. 15° 32', long. 77°, marked on the Indian Atlas sheet 58 (1827) as "Bullakoondy"; it lies about fifteen miles north-east-by-north from Kurgōḍ. Bāḍanahatti appears on the same map as "Badanhutti," about two miles S.S.W. from Kurgōḍ; Orvāyalūr

<sup>1</sup> See *Progress Report of Asst. Archæol. Supt. for Epigr., Southern Circle*, 1907-8, p. 88, 1914-15, pp. 88, 91, 101, and my remarks on the Yēwūr inscr. G, above, Vol. XII, p. 337.

Another epigraphic record of a case of *Suttē*, also attended by the making of grants, is found in the Beḷatūru inscription of A.D. 1057, Vol. VI above, p. 215.

It appears also in *Ep. Carn.*, Vol. XI, Dg. 126, 128.

perhaps as "Woravoy" ("Worvayee" in the Registration List of Bellary District), some seven miles W. of Kurgōḍ; Maṇivūr as "Munnoor" (i.e. Maṇūru), on the river Tuṅgabhadra, in lat. 15° 29', long. 76° 47'; Sūgūru as "Soogoor," also on the Tuṅgabhadra,<sup>1</sup> in lat. 15° 29', long. 76° 48'. Goranahālu (if I have read the name aright) may possibly be "Goranhully," some sixteen miles S.W. from Kurgōḍ; and Tekkekāl may be safely identified with Tekkalakōṭe ("Tekkulkota" of the old maps), in lat. 15° 32', long. 77° 1½', the ending *kōṭe*, *kōṭa*, "fort," being a later addition, as in Bāgalkōṭ, the ancient Bāgaḍage.

#### The Sinda Princes.

The Sinda race<sup>2</sup> claimed to belong to the Nāga-vaṁśa, or lineage of the mythical Snakes, and the members of it usually bore the title of "lord of Bhōgavati." Including the dynasty of Kurgōḍ, we know of several reigning houses of this stock. The earliest branch that appears on record is that which ruled in Bāgaḍage (now Bāgalkōṭ) as feudatories of the Western Chālukyas at the end of the tenth and beginning of the eleventh centuries. Of them we have the pedigree: Kammayyarasa—Pulikāla (Śaka 912)—Nagātiyarasa (Śaka 955)—Polasinda—Sēvyarasa (see *Ep. Ind.* above, Vol. III, p. 230; Kielhorn's *List*, *ibid.*, Vol. VII, app., Nos. 144 and 156).

Not very long after this we find another and a far more important branch, the Sindas of Erambarage (Yelburga), ruling in the same neighbourhood. The chief of these were Āchugi II, c. A.D. 1122, who governed the Kisukāḍu Seventy and the Nareyaṅgal Twelve as a feudatory of the Western Chālukya Vikramāditya VI; Permāḍi I, c. A.D. 1144, who ruled over the same provinces as well as the Kelavāḍi Three-hundred and the Bāgaḍage Seventy under Vikramāditya VI and Jagadekamalla II; Chāvunḍa II, c. A.D. 1163-9, originally a feudatory of the Western Chālukya Taila III, who administered the Kisukāḍu Seventy, the Bāgaḍage Seventy, and the Kelavāḍi Three-hundred; and four sons of Chāvunḍa, Āchugi or Āchidēva III, A.D. 1163, Permāḍi II, A.D. 1163, Bijjala, A.D. 1169, and Vikrama, A.D. 1169 (see *J. Bo. B. R. A. S.*, Vol. XI, p. 219 ff.; *PSOI*, Nos. 67, 83; *Ind. Ant.*, Vols. IX, p. 96, and XXX, p. 266; Kielhorn's *List*, *Ep. Ind.*, Vol. VII, app., Nos. 218, 224, 233-4, 243). Āchugi II and Permāḍi I waged successful wars against the Kādambas of Gōve (Goa) and the Hoysaḷas of Dōrasamudra. But the glory of their dynasty was short-lived: towards the end of the twelfth century the Hoysaḷas consolidated their kingdom to the north of the Tuṅgabhadra, and before their risen star the Sindas of Yelburga apparently faded out of existence.

To this branch belonged a family that has left a record of itself in an inscription at Sīḍi, which will be published with others from that town in this journal. We learn thence that Āchugi or Ācharasa II, the son of Sīṅgarasa II (a son of Āchugi I), begot by Sīriyā-dēvi Permāḍi-dēva and Chāvunḍa II. Chāvunḍa married another Sīriyā-dēvi, a daughter of Bijjala the Kaḷachurya; and their sons were Bijjala and Vikkayya (Vikrama). Vikkayya was ruling over Kisukāḍ, under the suzerainty of his cousin the Kaḷachurya Saṅkama, at the time of the grant (*Dyn. Kan. Distr.*, p. 576).

Yet another branch under the suzerainty of the Western Chālukyas is that represented by the *Mahāmaṇḍalāśvara* Muṇja, ruling under Vikramāditya VI over the province of Arasibīḍi in Bijāpūr; he was the son of Sindarāja, who in turn was the son of Bhīma, governor of the Pratyāṇḍaka Four-thousand (see above, Vol. III, p. 306; Kielhorn's *List*, *ibid.*, Vol. VII, app., No. 189; *Ind. Ant.*, Vol. XXX, p. 266).

Another section of the same race was that which bore the title "lord of Karahāṭa" (in the Sātārā District); cf. *Ep. Carn.*, Vol. VII, 1, Hl. 20, 50, Vol. XI, Dg. 42. To this belonged

<sup>1</sup> This is proved by the reference to a temple of the river-goddess, l. 49.

<sup>2</sup> See, generally, *Dynasties of the Kan. Distr.*, pp. 281 n., 299 n., 443, 450, 452, 458, 460, 462 f., 476 f., 485, 488, 497 f., 572-8.

the Sindas of Belagavatti, who at one time ruled over the Eḍavatte-nāḍ in Bellave, the Muduvalla Thirty, the Narigaḷige Forty, etc. They were descendants of Chātṭarasa I, whose grandson, Chātṭarasa II, was reigning in 1117 A.D.; the last of them on record is Haravira or Viradēva, in 1244-7. Of this family was a certain Īśvara at Haḷavūr, governing parts of the Banavāsi and Sāntaḷige provinces in 1165-72 A.D. under the suzerainty of the Kaḷachuryas (see *PSOCI*, No. 119; *Mysore Inscr.*, No. 32, p. 60; *Ind. Ant.*, Vol. XXX, p. 378; *Ep. Carn.*, Vol. XI, Dg. 42; Kielhorn's *List*, above, Vol. VII, app., No. 238). In the same connection belong the *Mahāmaṇḍalēśvara* Īśvara-dēva in Koppale about 1180 A.D., who is said to have conquered the Yādavas, etc. (see *Ep. Carn.* VIII, 2, Sb. No. 276), and Īśvara-dēva of Belagavatti in 1193 A.D. (ib., Sa. No. 4).

We may also mention the following: Mulgunda-Sinda Jātarasa, who was governing the Kadambaḷige Thousand in 992 A.D. (*Ep. Carn.*, XI, Dg. No. 114); the *mahāśāmantā* Sindarasa, administering the *vaḍḍa-rāvula-suṅka* of the Noḷambavāḍi Thirty-two Thousand under the Chāḷukyas in 1108 A.D. (ib., JI. No. 12); and the *mahāśāmantā* Barmadēvarasa in Arasibiḍi (*Ind. Ant.*, Vol. XXX, 1901, p. 266). Some references to minor Sindas in these regions of the Dekhan are to be found in *Ep. Carn.*, Vol. VIII, 2, Sb. Nos. 209, 293, 295, and Vol. XI, Hk. No. 23.

Finally we may notice a branch of the family in the Central Provinces. Here have been found records of a number of kings at Bastar, dating from 1065 A.D. onwards, who claimed to belong to the Chhinda or Chhindaka (i.e. Sinda) branch of the Nāga-vaiṣṇa, and bore the title "lords of Bhōgāvati" (*Ep. Ind.*, Vol. IX, p. 174; Vol. X, pp. 31, 35, 37, and perhaps 40; *Progr. Rept. Asst. Arch. Supt. for Epigr., South. Circle*, 1908-9, p. 111). The family-name as given here, Chhinda or Chhindaka, supplies us with the true etymology of the word Sinda: evidently the two words are identical, Sinda being the Dravidian equivalent (cf., e.g., Kanar. *sattige* from *chhatṭrikā*). The Chhinda race is mentioned (under the form *Ohhanda*) as one of the thirty-six Agni-kulas in Chand Bardāi's *Prithivrāj Rāsō*, I, p. 54, of the Nāgarī-prachārīṇī Sabhā's edition. It would thus seem that the Chhindas or Sindas were originally a family sprung from some Nāga tribe in the Central Provinces or thereabouts, whence some of them migrated towards the west.

Native legend supplies fanciful accounts of the origin of the race and its name. The present record (v. 18) tells us that the eponymous hero Sinda was born from the union of a Snake-king with the flashing sword in Śiva's arm (possibly an attempt to connect etymologically the name Chhinda or Sinda with the Sanskrit root *chhid*, "cut"); and again it announces in v. 22 (as also does B, v. 11) that his descendant Rāchamalla II was suckled by a tigress and had a cobra's dilated hood as an umbrella, which seems to point to some rites practised in the Sinda family to commemorate miracles supposed to have happened to their eponymous ancestor.<sup>1</sup> Light is thrown upon the two latter verses by a passage in the Bāgaḍage record (*Ep. Ind.*, Vol. III, p. 230 ff., ll. 10 ff.), where we are told that, when the serpent-king Dharaṇendra and his wife came upon the earth from the nether world, she gave birth at Ahichohhattra, in the region of the river Sindhu (i.e. in Sindh), to a babe, which was hence named Sinda; the serpent-king gave him into the charge of a tigress, and on his attaining manhood made him king of that country; Sinda then married a Kaḍamba princess, and by her had three sons, from whom the Sinda family was descended. Here the birth of Sinda is localised at Ahichchhatra (literally, "Snake-umbrella"), now Rāmnaḡar in the Bareilly District, apparently for no other reason than because popular etymology found in its name an allusion to the device of a Nāga on the stato-umbrellas of the Sinda princes. We find a similar legend

<sup>1</sup> In the verse of A the suckling by the tigress and the cobra-umbrella may be referred grammatically to Sinda; but in B they are clearly predicated of Rāchamalla.

in the record of Īyara of Haḷavūr already mentioned (above, p. 269), according to which Sinda was the offspring of Śiva and the river Sindhu, and Śiva created a tigress to suckle him.

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names: see Dr. Fleet's note on the Sindavāḍi country in *Ind. Ant.*, Vol. XXX, p. 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizam's territory, which is marked as "Sindunoor" in the Indian Atlas sheet 58 (1827), in lat. 15° 46', long. 76° 49', about twenty-nine miles north-by-west from Kurgōḍ.

#### TEXT.<sup>1</sup>

[Metres: v. 1, *Ślōka* (*Anuṣṭubh*); v. 2, *Mālinī*; vv. 3, 5, 11, *Śardūlavikrīḍita*; v. 4, *Sragdharā*; v. 6, *Utsāha*; vv. 7, 21, 22, *Mattēbhavikrīḍita*; vv. 8-10, *Muhāsrāgdharā*; vv. 12, 15-19, 24-26, *Kanda*; vv. 13, 20, *Uṭpalamālā*; vv. 14, 23, *Champakamālā*.]

- 1 Śrī-Svayambhū-nāthāya namaḥ || Namaḥ=taṅga-sīras-chuṇbi-chaṇdra-chāmara-chāravāḥ  
[1\*] traiḷōkyā-nagar-ārambha-mūla-stambhāya Śambhavō || [1\*]
- 2 Jayati viśada-kīrttiḥ prārthit-ārthā-prapūrttiḥ saḥa-bhuvana-vartti dēvatā-chakra-  
vartti | vigata-Ditija-dambhaḥ Pārvati-pārirambhaḥ
- 3 pravīnata-vidhu(du)-Śambhur-ddēva-dēva-Svayambhū || [2\*] Yasy-ōdvṛitta-pura-  
trayasya vijayō bhāḷ-ēkshaṇ-āgny-archohishā svidyach-chaṇdra-kaḷā-sravadbhir-amṛi-  
tair-ujjivitāḥ sa stuvan || (1)
- 4 [mō]dō dēva-sīraḥ-karōṭi-nikaras=taj-jāta-rāv-ōdbhayād=Gauryyā yah parirambhaṇō  
smita-mukhas=tasmai namaḥ Śambhavō || [3\*] <sup>2</sup>Gōri-pīpa-tthaṇa-ttha-tthagida-  
ghuṣiṇa-diṇṇ-ekka-vaṇṇ-o(u)ggaha-vaḥchhō
- 5 Kaṇḍapp-o(u)ddappa-vipphāḷaṇa-nīa-nīvaṇṇō vichchhuranta-ttiachchhō ! giḇḇāṇ-  
o(u)kkōra-rakkhō tihuvaṇṇa-bhavaṇṇ-ārambha-sambhanta-khaṇbhō. Laḥchhi-ṇāha-  
ppiyo sō
- 6 jēṇi sūi-jāḥ namma-Sambhū Sayambhū || [4\*] Śrī-dēvi-ramaṇa-praṇ(pra)ṇṇā-  
mahimam Bhūbhṛit-sutā-vallabham pād-ānamra-sur-āsura-Ēndra-maku-
- 7 t-ōdyat-sōṇa-māṇikya-ruk-prādar-bhḇhūta-diśam manō-mudado Sadyojāta-vaktraṇ  
Svayambhū-dēvaṇ namaḥ-āḡaḷam kuḍuge bha-
- 8 kti-śrīyumam śrīyumam || [5\*] Utsāham || <sup>3</sup>Vīḷasad-Amara-rāja-Rāja-rāja-Ditija-  
rāja-samkula-viśāḷa-maṇḷi-ghṛiṣṭha-chaḷaṇa-naḷina-yuga-
- 9 lakam | saḷila-dharāṇi-pavaṇa-gagana-dahana-taraṇi-śāśadhar-ātma-lasad-aṣṭa-mūrtti  
Śambhu kuḍuge namaḥ-abhiṣṭamam || [6\*] Padināḷkum bhu-
- 10 vanarigalam paḍadu tann-iḥchh-ādi-śakti-tray-āspadadindam paripāḷisutt-akhiḷa-  
bhūta-brātadoḷ=jivit-ābhyaḍayaṇ māḍida Śambhu bhakta-
- 11 janatā-chēta[s\*]-sthan-āḡ-irddu sammadadin-taṇnane tōrut-ikke satatam man-  
mānas-āmbhōjadoḷ || [7\*] Mahāsrāgdhare || Himavad-dhātri-dha-
- 12 rēṇḍr-ātmaḷe kiṇu peṇyaṇ nōḍe jūta-sthamam tāṇ kamaṇṇy-āḷōkadim tannaya  
peṇ-nosalol nīḷa beḷ-dimḡalim pūṇṇimey-āḡal dēva | bāḷ-ēndu-
- 13 v-aḷaḷey-atipūṇṇ-ōṇḍuvimḍ-ādud-ēmb-uttama-mugdhatvakke mechch-irdd-atīśaya-  
mahimam Śambhu rakshikke nammam || [8\*] Kaḍal-ēḷum dvīpav-ēḷum kuḷa-  
nuga-chayav-ēḷum samāvēśṭiṣal chelṇ-ēḷe Jam-

<sup>1</sup> From the ink-impression.

<sup>2</sup> The corresponding Sanskrit of this verse would be: Gaurī-pīṇa-stana-stha-sthagita-ghuṣiṇa-datt-aika-vaṇṇ-ōḍgha-vakṣhḥ Kaṇḍarp-ōḍarpa-viṣphāḷaṇa-nīja-nīvaṇṇō vichchhurat-tryakṣhō | gīrvāṇ-ōṭkārya-rakṣhas-t-ibhuvana-bhavan-ārambha-sambhānta-akambhō Lakṣmī-nātha-priyaḥ sa jayati satī-jayō namma-Śambhū Svayambhū ||

<sup>3</sup> Metre: Utsāha (see Nāgavarma's *Kannāḍa Chāṇḍassu*, Kittel's ed., p. 126). The *prāsa* is imperfect, he ḷ in *vīḷasad*, *samkula*, and *saḷiḷa* being answered by *l* in *lasad*.

- 14 būdvipav=ā dvipada Bharata-mahi-bhāgadoḥ=nāḍeyuṁ nōrppade<sup>1</sup> kaṅg-atyarita-sōbh-  
āvaham=ene negald=i Kumtala-kshmāṭala-śrīg=oḍeyam Chāḷukya-vamā-ōtpala-  
vikasana-chaṁdraṁ viḷā-
- 15 lās<sup>2</sup>-Āmarēndraṁ || [9\*] Mattaiṁ tat-prasastiy=ent=emdaḍe || Svasti  
Samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham mahārājādhirājam paramēśvara  
paramabhaṭṭārakam Satyāśraya-
- 16 kuḷa-tiḷakam Chāḷukya-ābharanam śrīmat-Tribhuvanamalla-Vira-Sōmēśvara-dēvan-  
uttarōttar-ābhividdhi-pravarddhamānam=ā-chaṁdr-ārka-tāram Kalyāṇada  
nele-viḍinoḷ-gukha-sarikathā-vinōdadin rā-
- 17 jyam geyyuttam=iral=ittal || Vṛi || <sup>3</sup>Jaladhi-byāvēshṭit-ōrvvi-mahilege vilasat-lōla-  
bhāḷa-sṭhali-Kumtala-dēśan=tān=enipp=aint=iral-esava lasat-Kumtala-kshōpig=ndyat-  
tiḷakam tām Ballakundā-vishaya-
- 18 m=adhika-lakshmi-samāsēvitam bhū-lalanā-līlā-viḷāsa-sphurita-kabarikā-kundad=ant=oppi  
tōrkkum || [10\*] Ad=ent=emdaḍe || Ūr-ūr-ddappade pūta-bhūta-lateyim  
matt-āliyin śāliymd=ūr-ūr-ddappade gam-
- 19 garim kuḍiyarim śrīmanṭarim kāntarimd=ūr-ūr-ddappade dēvatā-niḷayadin sad-  
bhaktarim chelvu-vett=ūr-ūr-ddappade Ballakumde-naḍu-nāḷ=santam basantaṁ  
karam || [11\*] Antu nāḍa naḍuve || Kaiṁ || <sup>4</sup>Kēla-balada jala-
- 20 da durggaṁḡalan=alevudu nereya horeya taru-giri-durggaṁḡalan=iḷisi tanna<sup>5</sup>  
meravudu kula-giri Kuṟugōḍa durggav=ā[r]ggum durggam || [12\*] Vṛi ||  
Chōḷanan=ālav=āḍuvudu Gūṟjjaranam salo tarjjikum
- 21 karam Lāḷanan=āli māḍuvudu Pāṁḍyanan=āṇḍalegam Teluṁga-bhūpālānan=ōḷid-  
irkkēyane māḍuvud=i Kuṟugōḍa kōṭe tām kūlegav=endaḍ=ōḷu-maḍi perchehuvud=  
achchariy=āro kāḍuvar || [13\*] Ā
- 22 kōṭeya pora-voḷal=ent=endaḍe || Tiḷaka-tamāḷa-tāḷa-kadaḷi-vakuḷ-āvali-pāṭal-āli-  
pippaḷa-dala-mātuḷuṁga-ghanasāraka-kōsara-karṇikāra-śālmali(li)-lavaḷi-lavaṁga-saha-  
kāra-kinśuka-nāḷikōra-
- 23 samkuḷa-sakaḷa-rttu-nandanadin=oppugum=i Kuṟugōḍa suttalum || [14\*] Mattav=  
ā paṭṭanadoḥ || Kaiṁ || Dhanadanān=iḷipar-ddhanikar-vvanadhipanam nāguvar=  
alli ratna-vivēkar=Mmanuvam pōlvar=jjanapar=jjana-nutav=idu . pōlkuv=alte Bhō-
- 24 gāvatiyam || [15\*] Bhaktiya mane bhaktiya nele bhaktiy=avati(to)<sup>6</sup> bhaktiy=  
ōḷge bhaktiya rājyam bhaktiya bhaṇḍaram Śiva-bhaktiya siri baṁdu nelasit=  
i Kuṟugōḍoḥ || [16\*] Ā nagarakk=adhinātham Śrī-nāri-kucha-vilōḷa-kuri-
- 25 kuma-vaksham bhū-nutan=esedan nisanan=tān=Irmmaḍi-Rāchamallan=apratimallam ||  
[17\*] Va || Ā nripan=anvayam=ent=emdaḍe || Kaiṁ || Mṛidana niḍu-dōḷa  
bālina kaḍu-vogarina pōḷapan=uragi gett=uragēndramn=to-
- 26 dardalli bhāva-zatiyind=ōḍan=ogedan Sindan=akhiḷa-bhuvan-ānanda[m] || [18\*]  
Ant=ante Sinda-bhūpana santatiy=adagunt perchohe perchohidan=ativikrāntam  
Jaya-kāntam Śrī-kāntam śrī-Rāchamalla-dharanī-kāntam || [19\*] Śrī-vanit-ō-
- 27 āvaranḡe Śiva-pāda-sikhāṁṇi Rāchamalla-dēv-āvanipālakaṁḡe sati Sōvale-dēvige  
puṭṭidam yaśaḥ-śrī-varan=artthigaḷg=ereda pōṁḡalan-isṭakaraṁḡaḷam samast-  
āvanibhṛit-sa-maṁḡalan-Iruṁḡalan=Ivan=u-

<sup>1</sup> For nōḷpaḍe.<sup>2</sup> This second lā is superfluous.<sup>3</sup> The *prāsa* is imperfect, unless we correct *lalanā* to *lalanā*.<sup>4</sup> The *prāsa* is irregular, the alliteration being on the words *kēla*, *durgga-maḡaḡan* (twice), &c.<sup>5</sup> See above, p. 296.<sup>6</sup> The reading of this word is not certain; but I can think of nothing better.

- 28 dātta-maṅgaḷam || [20\*] Mudadiṁ śrīmad-Iruṅḡuḷa-kaṭiti-vadhū-nāthamgav-  
udyad-guṇ-śpadey-appē(ppa) Bala-dēvigan-tanayar-ēdar-Bhāhmanum Pārthanum  
toḍal-ill-embinēgam kram-ōnnatiyol-ā-
- 29 śā-vartti-sat-kirtti-sampadan-int-Irmaḍi-Rāchamalla-nripanum śrī-Sōma-bhūpālanum  
|| [21\*] Ā yirvvaroḷ tad-agrajana mahimey-emt-emdaḍe || Vṛi || <sup>1</sup>Puli-  
vālam nalid-unḍa śaktiy-ahiy-ēka-
- 30 ohh[oh]attrav<sup>2</sup>-āg-irdda pemp-aḷa-vatt-ā chamari-mṛigaṁ chamara-jam tad-bhadra-  
jāt-ibha-saṁkuḷa-bhadra-āsana-rājya-chihna-sahitam śrī-Sinda-Gōvinda-ar-aḷav-all-  
Irmaḍi-Rāchamalla-adaṭim Bhōgimdra-vamś-odbhavam || [22\*] Dhṛita-  
mahimam
- 31 mahi-nuta-sukh-ābhina-ātisayam yaśah-prakāśita-bhuvanam nav-Ābja-nayanam  
naya-nandana-saṁnutaṁ tanūkṛita-Kaḷi-kāḷimam maḷina-dūritan-Irmaḍi-  
Rāchamalla-bhūpati-tiḷakam kaḷā-
- 32 kuṣalan-āhava-chakkradoḷ-ā Ttrivikkramam || [23\*] Kaṁ || Poḍaviya samasta-  
bhaktava naḍuve Mṛidaṁ mechehi nichcha-varavam kuḍal-Irmaḍi-Rācha-  
malla-dēvam paḍedaṁ nitya-prāsada-rājya-śrīyam || [24\*] Va || Ant-enisi ne-  
gaḷda śrīman-mahāmaṇḍaḷēśvaran-Irmaḍi-Rāchamalla-dēvana rājyam-uttarōttaram  
susthiram-āgntt-iro | tat-pāda-padma-ōpajivi Śiv-aika-bhavi Kāśyapa-gōtra-pavitram  
Āchharasana putram sarvv-ādhi-
- 34 kāri Telgara māri <sup>3</sup>pati-kāryya-dhurandharan-abhinava-yngandharan Vājasanēya-  
kaḷ-āmbara-dyumaṇi mantri-ohṇḍāmaṇi Svayambhu-dēva-labdhavarasādāṁ  
śrīman-mahā-pradhānam haḍapava-
- 35 lam Bēchirājana mahimey-emt-emdaḍe || Ka || Oḍaveyan-oḍalam dēvargg-oḍan-  
oḍane nivēdisutt[u\*] Śiva-sannidhiyam paḍedaṁ lōkaḍol-orvvane haḍapavaḷam  
danḍanāyakam Bēcharasam || [25\*] Va || Ant-ā Bēchara-
- 26 sam śrī-Svayambhu-dēvargge dēv-ālayaman-ettisi nija-pāṭigo dharmma-kāryyamam  
vijñāpiṣaḷu śrīman-mahāmaṇḍaḷēśvaram Piriya-Rāchamalla-dēvarasar śrī-  
Svayambhu-dēvar-aṁga-bhōga-raṁga-bhōgakkaṁ
- 37 alliya sthān-āchāryyaru svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-  
ānushṭhāna-Śiva-pūjā-tatparar-app-avara mahimey-emt-emdaḍe || Ka || Ā  
Lakūḷisvar-āgama-Kāḷā(lā)mukha-
- 38 darśanaṁḷalan=tāḷdi tapo-lilege muyv-ānt-irppam Bāla-Śivāchāryya varyyan-  
agaṇita-dhairyam || [26\*] Va || Ant-enisida Bāla-Śivāchāryyara kāḷam  
karchehi vā(dhā)rā-pūrvvakam māḍi Sa(śa)ka-va-
- 39 rsha<sup>3</sup> 1095noya Vije(ja)ya-saṁvatsaradha(da) Mārggaśirad-amāvāsye Sōmavāra  
sūryya-grahapa-tā(ta)t-kāḷadandu śrī-Svayambhu-dēvargge koṭṭa keyi  
Kurugōḍim mūḍa-voladalli Nira-
- 40 haḷḷadiṁ paḍuval takkila mattaru 3 arasava kammatadiṁ paḍuval saḷ  
mattar 1 Puṇḍarikāṇa kereyir mūḍapa pū-dōmṭa 1 dēvara montana gāṇa  
2 Kāhe-kall<sup>4</sup> mū-
- 41 ds-volada Ballakumdeya bolo-vāreṇiṁ paḍuval takkil mattar 12 ā vāra  
Erada kereyir teṁkalu kisu-vattar<sup>4</sup> 5 Bāḍanahattiyalu dharmmatada  
sthaladiṁ teṁkalu takkila ma 1

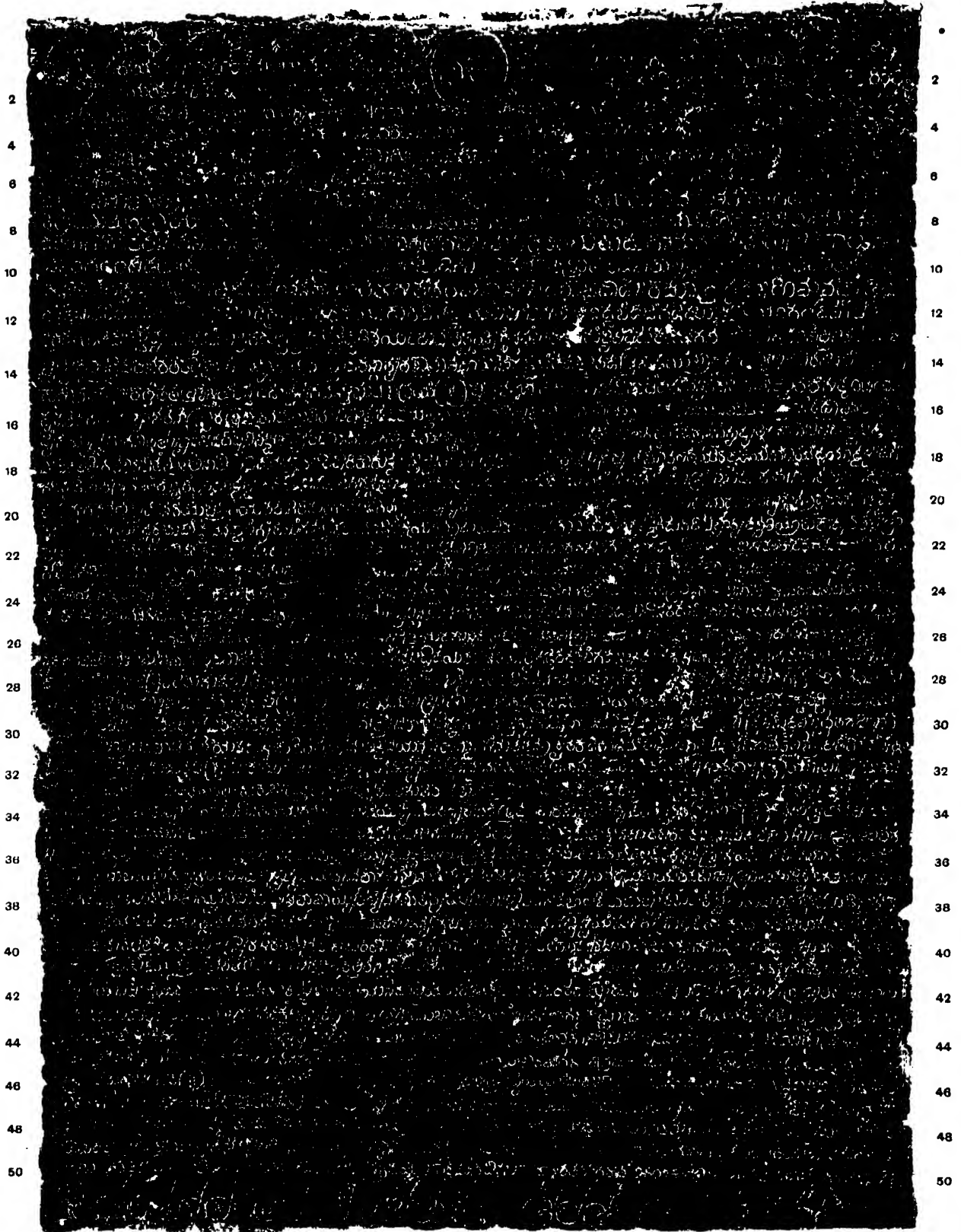
<sup>1</sup> The *prāsa* in this verse is imperfect; the alliterative words are *puli*, *saṁkuḷa*, *aḷa*, *aḷap*.

<sup>2</sup> Read *ēka-ohchhatrav*.

<sup>3</sup> It is to be noted that neither here nor in the second date in L. 45 below does the original contain the word Śālvāhana; see remarks on p. 265 above.

<sup>4</sup> Possibly, but less probably, *mattar*; see L. 48.

Kurgod inscription A : Saka 1095 and 1103.







- 42 alli Biyanahattiya dāriyīm teṁkaṇa kisu kamman 450 Biyanahattiya-ñirīm  
teṁka Bhīmanātha-dēvara koṇṇi mūḍaṇa takkila mattar 1<sup>o</sup> kamman 450  
Arakeṇṇa
- 43 Doṁḍavattiya dāriyīm mūḍaṇa sṭhalav-eradaḱkam kisu kamma 700 alliya  
bādumbeyanīm baḍaḱḱa gadde-kaṭṭu 5 Puṁḍarikana keṇṇa keḱḱe gadde-  
kaṭṭu 3 iṁt-iv-iniṁ
- 44 Hiriya-Rāchamalla-dēvaru munnam koṭṭ-irddavn<sup>1</sup> [||\*] Mattam Simda-Gōvinda  
sita[ga\*]ra gaṁḍam Pātāla-chakravartti Bhōgavati-puravar-ādhiśvara<sup>2</sup> śrī-  
Vira-Kalidōva-nitya-prasādam śrī-
- 45 man-mahāmaṇḍalēśvaram Yirmmaḍi-Rāchamalla-dēvarasaru Śaka-varsha 1103  
neya<sup>3</sup> Plava-samvatsu(tsa)rada Kārttika-puṇṇami Sōmavāra sōma-grahanadāṁdu  
Śrīpuravan-agrahāravam māḍuva kālādalu Bāla-Śiva-dēva-
- 46 ra kālām karechi dhārā-pūrvvakam śrī-Svayambhu-dēvar-aṁga-bhōgam(ga)-raṁga-  
bhōga-naivēdya-jirṇa-ōddhāra-Chaitra-pavitra-svādhyāya-Vaiśēshika-byakhyāna-khaṇḍi-  
ka-Śiva-dharma-purāṇa-paṭhanav-anna-dānav-iṁt-iniṁtakam Tokkokala
- 47 hole-vēroyīm mūḍal Araliyahāla simeyīm teṁkal Haṁgavoyīm paḍuval  
Goranaḥāla<sup>4</sup> simeyīm baḍagal Ballakunide-nāḍa baḱiya pūrvva-sim-ānvitav-āgi-  
koṭṭal Jintegrāma 1<sup>o</sup> [||\*]
- 48 Mattam Kuṇḱōḍa holadalu Uppuvalāḍim mūḍaṇa kisu-vattar 3 Or  
vāyalūrim<sup>5</sup> mūḍal Arakeṇṇa hole-vēreyīm paḍuval takkil ma 1 kamma  
300 [||\*] Mattam Bēchaiyan-ōḍale Kaiśasakko hōha
- 49 same(ma)yadal-agni-pravēśavam māḍuvalli dharmma-patni patibrate Baiḱiyak-  
kanum Malpāṇiyakkanum śrīmad-arasaram bēḱi koṁḍu Maṇivura sṭhaladalu  
Tunḱabhadrā-dēviyīm teṁkal Sūgura hole-vēre-
- 50 yīm mūḍuvala<sup>6</sup> koṭṭa takkilu mattar 2 chinnageykada-nakharavāḱḱam kōḱi  
aḱchina moḱeyalli koṭṭa ḍalakko viṣa 2 kāpi 2 mattav-avaru koṭṭa(nḱa)lli  
so 2 koṭṭalli so 2 mattam aṅgaḱiyalu saṭṭ[n\*]g-āyam 1

## TRANSLATION.

(Line 1.) Homage to the blessed Lord Svayambhū !

(Verse 1.) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city that is the threefold world !

(Verse 2.) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Daityas' pride, embracer of Pārvatī, Śambhu to whom sages bow, the Svayambhū who is god of gods.

(Verse 3.) Homage to that Śambhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the nectars streaming from his oozing moon-digit, and praised him in delight; and who smiles as Gaurī embraces him in an access of terror at the clamour arising thence.

(Verse 4.) Victorious in victory over women is he whose magnificent breast has been given the same colour as the covering saffron lying on Gaurī's full bosom, who is truly skilful in crushing Kandarpa's pride, who has three flashing eyes, who protects the company of the

<sup>1</sup> After this word there are three *saṅkhas* on the stone, marking the end of that part of the record.

<sup>2</sup> The writer first wrote the figures 1102, and then corrected the 2 into a 3, not very successfully.

<sup>3</sup> The syllable *Go* is somewhat doubtful.

<sup>4</sup> After this figure is the sign of a *saṅkha*.

<sup>5</sup> Instead of *Or vāyalūrim* as two words, read *Orrāyalūrim*.

<sup>6</sup> Read *mūḍaṇa*.

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmi's Lord [Vishnu], Śambhu engaged in sport,<sup>1</sup> the Svayambhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Vishnu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,<sup>2</sup> the god Svayambhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6.) May Śambhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Vishnu],<sup>3</sup> and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul,<sup>4</sup> grant us (our) desire.

(Verse 7.) May Śambhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc.,<sup>5</sup> creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8.) May Śambhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his locks, (and) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried: "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9.) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains; as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of Kuntala, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the Chālukya race, an Indra of bright semblance.

<sup>1</sup> I understand *ṇamma-Sambhū* as *narma-Śambhu*, comparing such expressions as *Nṛitta-Gaṇapati*, *Gita-Gōvinda*, etc.

<sup>2</sup> This is one of the *pañcha-mukha* or five faces or phases of Śiva. The beginning of this cult appears in the *pañcha-brahma-mantra*, i.e. Taitt. Āranyaka X. 43-47, in which Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣa, and Isāna are worshipped; Śāyaṇa in *loco* says that Sadyōjāta is the western face, Vāmadēva the northern, Aghōra the southern, and Tatpuruṣa the eastern. This is elaborated in the *Pañcha-brahma Upaniṣad*, (especially § 7); and the *Bṛiṅj-Jābāla Upaniṣad* i. 8 says that from the Sadyōjāta face arose Earth, thence the Nivṛitti Kalā, etc. The Southern Śaivas teach that Isāna is the supreme phase, having the function of grace (*anugraha*), and termed *mūrti* ("embodied"); Tatpuruṣa, termed "mouth" (*vaktra*), with the function of concealment (*śirodhāna*), pervades all souls as *antaryāmin* and conceals the nature of the universe by means of the *sapta-jāla* arising from the Nāda and Bindu; Aghōra, termed "heart" (*hṛidaya*), has the function of dissolution (*saṁhāra*); Vāmadēva, termed "secret organ" (*guhya*), with the function of maintaining the cosmos (*sthiti*), keeps souls fettered in the illusion of Māyā and induces discriminate perception (*vijñāna*), etc., from the Bindu; and Sadyōjāta, termed "body" (*mūrti*), with the function of creation (*śṛishṭi*), unites bodies to souls. Cf. Nallasvami Pillai's translation of Anuṇḍi's *Śiva-ānā-siddhiyār*, p. 156 n. The formula quoted in *Sarva-darśana-saṅgraha* (Calcutta edn., 1872, p. 93) identifies Isāna with the head, Tatpuruṣa with the mouth, Aghōra with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet; cf. Cowell and Gough's translation, p. 117. Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 64, 97 f., 366 f., 375-9, 384, 388, 404. See also *Ṛigēndra Āgama* iii. 8, and also on the ritual *Kāraṇa Āgama* i. 64.

<sup>3</sup> *Rāja-rāja*: cf. Śubara-śaṅkara-vilāsa ii. 29, *ananta-bhūṣita-saṁlādhara-rājan*.

<sup>4</sup> Cf. *Mahābhārata* VII. ccii. 67 (Pratapchandra Ray's edn.), the opening stanzas of *Abhijñāna-sakuntala* and *Mālavikāgnimitra*, etc.; see also Nallasvami Pillai's *Studies in Saiva-siddhanta*, p. 93 ff., and Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 403 ff.

<sup>5</sup> Namely, Thought (*jñāna*), Will (*ichchhā*), and Action (*kriyā*).

(Lines 15-17.) And as regards his titles : Hail ! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭaraku*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Sōmēśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāṇa in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakundā, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18.) If it be asked how this is :—

(Verse 11.) Adorned with pure creeping-plants, eager bees, (and) rice-crops, never a village failing ; with *ganigas*, yeomen, wealthy and charming persons, never a village failing ; with temples of gods, never a village failing ; with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (*like*) the spring.

(Line 19.) So the midst of the county—

(Verse 12.) The stronghold of Kuṛugōḍu puts to shame the strongholds of the oceans on the right and left ; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (*like*) a central mountain, impassable to all.

(Verse 13.) This fortress of Kuṛugōḍu holds in control the Chōḷa ; it verily threatens the Gārjara ; truly it rules over the Lāḷa<sup>1</sup> ; it presses sorely upon the Pāṇḍya ; it confronts with opposition the monarch of the Telugus ; in the matter of warfare it waxes seven times greater—a marvel ! who can disturb it ?

(Lines 21-22.) As regards the outer town of this fastness :—

(Verse 14.) It is resplendent around this Kuṛugōḍu with rows of *tilakas* [*symplocos racemosa*], *tamālas* [*xanthochymus pictorius*], palmyras [*borassus flabelliformis*], plantains, *vakulas* [*mimusops elongi*] ; with lines of trumpet-flowers [*bignonia suaveolens*] ; with clumps of fig-trees [*ficus religiosa*] ; with multitudes of citron-trees [*citrus medica*], camphor-trees, *kāsaras*,<sup>2</sup> *karnikāras* [*pterospermum acerifolium*], silk-cotton trees, *lavalis*,<sup>3</sup> clove-trees [*myristica caryophyllata*], mangoes, *kinśukas* [*butea frondosa*], and cocoanut palms ; and with parks of all seasons.

(Line 23.) Furthermore, in this town—

(Verse 15.) The wealthy make naught of the Wealth-giver [Kubēra] ; the jewellers there laugh at the Lord of the Ocean [Varuṇa] ; the rulers resemble Manu ; famed among men, it is verily like Bhōgāvati.

(Verse 16.) A home of devotion ; a site of devotion ; an established order (P) of devotion ; a (*seat of*) growth of devotion ; a realm of devotion ; a treasure of devotion—the spirit of devotion to Śiva has come and settled in this Kuṛugōḍu.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmaḍi-Rāchamalla [i.e. Rāchamalla II].

(Line 25.) With regard to this king's lineage :—

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Śiva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world.

<sup>1</sup> Seil., the natives of Lāṭa, Southern Gujarat.

<sup>2</sup> Either the *Mesua ferrea* or *Rottleria tinctoria*.

<sup>3</sup> The *Averrhoa acida* or *Cicca disticha*.

(Verse 19.) When thus the line of king **Sinda's** descendants had waxed great, there grew to greatness the **Blessed Rāchamalla [I]**, a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune.

(Verse 20.) To king **Rāchamalla-dēva [I]**, lord of the damsel Fortune, who bore as his crest-jewel Śiva's feet, and to the good lady **Sōvala-dēvi** was born a wooer of the goddess Fame, (*namely*) **Iruṅḡḷa**, peer in blessings to all monarchs, exalted in blessings, a giver of gracious largesses of gold craved by suitors.

(Verse 21.) To (*their*) joy there were born to the blessed **Iruṅḡḷa**, lord of the damsel Earth, and to **Bala-dēvi**, who was a seat of lofty virtues, sons who were in respective distinction a **Bhīma** and a **Pārtha [Arjuna]**, as one may aver without untruth: to wit, king **Irmaḍi-Rāchamalla [i.e. Rāchamalla II]**, endowed with goodly glory pervading the regions of space, and the fortunate king **Sōma**.

(Line 29.) As regards the greatness of the elder of these two:—

(Verse 22.) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (*and*) had the unique umbrella of a Snake,<sup>1</sup> and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pride the blest **Gōvinda** of the **Sindas**, **Rāchamalla II**, scion of the lineage of the Snake-lords?

(Verse 23.) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [**Vishṇu**], renowned in the **Nandana**-park of polity, reducing the impurity of the **Kali (Age)**, far removed from impurity, is the ornament of kings **Rāchamalla II**, skilful in arts, that **Trivikrama**<sup>2</sup> in the circle of battle.

(Verse 24.) As the Gracious [**Śiva**], approving of him among all votaries of the earth, granted him a lasting boon, **Rāchamalla-dēva II** obtained royal fortune as a constant gift of grace.

(Lines 32-35.) As the kingdom of the **Mahāmaṇḍalēśvara Rāchamalla-dēva II**, who is thus renowned, was continuing in increasing security:—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to **Śiva**, purifying the **Gotra** of **Kaśyapa**, son of **Āchharasa**, a General Officer, destroyer of **Telugus**, manager of his lord's affairs, a modern *yugandhara*,<sup>3</sup> a sun in the sky of the **Vājasanēya** race, crest-jewel of ministers, receiver of the grace of boons from the god **Svayambhū**, the High Minister, the Bearer of the Betel-bag, **Bēchirāja**:

(Verse 25.) The Bearer of the Betel-bag, the General **Bēcharasa**, having offered immediately substance and body<sup>4</sup> to the god, alone in the world was favoured with a revelation of **Śiva**.

(Lines 35-36.) So this **Bēcharasa** having raised a temple to the god **Svayambhū** and presented to his lord a memorial regarding the holy cult—

(Lines 36-37.) The **Mahāmaṇḍalēśvara Piriya-Rāchamalla-dēvarasa [i.e. Rāchamalla I]** for the personal enjoyment and theatrical entertainment of the god **Svayambhū**,—the local **Āchārya** there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (*the vow of*) silence, and worship of **Śiva**, as regards whose greatness—

<sup>1</sup> See above, p. 269.

<sup>2</sup> This epithet is chosen to indicate (1) that the king has the attributes of **Vishṇu**, and (2) that he is extremely valiant (*tri-rikrama*, "triple prowess").

<sup>3</sup> Literally, "supporter of the age." The title has been given to some ancient Jain teachers of supposed catholic importance.

<sup>4</sup> Cf. the North Indian phrase *man tan dhan*, "soul, body, and property" (devoted to the deity).

(Verse 26.) The excellent **Bāla Śivāchārya**, immeasurable in strength of will, maintaining the **Lakulīśvara** traditional lore and **Kālamukha** doctrines, applies himself to ascetic devotion as to a sport—

(Lines 38-44.) Having washed the feet of this **Bāla Śivāchārya**, with pouring of water, on Monday, the new-moon day of **Mārgaśīra** of the 1095th **Śaka** year, the cyclic year **Vijaya**, on the occasion of an eclipse of the sun, granted an estate to the god **Svayambhū**: viz. in the field east of **Kurugōḍu**, west of the **Nirahalla** stream, 3 *mattar* of unploughed land; on the west of the king's *kammata*<sup>1</sup>, 1 *mattar* of *sau*<sup>2</sup>; to the east of **Puṇḍarika's** Tank, 1 flower-garden; in front of (the temple of) the god, 2 oil-mills; of the eastern field of **Hāhe-kallu** [the Doll's Stone], west of the boundary of the dry-lands<sup>3</sup> of **Ballakundo**, 12 *mattar* of unploughed land; on the south of the **Jujube-tree** Tank of that town, 5 *mattar* of red land (*kisa*); in **Bāḍanahatti**, south of the grounds of the *dharma*, 1 *mattar* of unploughed land; in the same, to the south of the road to **Biyanahatti**, 450 *kamma* of red land; to the south of the village of **Biyanahatti**, east of the field of the god **Bhīmanātha**, 1 *mattar* 450 *kamma* of unploughed land; in **Arakore**, of the two grounds on the east of the road to **Domḍavatti**, 700 *kamma* of red land; on the north of the *bāḍumbey* of the same place, 5 paddy-fields<sup>4</sup>; below **Puṇḍarika's** Tank, 3 paddy-fields: this much was formerly granted by **Rāchamalla-dēva** I.

(Lines 44-45.) Furthermore, the **Gōvinda** of the **Sindas**, warrior to the wanton emperor of **Pātāla**, lord of **Bhōgavati** best of cities, endowed with constant boons from **Vira Kālī-dēva**, the **Mahāmaṇḍalēśvara Rāchamalla-dēvarasa** II,

(Lines 45-48.) on Monday, the full-moon day of **Kārttika** of the 1103rd **Śaka** year, the cyclic year **Plava**, during an eclipse of the moon, on the occasion of making **Śrīpura** an **Agrahāra**, after washing the feet of **Bāla Śiva-deva**, with pouring of water, granted for the god **Svayambhū's** personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (buildings), the *Chitra* and *paṭitra*,<sup>5</sup> scriptural study, lectures on the **Vaiśeṣika**, class-reading<sup>6</sup> of the *Śiva-dharma-purāṇa*,<sup>7</sup> and charitable gifts of food, the one [entire] village of **Jintagrāma** with its former bounds, within the county of **Ballakunde**, situate on the east of the boundary of the dry-lands<sup>8</sup> of **Tokkoḱal**, south of the bound of **Araḷiyahālu**, west of **Haṁgave**, north of the bound of **Gorānahālu** (?). Likewise, in the fields of **Kurugōḍu**, to the east of the **Uppuvalla** stream, 3 *mattar* of red land; to the east of **Orvāyalūr**, west of the boundary of the dry-lands of **Arakore**, 1 *mattar* 300 *kamma* of unploughed land.

(Lines 48-50.) Furthermore, when they were entering the fire on the occasion when **Bēchaiya** was going to **Kuḷāsa** in bodily form [lit. by his body], his lawful wives the

<sup>1</sup> Possibly this is the same as the modern *kamata* (see Kittel, s.v.), but I doubt it.

<sup>2</sup> This would seem to be connected with *saruḷu*, *sauḷu*, "brackishness," also "muriate of lime."

<sup>3</sup> *Hole*, dry land unsuitable for growing rice.

<sup>4</sup> *Gadde-kattu*, ground suitable for growing paddy.

<sup>5</sup> See *Ind. Ant.*, Vol. XXXVIII, p. 52.

<sup>6</sup> Cf. *khaṇḍikada dharma*, *Ep. Carn.* VII. 1, III. No. 66. A *khaṇḍika* is a class of students (ib. III. 1, TN. No. 27; VII. 1, Sk. No. 185; IX. Bn. No. 6; III. 1, TN. 27).

<sup>7</sup> A broken called *Śiva-dharma*, perhaps the same as this, is mentioned in *Ep. Carn.* Vol. VII. 1, Sk. No. 185. Cf. *Aufrecht's Catal. Catall.* s.v.

<sup>8</sup> *Hole*: Mr. Narasimhachar suggests however that this is a variant for *kola*.

<sup>9</sup> *Oḍale*: Mr. R. Narasimhachar in a letter to me has kindly pointed out that this is the instrumental case of *oḍal* with suffix *-e*. "Though *Kēśirāja*," he adds, "limits the suffix *-e* to neuter words ending in *-a* (*Śobhamāni-darpaṇa*, s. 107), we have examples of the suffix used in words of other genders and endings: *aḷḷige* ('with affection'), *Ajita-purāṇa* i. 77-8; *muni-paṭiye pāle-paṭṭuḷu* ('it was stated by the lord of sages'); *atkarataḷke-gryḍu* ('having embraced with affection'), *lileye nuṅguva mṛityu* ('Death which swallows with ease').

devoted Baiḷiyakka and Malpāṇiyakka made a request to the king, and (with his permission) granted in the grounds of Maṇivūr, south of (the sanctuary of) the goddess Tungabhadra, east of the boundary of the dry-land of Sūgūr, 2 mattar of unploughed land. On the (?) mintage,<sup>1</sup> jointly with the goldsmith-burgesses, there was granted on the *duḷa* 2 *viśa* 2 *kāṇi*; also on their buying 2 *so[llage?]* and on their selling 2 *so[llage]*; also in the shops a tax of one ladleful.<sup>2</sup>

### B.—OF THE SAME REIGN.

This epigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face.—The writing covers an area of approximately 2 ft. 4½ in. in height and 2 ft. 9 in. in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text; and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The character is a good Kanarese, similar in type to that of A. The letters vary in height from ½ in. to ⅔ in. The scribe is fond of flourishes. In line 1 the first word, *Śrī*, is almost as ornate as in A; the *r* in *chandra* is curled round the *d* in bold floral decoration; and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest: for instance, *vē* in *Śambhavē* (l. 1), *ṭha* in *kaṇṭhaṇ* (l. 4), *ḷa* in *Mahakāḷa* (l. 16), *kaṃaḷa* (l. 27), and *dhavaḷa* (l. 28), and *tha* in *nātha* (l. 16). The special characters for *m*, *y*, and *v* are common, as in A. In ll. 1-3 the special *m* occurs 14 times, the ordinary *m* only 7 times; the special *v* is also very frequent, and the peculiar *y* appears 9 times.

The language is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are *udrīgu* (l. 3), *unmuktā* (l. 4), *unmantra* (l. 35), the prefix *ud* expressing high degree. As regards orthography, we may note that the archaic *ḷ* never occurs in words where it is primitive; but, as if to make amends for this, it is written wrongly in four Sanskrit words—*kuḷa* (l. 6), *Mahākṛṇḷa* (l. 16), *kaṃaḷa* (l. 27), and *dhavaḷa* (l. 28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final *-m* alternates with *-v* before vowels, and it is sometimes hard to decide which is the true reading.

The record refers itself to the same reign as A. It opens with an invocation of Udbhava-Rāchamallēśvara, a phase of the god Śiva, which we shall find explained below, ll. 19-21; and after the regular verse of salutation to Śiva (v. 1) comes a stanza adoring the god under the name Rāchamallēśvara (v. 2). After a fanciful description of the ocean (v. 3: see note *in loco*) we are informed that in Jambū-dvīpa lies Bharata-kṣhētra, and in the latter is the province of Kuntala, the reigning sovereign of which is Tribhuvanamalla Virasōmēśvara-dēva (IV). In Kuntala is the county of Ballakunde (v. 4), and in Ballakunde is the hill-fortress of Kuṛugōḍu, which is described in glowing terms (ll. 8-12). The Sinda Rāchamalla (I), Mahāmaṇḍalēśvara of Kuṛugōḍu, is then eulogised with due fulness (ll. 12-14); and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (ll. 14-18); he accordingly rose to exceedingly high estate in life, and after death was translated to *śilōkya* in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a self-created Liṅga<sup>3</sup>

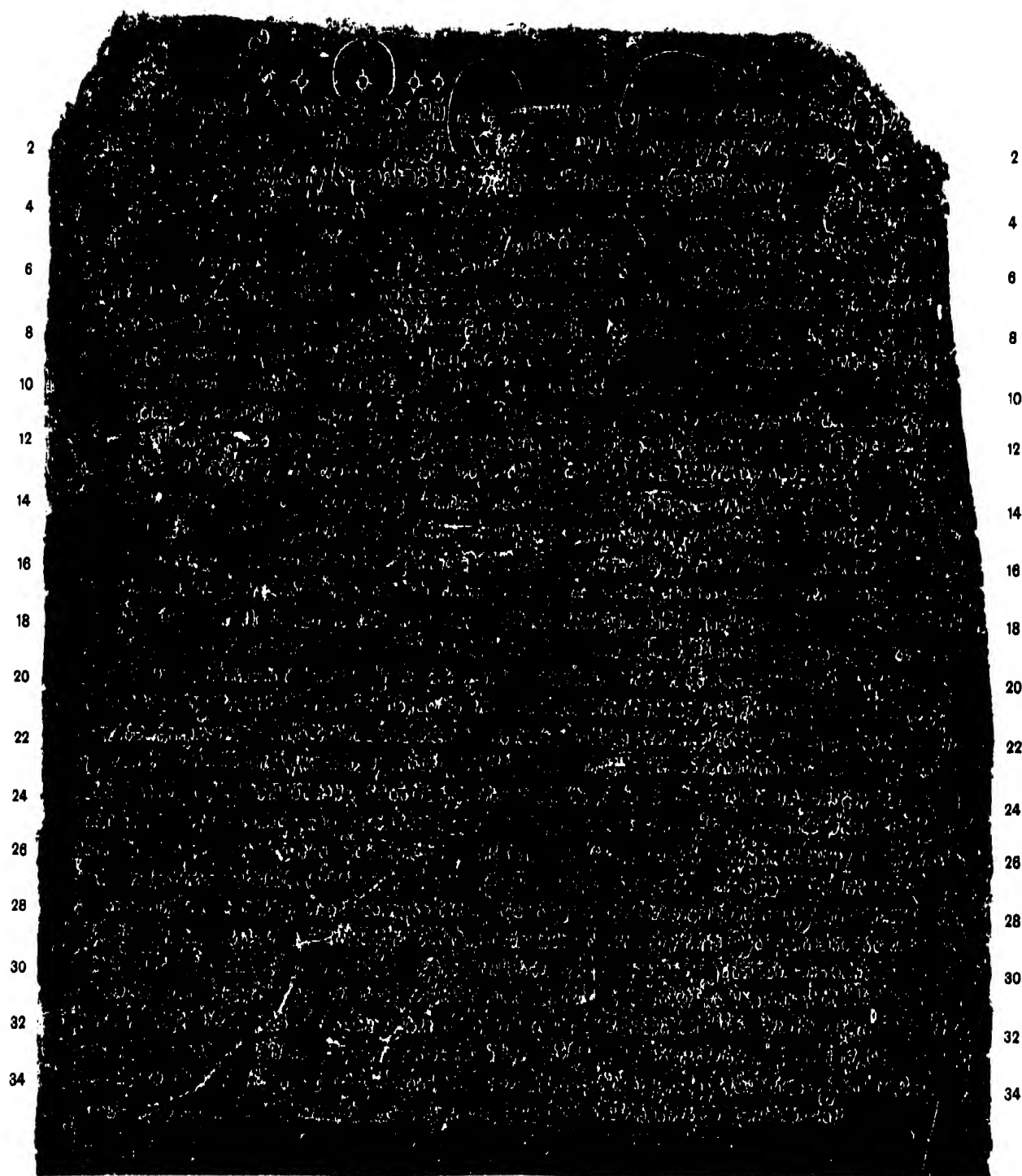
<sup>1</sup> Mr. Narasimhachar suggests that this may mean a place or shop.

<sup>2</sup> For the explanation of this passage I am again indebted to Mr. Narasimhachar. The ladleful is perhaps of grain.

<sup>3</sup> The Śaiva Āgamas recognise six kinds of Liṅgas, viz. (1) *svāyambhūva*, self-created, (2) *dāṇa-liṅga*, prepared by Śiva, (3) *daiva*, set up by gods, (4) *āśaka*, prepared by Rishis, (5) *gāṇava* or *gāṇavat*, set up by Śiva's Ganas or goblin troop, and (6) *mānuṣa*, prepared by godly and instructed men (*Kāntika Āgama*, ch. 50, vv. 35-38). Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 79-82, 86.

- 10 Naradana torade saradim tārā-pathad=ante rāja-hams-ānvitadim kshir-ābhdh  
śayanān-urāda vol-ārameyin-tugugi pora-volalu sā(so)gayisugum || . [5\*]  
Mattam=ā pur-āntarbbhāgam=em̐t-e-
- 11 [ndade || Vri] || Bharadind=Aurv-ānalām taimn=olagaṇa jalām pīrvan=end=  
Abdhi-nātham pīrid=omd=āsānkeyind=I puradoḷe nava-ratnāṅgalām baytan=omb=  
ant-iral=irkkurū kahatra-ratnām | chatura-yuvati-ratnām | sa-
- 12 [— — — ra]tnām | vara-ratnām | vira-ratnām | sujana-purusha-ratnām | gaj-  
āśv-ādi-ratnām || [6\*] Va || Ant-ā purakk=adhisvarām mahāmaṇḍalāśvarām  
Siṁda-kula-kamala-mārttaṇḍam sitagara gaṇḍanum=enisi űegala śrīmad-  
Rāchamalla-dēvana
- 13 mahimey=em̐t=em̐dade || Vri(vri) || Vara-mārggam | śrī-nisarggam | vinaya-vinata-  
Bharggam | jit-ārati-varggam | sthira-kāryyam | Mēru-dhairyyam | sujana-  
vana-śūryyam | mahāpāla-varyyam | Smara-rūpam | sa-
- 14 pratāpam kṛita-ripu-nīpa-tāpam kaḷ-āḷi-kaḷāpam | dhareg=ellam Rāchamallaṁ  
kuḍutar-irale ballam yaśah-śrige nallam || [7\*] Ant=ā sukha-saṁkathā-  
vinōdadin-irutt-ire || Vri || Dhareg=āścha-
- 15 ryyado Rāchamalla-mahipa[m] gō-bhū-hirany-āṁna-pāna-ras-ādy-ākhiḷa-dānadim  
tapipi śiṣṭ-śeṣṭ-ārtha-sadu-bhaktarām pīridum mannisal=īśvarām varadan=āgaḷ  
rājyaman=tūḷdi vistarisutt=opp-i-
- 16 re dēvar=om̐du diva=am̐ pratyakshadim be(ba)rppudhu(du)m || [8\*] Va || Āgal  
Nāndinātha - Nāndi-Mahākāḷa(la) - Virabhadra-pramukha-pramatha-yūtha-samētanum  
Hari-Vīrimechi-sur-āsur-ōrag-ādi-prasiddh-ā-
- 17 mara-gaṇa-sēvitanum=enisi Pārvati-pati barm=avatarisi nind-iral Rāchamallarasam  
bhōmkane kaṇḍu poḷa-vatt=ānāmadim kara-kamala-mukulitan=āg-iral  
Hara[m\*] dara-hasita-vadan-āravindam Kailās-āva-
- 18 lōkan-ārithav=abhaya-last-āvalambakan=āge mahā-prasādam=em̐du mahā-vibhūtiyim  
gaṇ-āḍambaravam māḍi Śiv-ārchechaneyan=āḍi || Vri || Dhareg=im̐t=atyam̐ta-  
chōdy-āvaham=ene Śiva-līṅg-ārchechanam māḍi
- 19 prithvi-bhara-rājya-śrīyuman sam̐tatige nilisidam Rāchamallaṁ sariram̐ beras=  
utturig-āśva-cham̐chach-chamara-ruhe(ha)-śi(śi)ta-chēhatra-chiln-ānvitam Śam-  
karanoḷ=sālōkyaman̐ porddiyum=avanige sāyu-
- 20 jyadim līṅgav=āḍe || [9\*] Va || Am̐tu Kuṟugōḍa paṭṭaṇada śrī-  
Svayambhūdēvara paśchim-ābhimukhadolu baṁdu niṁdu sakaḷa-lōkakke  
kantukam=āgi līṅga-mūrttiyind=udbhavisalu śrī-
- 21 mad-Udbhava-Rāchamallēśvara-dēvar=em̐ba pesaram̐ tāḷdi suprasiddham=āg-  
ire || mattam̐ tadīya-sam̐tatiy=āḍagum̐tiy=em̐t=em̐dade || Vri || Madavad-  
vairi-karindra-kēsariy=enipp=ā Rāchamallaṅgav=āspa-
- 22 dadim Sōvala-dēvigan=taṇujan=āg-irdd=ā Yirumgōḷa-bhū-viditam̐g=Ēchala-dēvigam̐  
tanayan=ādam̐ kshatra-chāritra-sam̐padan=int=Irmmaḍi-Rāchamalla-mahipam̐ śrī-  
Siṁda-Nārāyaṇam̐ || [10\*]
- 23 Va || Ant=ātanoḷu bilam̐-gom̐du kalita-Naḷa-bāḷupim̐ kādi gelal=ārggam=arid=  
em̐t=one || Vri || Puli mole-vālan=āḍe | phaṇipam̐ peḍeyam̐ koḍey=ette  
siṁdhuram̐ sa-lalita-bhadra-viṣṭaram̐=ad=āge | cha-
- 24 mach-chamari-mṛig-āḷi-kōmaḷa-chaḷa-chāru-chāmaraman=ikke | dīṭam̐ Kalidēvan=  
āvagam̐ kulad-adhidāivav=āge | gelal=ār-ddorey=Irmmaḍi-Rāchamallaṁoḷu ||  
[11\*] Mattam̐ || Vira-śrī-
- 25 Kalidēvadēvan=Abhavam̐ nitya-prasād-ōdbhav-ōḍara-śrīyan=anāratam̐ kuḍut-iral Śrī-  
chāru-vāk-śrī-lasad-vira-śrī-ruchir em̐du-kum̐dha(da)-nibha-kirtti-śrī-

# Kurgod inscription B.







- 26 yuma[*ih*] bhāgadoḥ | rārājan-mukhadol | bhujā-yugaladol | dik-chakradol |  
 varṭtisaḥ viraṅg-Irmaḍi-Rāchamalla-mahipaṅg-inn-ārppar-*ḥm* baṇḍapar ||  
 [12\*] Intu negaḷtegam poḷtegam
- 27 neley=enisi | Svasti Samadhigata-paṅcha-mahā-śabda-mahāmaṇḍaḷśvaranum  
 •Ballakumḍā-dōś-ādhiśvaranum Bhōgāvatī-puravar-ādhiśvaranum Simḍa-kuḷa-  
 kamaḷa(la)-mārttaṇḍanum sitagara gaṇḍanum sārddū-
- 28 la-vijaya-patākanum samuddaṇḍa-maṇḍaḷi(l)ka-bhayaṅkara-chaturāṅg-ānikanum  
 daśa-diśā-varṭtita-dhavaḷa(la)-kirttiyūm Pātāla-chakravarttiyūm śrī-Vīra-Kalidēva-  
 dibya-śrī-pāda-
- 29 padma-nitya-prasād-āsādit-ātma-prabhāvanum saṅgaḷada maṇḍaḷikara taleyam  
 kāvanum bōḍidargg-ill=ennad-Ivanum=enisi negaḷda śrīmad-Irmaḍi-Rāchamalla-  
 dēvaṁ Kurugōḍa paṭṭa-
- 30 ṇadol sukha-saṅkathā-vinōdadiṇ rājyam-geyyuttam=ire-yire tat-pāda-padm-ōpajivi  
 mahā-pradhānam vibudh-aika-bāṇḍhavam śrīkarapaṇ Rēchirājan=anvaya-ent=  
 eṇḍaḍe || Vṛi || Svasti śrī-<sup>1</sup>
- 31 Chamdra-varṇā-ōdbhava-Harita-kuḷam Kammme-sat-kirtti-valli vistār-ā-tāra-tārāchaḷa-  
 bhuvana-taḷam tūn-onal sat-kavīndra-prastutyam Rēchirājaṅg=anuvaśe guṇi  
 Rēkāmbikā-dēvigam saṁtra-
- 32 st-ārāti pradhānam sutan=udayisidam Sāyidēva-pradhānam || [13\*] Rāmaṅg=  
 ā Rāmey=eṇt=am̐t=Amara-patige Paḷḷōmiy=eṇt=am̐te Lakshmi-dhāmaṅg=ā  
 Lakshmi(kshmi)y=eṇt=am̐t=Atanu-ripug=U-
- 33 mādēviy=eṇt=ante Tārā-rāmaṅge Rōhiṇī-prēyasi sogayipa=eṇt=am̐t=amāty-  
 [— ∪ —]<sup>2</sup>ōddamam śrī-Sāyidēvaṅg=ati-pati-hito Sāvitre(tri)y=am̐t=oppuṭ-irddaḥ ||  
 [14\*] Ant=ā śrī-
- 34 Svāmidēvaṅgam Sāvitri-dēvige || Vri(vṛi) || Rājat śrī<sup>3</sup>-Svāmicēvaṅg=anuvaśe  
 guṇi Sāvitrigam paṭṭidam śrī-bhājam tigmaṇṣu-tējam gata-bhaya-hṛidha(da)y-  
 āmbhōjan=ā pu-
- 35 ṇya-bijam bhrājat-kāntā-Manōjam vibudha-vibudha-bhājam yaśaḥ-śrī-samājam  
 naij-ōnmamtr-ābhi-rājam suvibhava-Sumanō-rājan=I Rēchirājam || [15\*]

## TRANSLATION.

(Line 1.) To the blessed Udbhava-Rāchamallaśvara (*homage*) !

(Verse 1.) (Identical with v. 1 of inscription A.)

(Verse 2.) May the blest Lord of the Great Mountain's Daughter—he who is a mass of radiance,<sup>4</sup> who has famous eternal birth, that most illustrious one who is glorious with the name of Rāchamallaśvara, whose name is boundless, whom all the bright Sāmans praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow—fulfil for us the object of (*our*) desire !

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (*his*) two arms, the fair turtles (*his*) feet, the little fish (*his*) eyes, the brilliant pearls (*his*) teeth, the *kulīśu* fish (*his*) nails, the shells (*his*) neck, the fine turquoises (*his*) bright hair-tips, the lustrous coral (*his*) mouth, the rubies forsooth (*his*) palms.

<sup>1</sup> After *śrī* is written the syllable *ri*, projecting beyond the line.

<sup>2</sup> The engraver has left out these three syllables without marking the omission.

<sup>3</sup> Read *Rājach-ohhri*.

<sup>4</sup> Perhaps a reference to the revelation of Śiva in the form of a fiery Liṅga, the Liṅgōḷbhava (see above, Vol. XIII, p. 158 n.).

(Lines 5-6.) In the realm of Bharata (*forming part*) of Jambū-dvīpa, which is surrounded by the deep Ocean thus described, there is the province of Kuntala ; in it—

(Lines 6-7.) Hail ! when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Sōmēśvara-dēva [IV], was advancing in increase, then—

(Verse 4.) The mid-county of Ballakunde is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the Kuntala-land, who is beauteous as a curling lock on the glorious brow of that dame the Bhārata-land thus described.

(Lines 8-9.) So as regards the beauty of the outer town of the mountain-fortress of Kurugōḍu in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Śiva] is for all impassable to foes :—

(Verse 5.) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (*as they fly*) ceaselessly amidst the noise of the clouds,<sup>1</sup> (*or*) like the (*dark blue*) breast of (*Vishṇu*) lying in the Milk-Ocean.

(Lines 10-11.) Moreover, as regards the interior of this town—

(Verse 6.) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the nine (*kinds of*) jewels, there are (*here*) the jewels of chivalry, jewels of graceful damsels, jewels of . . . , choicest jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things.<sup>2</sup>

(Lines 12-13.) Now, as regards the greatness of Rāchamalla-dēva, who is renowned as the ruler of this town, the Mahāmaṇḍalēśvara, sun to the lotuses of the Sinda race, warrior to the wanton :

(Verse 7.) As Rāchamalla was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mōru, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skilful, lover to the goddess Fame :—

(Line 14.) So as he was (*engaged*) in this enjoyment of pleasant conversations—

(Verse 8.) As amidst the wondering admiration of the earth king Rāchamalla, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Īśvara [Śiva] (*and*) a Boon-giver [Vishṇu], and was brilliantly advancing in the course of his reign, the god [Śiva] one day appeared in revelation :—

(Lines 16-18.) Then the Lord of Pārvatī [Śiva], accompanied by Nandinātha, Nandi, Mahākāla, Virabhadra, and the rest of the goblin troop, and attended by Hari, Viriñchi [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down ; and king Rāchamalla, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a bud<sup>3</sup> ; and Hara, the lotus of his face gently smiling, held

<sup>1</sup> Cf. *Mēgha-dūta* i. 12.

<sup>2</sup> With this list of nine *ratnas* may be compared the Buddhist list of the seven *ratnas* in *Dharma-saṅgraha*, § 85, with the references given there.

<sup>3</sup> That is, he clasped his hands in the *añjali*.

out the hand of security, to the end that he should behold Kailāsa<sup>1</sup>; and (*the king*), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Śiva—

(Verse 9.) Having thus performed the worship of Śiva, so that it caused exceeding admiration to the world, Rāchamalla established for his descendants prosperity of rule (*in bearing*) the burden of earth, being while still in the body attended by the tokens (*of royalty, namely*) stately horses, brilliant yak-hair fans, and white umbrellas; (*and*) even after attaining a place in the world of Śiva, he formed a Liṅga for the earth by union therewith.

(Lines 20-21.) So having come and stood at the western side of (*the temple of*) the god Svayambhū of the town of Kurugōḍu, and arisen in the form of a Liṅga so as to delight the whole world, he became very famous under the title of "The God Udbhava-Rāchamalla-śvara." Moreover, as regards the line of his descendants—

(Verse 10.) To this Rāchamalla, who was a lion to the mighty elephants his furious foes, and to Sōvala-dēvi was (*born*) in their estate a son, the world-renowned Iruṅgōla; and to him and to Ēchala-dēvi was (*born*) a son perfect in chivalrous conduct, king Rāchamalla II, a blest Nārāyaṇa of the Sindas.

(Line 23.) So, if it be said: "why is it impossible for any to overcome (*him*) by finding weak points in him and warring with the might of a Nala?"—

(Verse 11.) As a tigress gave (*him*) to drink the milk of her breasts, a Lord of Snakes raised (*over him*) its hood as an umbrella, the elephant is (*his*) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (*and*) Kalidēva in sooth is ever the tutelary deity of his race, who are able to overcome Rāchamalla II?

(Line 24.) Moreover—

(Verse 12.) As the god Vira-Kalidēva, (*who is*) Abhava [Śiva], constantly grants (*to him*) noble fortune by the rise of continual births; as Fortune places success of sweet speech, success of splendid warriors, and success of fame (*white*) like the radiant moon and jasmine, in (*various*) parts, (*namely*) in (*his*) resplendent mouth, in (*his*) two arms, (*and*) in the circle of space (*respectively*)<sup>2</sup>; can there come now any who are able to prevail against the warrior king Rāchamalla II?

(Lines 26-30.) Being thus a subject of glory and praise—Hail! Rāchamalla-dēva II, renowned as "the Mahāmaṇḍalēśvara who has attained the five *mahā-sāhas*, lord of the Ballakundā land, lord of Bhōgāvati best of towns, sun to the lotuses of the Sinda race, warrior to the wanton, having the victorious banner (*with the device*) of a tiger and a host of four divisions<sup>3</sup> inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, the emperor of Pātāla, he who has attained his power by the constant grace of Vira-Kalidēva's lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants," being in control of the kingdom at the town of Kurugōḍu with enjoyment of pleasant conversations,—

(Line 30.) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer Rēchirāja:—

(Verse 13.) Hail! To Rēchirāja, who was sprung from the blest Lunar race and belonged to the Harita family, a creeping-plant of goodly fame to the Kammo caste, celebrated by the

<sup>1</sup> That is, Śiva held out a hand in the *abhaya-mudrā* or gesture indicating protection and security, as a promise that the king should be translated to Kailāsa, Śiva's paradise.

<sup>2</sup> An instance of the rhetorical figure *yathā-samkhyā*.

<sup>3</sup> Namely, infantry, cavalry, horse, and elephants.

best of good poets as being the ground (*supporting*) a star-high Tārā's Mountain<sup>1</sup> of dignity, and to the devoted virtuous Rēkāmbikā-dēvi was born a son, the minister Sāyidēva, a minister who terrified foes.

(Verse 14.) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulōmi, as with the Home of Fortune [Vishnu] Lakshmi, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōhiṇī, so with the blest Sāvidēva, majestic among ministers (P) was Sāvitrī, exceedingly faithful to her lord, conspicuous.

(Lines 33-34.) So to this Svāmidēva and Sāvitrī-dēvi—

(Verse 15.) To the brilliant blest Svāmidēva and to the devoted virtuous Sāvitrī was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of righteousness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high verses of prayer, a most magnificent king of the *sumanas*,<sup>2</sup> this Rēchirāja.

#### NO. 20.—TAXILA INSCRIPTION OF THE YEAR 136.

By STEN KONOW.

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,<sup>3</sup> with additions and a plate in the same Journal for 1915.<sup>4</sup> Valuable remarks have further been published by Messrs. Thomas,<sup>5</sup> Fleet,<sup>6</sup> Boyer,<sup>7</sup> and Bhandarkar,<sup>8</sup> and the record has been utilised in my Indo-Scythian Contributions.<sup>9</sup> It is of such importance that it is advisable to record it in the pages of the Epigraphia.

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir' *stūpa*. The chapel in question is built in a small diaper type of masonry, which came into vogue at Taxila about the middle of the first century A.D. and lasted for about a hundred years. Its entrance faced the main *stūpa*, and near the back wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity. The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only  $6\frac{1}{4}$  inches long by  $1\frac{1}{8}$  inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase; moreover, the metal of which it is composed is silver alloyed

<sup>1</sup> This seems to be the Kishkindha-parvata in Ōdra-dēśa, on which Dēvi was worshipped by the name of Tārā (*Matsya Purāṇa*, xiii. 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (*Rāmāyana*, IV. 15 ff.; *Mahābhārata*, Prat. Ray's edn. III. 279).

<sup>2</sup> Meaning either "king of sages" or "king of gods" (Indra), according as we translate *sumanas*.

<sup>3</sup> Pp. 973 ff.

<sup>4</sup> Pp. 191 ff.; compare also *Archaeological Survey of India, Annual Report*, 1912-13, pp. 18 ff.

<sup>5</sup> *JRAS.*, 1914, pp. 987 ff. 1915, pp. 155 ff.

<sup>6</sup> *JRAS.*, 1914, pp. 992 ff.; 1915, pp. 314 ff.

<sup>7</sup> *Jo. Asiat.*, XI, v, pp. 281 ff.

<sup>8</sup> *Ind. Ant.*, 1916, pp. 120 ff.

<sup>9</sup> *SBARW.*, 1916, pp. 787 ff.

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment. By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scroll and so continue the process of cleaning and transcription. In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact. Afterwards I cleaned in like manner and copied the face of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first." Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription.

The characters are Kharoṣṭhī of the early Kushana type. As in other Kharoṣṭhī inscriptions, the length of vowels and diphthongs has not been marked. In the case of *a*, *i*, and *u* it is usual to retain this peculiarity in transliterating, while *e* and *o* are often marked as long, if we have no special reasons for assuming that they are short. The only consistent transliteration is, however, not to use the sign of length in the case of *e* and *o* any more than in the case of *a*, *i*, and *u*. *E* and *o* are, of course, always long in Sanskrit; in the Prakrits, on the other hand, they are sometimes long and sometimes short, just like other vowels. I shall therefore write *e* and *o* throughout, though most of the *e*-s and all the *o*-s occurring in the inscription are probably long. With regard to individual letters we may note the sign for *ṇa* in *-ṇati*, l. 4, and *f* in *Indafria*, l. 2. The voiced and voiceless dentals are carefully distinguished; compare *pradisthavita*, ll. 1 and 2; *rajaṭirajasa*, l. 3, etc. The compound letter *tvu* occurs in *budhisatva*, l. 3. The same sign has hitherto been transliterated *tm* in *atmano*, l. 5. The only reason for this latter writing is that the corresponding Sanskrit word *ātmanah* contains a *tma*. If that had not been the case, nobody would have thought of reading otherwise than *tva*. Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is *atvāno*. In the first place we know from the Ara inscription<sup>1</sup> that there was another compound *tma*, and it is not at all likely that there should be on the one side two different compounds for *tma*, and on the other two different meanings of one of them. Moreover the usual Prakrit forms *atta* and *appa* cannot well be derived from Sanskrit *ātman*, but both seem to go back to an intermediate form *atvan*, just as *sattva* becomes *sutta* as well as *sappa*. Another compound occurs in *pradisthavita*, ll. 1 and 2; *vasthavepa*, l. 2. It will be seen that it is used both instead of Sanskrit *sta* and of Sanskrit *stha*. As a rule, it can be stated that the compound is rarely used in Kharoṣṭhī inscriptions except in foreign words and such as can be considered as Sanskrit loanwords.<sup>2</sup> *St* as well as *sth* regularly became *tth* in the dialect. It is a well known feature of the Prakrits that an *s* causes aspiration of a neighbouring consonant, and the necessary link between *st* as well as *sth* and *tth* is *sth*. Similarly we find *shth* in the Iranian name *Hashthana* in the Wardak vase inscription.<sup>3</sup> It is therefore just as natural to transliterate the compound *stha* as *sta*; and, if we consider its shape, it is evident that the lower portion is identical with the letter *tha* and has nothing to do with *tu*. I therefore write *stha* and consider this as a semi-learned writing which does not represent the phonetical features of the dialect.

With regard to orthography, we may note, in addition to the use of the compound *stha*, that *ya* represents a Sanskrit *ja* in *puyae*, ll. 4 and 5. The writing is not over careful. Thus we find *a* for *e* in *putraṇa*, l. 2, *prachaga*, l. 4, and perhaps in *ma*, l. 5. Syllables have been left out in *Tachhasia*, for *Tachhasilae*, l. 3; *arahana*, for *arahantana*, l. 4; *sarvasana*, for *sarvasatvana*, l. 4, and *-salohina*, for *-salohidana*, l. 4.

<sup>1</sup> Above, p. 143.

<sup>2</sup> Cf. Lüders, *SBAW.*, 1914, p. 416.

<sup>3</sup> Cf. Senart, *Je. Asiat.*, XI, iv, p. 574. Konow, *SBAW.*, 1916, p. 808. Mr. Pargitor reads *Kashfuna*.

The greatest difficulty connected with the interpretation of the inscription rests with the word *ayasa*, l. 1. "Sir John considered it as the gen. of *Aya*, or *Azes*, and explained it to mean that the record was dated in an era founded by *Azes*, and this era he identified with the *Vikrama* era. Messrs. Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used. They further maintained that, if *ayasa* were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the *Khushana* mentioned in l. 3. "Dr. Thomas propounded the possibility of considering *ayasa* as the gen. of a demonstrative pronoun, and Dr. Fleet adopted the explanation and translated<sup>1</sup>: "In the year 136 : on the day 15 of this (present) month *Āshāḍha*," or "In the year 136 : on the day 15 of the month *Āshāḍha* of this (year)."

A form *ayasa* of the base which we know from Sanskrit *ayam* is, of course, possible, though I do not think it a likely one. But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions. The use of *atra*, *etaye*, etc., in *atra divase* in the Sue Vihar inscription, *etaye purvaye* in the Patika plate, and so forth, cannot be compared, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as *īsa divase* in the present record.

M. Boyer agrees with Messrs. Fleet and Thomas in thinking that *ayasa* is not the genitive of *Aya*, *Azes*. He explains *ayasa* as standing for *ayyasa* and this further as corresponding to Sanskrit *ādyasya*. The month *Āshāḍha* he thinks may have been called *ādya* because the year was *āshāḍhādī*. I do not know any old date which might be compared. Mr. Bhandarkar likewise explains *ayasa* as a Prakrit form corresponding to Sanskrit *ādyasya*, but thinks that it has been added because there was, in that year, a second, intercalated, *Āshāḍha*.<sup>2</sup>

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate, where we read *samvatsaraye ahasatatimas 78 maharajasa mahaintasa Mogasa Panemasa masasa divase panchame 5*. I do not know of any other old inscription where we find a similar addition between the mention of the year and the month. If, however, *Ayasa* is the name of a ruler, the inscription must, as urged by Messrs. Thomas and Fleet, be dated during the reign of this king.

Dr. Fleet further remarks that, if *Ayasa* were the name of the king ruling when the inscription was deposited, this would tend to mark him as the *Kushana* king referred to in line 3. Such an inference is not, however, necessary. The so-called Takht-i-Bahi inscription is dated during the reign of Gudufara, but in honour of another prince, and the same can very well be the case in the Taxila record.

The chief difficulty in explaining *Ayasa* as the name of a king rests with the fact that no royal title is used in connexion with the name. I have thought of the possibility of explaining this anomaly by assuming that *Aya* was the ruler, not of Taxila, but of the donor's home *Noacha*, and that *Azes* II might have spent his last days as a local ruler of *Noacha*. Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word *ayasa* altogether.

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how *dy* was regularly treated in the old dialect of the North-Western frontier. In the *Shābāzgarhi* and *Mansehra* versions of the *Aśoka* edicts *dy* becomes *j* in *aja*, Skr. *adya*, but in *uyana*, Skr. *udyāna*, it becomes *y* as in Pāli. It is possible that the same development

<sup>1</sup> *JRAS.*, 1915, pp. 317 f.

<sup>2</sup> Cf. Fleet, *JRAS.*, 1914, p. 998.

has taken place in *adya*, and I think this explanation, for the time being, the most likely one, though I am far from feeling certain about it.

*Urasakeṇa* I take to be the name of the donor. The correct reading of this word is due to Dr. Thomas, who explains it as meaning "of Uraśa" and indicating the nationality, not the name, of the donor. Though M. Boyer is of the same opinion, I prefer to explain *Bahaliṇa* as the national name, Sanskrit *Bahlīkēna*. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic *k* became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised. Thus in the Mathurā lion capital we find *samanumotakra*, *nakraraasa*,<sup>1</sup> *mahasaghiana*, *kusulaasa*, but *Padika*, *Miyika*, *koraka*; in the record under discussion we have *prachaga* and *Bahaliṇa*, but *Urasakeṇa*. *Urasaku* is, moreover, a very likely name, containing the element *sāka*, strength, which is rather common in Iranian.<sup>2</sup>

The reading of the word after *Urasakeṇa* is not certain. Sir John, who originally read *Dhitaphria*, has finally adopted the reading *Lotaphria*. Dr. Thomas suggests *Intaphria* or *Vim̐taphria* and sees in this name a variant of *Vindaphurna*, *Undopherres*, *Gondophernes*, etc. So far as I can judge from the photograph the reading *Intaphria*, or, as remarked by M. Boyer, rather *Intafria* is the most likely one. The second *akshara* is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, *ta* but *da*. The *anuvāra* at the bottom of the letter seems to be certain, and the top is also different from *lo*, l. 5. I would therefore provisionally read *Indafria*, though I admit that *Lomdafria* is also possible. At all events the form is certainly the genitive sing. of a name ending in *fri*. Compare *Ayasia* in the Mathurā lion capital; *Datia* in the Kaldarra inscription; *Kavīṣia* in the Mānikīāla bronze inscription<sup>3</sup>; *Kamagulya* in the Wardak vase inscription.

*Dhamaraie* may be the oblique form of a *dhamaraī*, which would represent a Sanskrit *dharmarājī*. This again might be a shorter form of the word *dharmarājikā*, a stūpa. M. Boyer has, however, drawn attention to the fact that in another Taxila inscription we find *Tachhaīle agadhamaraie*, which seems to represent a Sanskrit *Takshaṣīlā agradharmarājikā*. It is, therefore, more probable that we have to assume a form *dharmarājika* with the same meaning as *dharmarājikā*, though it is impossible to make any definite statement.

According to Professor Vogel<sup>4</sup> *dharmarājikā* is more especially a stūpa the erection of which was ascribed to king Aśoka, the *dharmarāja*. M. Boyer<sup>5</sup> has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real *dharmarāja*. At all events *dhamaraia* must denote the Chir stūpa itself, and this stūpa M. Boyer is inclined to identify with the Kunāla stūpa mentioned by Hsüan-tsang.

*Tachhaīe* is, of course, miswritten for *Tachhaṣīlāe*, the oblique form of *Tachhaṣīla*, Sanskrit *Takshaṣīla*.

*Taṇuvaa* was explained by Sir John as the name of some locality at Taxila. M. Boyer thinks that the word represents a Sanskrit *tanuvyaya*, "sacrifice of the body," and is the name of the Bōddhisattva chapel mentioned in the next word. He compares the *Vyāghrījātaka*. To me the dropping of the *ya* makes some difficulty. Though I admit the ingenuity of the explana-

<sup>1</sup> The compound *kra* in these words certainly denotes a guttural spirant.

<sup>2</sup> See Justi, *Iranisches Namenbuch*, p. 509.

<sup>3</sup> Mr. Pargiter reads *kavṛia* and does not consider the form as a genitive. I read *Kavīṣia ckhātrapasa G(r)anaṣṛyaka ckhātrapa-putrasa daṇamukho*, "gift of the Kshatrapa Kavisi, the son of the Kshatrapa Granaṣṛyaka." Cf. *SBAW.*, 1916, p. 798.

<sup>4</sup> *Archaeological Survey of India, Annual Report, 1903-04*, p. 223.

<sup>5</sup> *loc. cit.*, p. 294.



tion, I prefer to see in *tanuvae* the genitive of a female name *Tanuva* which would then signify the founder of the *Bōddhisattva* chapel.

The various forms of the name which is here written *khushanasa* have been discussed by Dr. Fleet,<sup>1</sup> who did not then know the present record. The initial aspirate reminds us of the *χ* in the Greek legend of some of the coins of Kujula-Kadphises; and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the *g* in *gushanasa* in the Panjtār inscription and *gushana-* in the Māpikiāla record, a voiced one. I have no doubt that Count Staël Holstein<sup>2</sup> is right in combining the name *kushana* with Chinese *yüe-chi*, older *güt-shi* or *gür-shi*. I am further convinced that a short form *kushi*, corresponding to *yüe-chi*, occurs in *koshano*, which is used in the coin legends of Kanishka and his successors. Dr. Fleet<sup>3</sup> considers this *koshano* as an adjective in the nom. sing. I hope, however, to have proved<sup>4</sup> that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotani. The only exception would, if Dr. Fleet were right, be the word *koshano*. In old Khotani this form can only be the genitive plural of a *koshi*; it cannot by any means be explained as a nominative singular of an old *a*-base. In that case it would have sounded *koshani*. Dr. Fleet thinks that, if we explain *koshano* as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken." In two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No. 1154 in Professor Lüders' List, *Yavanasa Irilasa Gatāna*, "of the Yavana Irila, of the Goths," and No. 1182, *Yavanasa Chitāsa Gatāna*, "of the Yavana Chitā, of the Goths," where the Yavanas (i.e. Europeans) Irila and Chitā are evidently described as belonging to the people of the Gatas, i.e. Goths.<sup>5</sup>

Though I agree with the Count in assuming the existence of a short base *koshi* in such forms as *koshano*, I am unable to understand how he came to deny the existence of another form *kushana* or *kushāna*. The new Taxila inscription proves, as remarked by Dr. Thomas,<sup>6</sup> the existence of such a word, which is in itself a very likely one. Compare the two forms *a-she* and *a-she-na* which the Chinese used to denote the ancient royal family of the Turks. The only difficulty is whether the first *a* of this word is short or long. This question would be solved if the reading *kushānaputrō* in the Māt inscription were certain. There is, however, a mark above the *na* in this word, and Count Staël Holstein reads *kushānam putrō*. I therefore prefer to read *kushana*, leaving the question as to the length of the *a* open.

In the last line the photograph favours the reading *nivanae*, as stated by Dr. Thomas. M. Boyer explains *a-de* as Sanskrit *agratah*, principally, and *samaparichago* as Pāli *sammāparichāgā*. Instead of the latter it would be possible to assume *sa me parichago*, "this my gift."

The most important questions connected with this record are its date and the identity of the *Kushana* ruler mentioned in it.

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, i.e. older, than those of the Kanishka group. So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group. On the other hand, Sir John has left the question open which of the two Kadphises kings is meant. He says,<sup>7</sup> "The next important point is to determine which of the Kushan kings is referred to as reigning in that year. That he is identical with the nameless Kushan ruler mentioned in the Panjtār record of fourteen years earlier, is probable;

<sup>1</sup> *JRAS.*, 1914, pp. 369 ff.

<sup>2</sup> *loc. cit.*, p. 379.

<sup>3</sup> See Konow, *JRAS.*, 1912, pp. 380 ff.

<sup>4</sup> *JRAS.*, 1914, pp. 977 f.

<sup>5</sup> *SBAW.*, 1914, pp. 645 ff.

<sup>6</sup> *ZDMG.*, 68, pp. 93 ff.

<sup>7</sup> *JRAS.*, 1914, p. 990.

In the T'ang period Kapiśa was a considerable power. In Hsuan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, i.e. Uḍabhāṇḍa on the Indus, was one of the residence towns of its king. Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna. Takshaśilā, which had formerly belonged to Kapiśa, on the other hand, had recently passed into the possession of the Kashmir kings.<sup>1</sup>

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Wei periods are far less convincing. According to M. Lévi<sup>2</sup> they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'eng and the Hui-kuo-t'u-chi, Ki-pin and Kashmir are identified ;

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul ;

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south ;

Finally *Ki-pin* can very well be a rendering of an Indian word *Kapira* ; cf. the transliteration of *Rāhula* as *Lo-yun*. This *Kapira* can be compared with Ptolemy's *Kaspēria*, *Kaspeiraioi*, and may represent a Sanskrit *Kaspīra*=*Kāśmīra*. Paramārtha, a native of Ujjayinī, who lived in the second half of the 6th century, in his translation of the *Abhidharmaśāstra* always renders *Kāśmīra* by *Ki-pin*,<sup>3</sup> while Hsuan-tsang, a century later, in his translation of the same work, renders the Indian name as *Kia-shi-mi-lo*.

These reasons are far from being conclusive. The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushanas, of whom we know that they made themselves masters of Ki-pin after the Śakas. Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin may be a rendering of *Kāśmīra* does not prove that such is actually the case. Ptolemy's *Kaspeiraioi* are located between the country of the Pāṇḍavas and the Vindhya hills,<sup>4</sup> and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case.

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources.<sup>5</sup>

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 B.C.). The country was then in the possession of the Sai, i.e. the Śakas. Later on it was conquered by the Kushanas, and the first Kushana ruler does not seem to have extended his power beyond Ki-pin into India proper. In the time of Yuan-ti (48-33 B.C.) ambassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin. Also the Sai, i.e. the Śakas, passed Hien-tu on their way to Ki-pin.

According to M. Specht, Hien-tu was situated to the east of Badakshan. Professor Franke,<sup>6</sup> on the other hand locates it at a short distance to the west of Skardu. He bases his conclusions on Fa-hian's description of his route from Turkistan to Udyāna. After crossing the passes he arrived at Kio-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (*tu*) by means of hanging (*hien*) ropes. This description seems to suit the famous gorge near Skardu. From Hien-tu Fa-hian then arrived in Udyāna, i.e. the Swat valley. He did not accordingly

<sup>1</sup> Chavannes, *loc. cit.*, p. 174 ; Lévi, *Jo. As.*, IX, x, p. 529<sup>2</sup>.

<sup>2</sup> *Jo. As.*, IX, vi, pp. 371 ff.

<sup>3</sup> *Ibidem*, p. 384.

<sup>4</sup> Lassen, *loc. cit.*, Vol. III, p. 146.

<sup>5</sup> Cf. Franke, pp. 59 ff. ; Specht, *Jo. As.*, VIII, ii, pp. 323 ff. ; IX, x, pp. 162 ff. ; Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

<sup>6</sup> *Loc. cit.*, pp. 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to cross the Indus a second time.' His description would accordingly lead us to infer that Ki-pin was situated to the west of Kashmir.

This well agrees with the information which can be gleaned from older Chinese sources. According to the Han annals Ki-pin was bounded towards the south-west by Wu-i-shan-li, towards the north-west by the Bactrian empire of the Yüe-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-cha. In another place Ki-pin is mentioned between An-si, i.e. Parthia and Wu-i-shan. Wu-i-shan-li is, as shown by Professor Marquardt,<sup>1</sup> a rendering of the Greek Alexandria, i.e. Kandahar, or, according to M. Chavannes,<sup>2</sup> Herat, and according to Cunningham<sup>3</sup> it comprised the whole of South-western Afghanistan. This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush. Of Kao-fu, to the south-west of the Ta Yüe-chi, we hear<sup>4</sup> that it sometimes belonged to Ki-pin and sometimes to T'ien-chu. Kao-fu has been identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Ki-pin,<sup>5</sup> to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, i.e. territories which we have found formed part of Kapiśa. Professor Franke therefore arrives at the conclusion that Ki-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further parts of the Panjāb. These must be added, because we learn about Ki-pin that it was a flat and hot country, a designation which does not at all suit Kashmir. I think that we cannot get nearer at the truth. The only territories mentioned by Professor Franke which I do not think can be proved to have belonged to Ki-pin are the north-western districts of Kashmir. On the other hand it is possible that it extended a little further towards the west and the south-west.

Ancient Ki-pin thus included districts which were later on known as Kapiśa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Ki-pin in two different senses. It seems to me that we shall have to return to the old explanation of Ki-pin as a rendering of the same word which the Greeks made into Kōphēn, whereby we must bear in mind that the Greek *ph* was an aspirated labial and not a spirant. The reasons brought forward against this identification are little convincing. M. Lévi<sup>6</sup> thinks that the name Kōphēn had probably already become obsolete when Megasthenes picked it up. Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz. Kōphēs. I cannot find anything in these arguments which disproves the old identification of the names Kōphēn and Ki-pin; which is in itself much more likely than the supposed renderings of Kapiśa and Kāśmīra by Ki-pin. The fact remains that the Greek knew a name which they thought sounded like Kōphēn, that this name sounds much more like Ki-pin than any other name which has been suggested, and that we have every reason for looking for Ki-pin in the same neighbourhood where the ancient Greeks located Kōphēn, the country on the Kōphēn. The fact that the Chinese later on used the name Kapiśa of districts which others included in Ki-pin seems to be much more naturally explained by assuming that Kapiśa formed part of ancient Ki-pin and was sometimes designated by means of the wider name Ki-pin.

In support of my location of ancient Ki-pin I may mention a small detail. I hope to have proved in another place<sup>7</sup> that the so-called Muruṇḍas who ruled in the Ganges valley in

<sup>1</sup> *Untersuchungen zur Geschichte von Eran*, H. 2, Leipzig, 1906, p. 176.

<sup>2</sup> *T'oung pao*, II, vi, p. 514.

<sup>4</sup> *Specht, Jo. As.*, VIII, ii, p. 325.

<sup>6</sup> *Jo. As.*, IX, vi, pp. 371 ff.

<sup>3</sup> *Ancient Geography of India*, Vol. I, p. 39.

<sup>5</sup> Franke, p. 77.

<sup>7</sup> *SBAW.*, 1916, pp. 790 ff.

the second and third centuries A.D. were in reality the Kushāṇas, and that the word *murunḍa* itself is not the name of a tribe, but a Śaka word meaning "lord," which was used as a title by the Śakas and after them by the Kushāṇas, while the Kshatrapas translated it by the corresponding Indian word *svāmīn*. Wherever we meet with the designation *murunḍa*, we are justified in thinking of Śakas or tribes that can be considered as the heirs and successors of the Śakas. Now Lassen has long ago<sup>1</sup> drawn attention to the statement in Hēmachandra's *Abhidhānachintāmaṇi*, v. 960, *Lampākās tu Murunḍāḥ syuḥ*, "the Lampākās would be (called) Murunḍas." Lassen inferred that the *Murunḍas*, who must be identical with the *Murunḍas*, should be located in the present Laghman. This, however, is impossible, when we consider the information about the *Murunḍas* which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley. If we examine the preceding stanza in Hēmachandra's work, we there find the remark, *Turushkās tu Sākhayāḥ syuḥ*, "the Turushkas would be called Sākhia." It has long ago been recognised that this *sākhī* is nothing else than the title *shāhi*, and we are quite justified in looking for a title in *murunḍa* as well. Now that we know that *murunḍa* was actually a Śaka title, the natural inference is that the Lampākās had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Śakas, of whom we know that they ruled in Ki-pin.

Finally, the location of ancient Ki-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushāṇas. We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there. Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad. Of Huvishka we have traces as far west as in Khawat.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me. The support of his great authority makes me confident that I am right.

Taxila, the find-place of the present inscription, accordingly belonged to Ki-pin, and "India" which was reconquered by Vima-Kadphises was beyond Ki-pin, i.e. beyond the north-western Panjāb. We thus have an old tradition about a king who succeeded the Śakas in Ki-pin, and about his son, who reconquered India. Now I have shown in my *Indo-Scythian Contributions* that the Kushāṇas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title *murunḍa*, and that it would be nothing extraordinary if a Kushāṇa ruler were designated as a Śaka. I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jain work *Kūlakāchāryakathānaka*.<sup>2</sup>

We there learn how the king of Ujjayinī, Gardabhilla, abducted the sister of Kālaka, who went to the country of the Śakas (*sagakāṇa*) and prevailed upon some of the *sāhis*, i.e. chiefs, to accompany him to India (*Hindugadēsa*). They first proceeded to Surat (*Suratṭha*) and thence, in the autumn, to Ujjayinī, where Gardabhilla was made prisoner. A *Sahi* was made overking, and thus the dynasty of the Śaka-kings originated. After some time, however, Vikramāditya, the king of Mālava, ousted the Śakas and became king, whereafter he established his own era. After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era.

I have no doubt that this second Śaka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India; and, if that is admitted, the Jain tale at once acquires

<sup>1</sup> *Loc. cit.*, I, p. 548<sup>1</sup>.

<sup>2</sup> *ZDMG.*, 37, pp. 247 ff.

great importance. It must be a very old tradition, and we have no reason to reject any portion of it, unless it can be disproved. I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why. And with regard to the narrative of the *Kālakāchāryakathānaka* I see no reason whatever why we should disbelieve it. I have shown elsewhere<sup>1</sup> that there are good reasons for assuming the existence of a Mālava king Vikramāditya at an early date, and<sup>2</sup> that the oldest dates in the Mālava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharōshthī inscriptions, and which is probably the old national Indian one. I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Mālava, who upset the rule of Śaka conquerors. As remarked by Dr. Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Mālava corporation, I do not think that Dr. Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Mālavas."<sup>3</sup>

The oldest dates in the Śaka era are recorded in the same way as the ancient Kharōshthī inscriptions, and this state of things makes it almost certain that Dr. Thomas was right in assuming<sup>4</sup> that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A.D. 78, was according to the *Kālakāchāryakathānaka* founded by the Śaka ruler who ousted the dynasty of Vikramāditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Surat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhāmaka=Ysamōtika.<sup>5</sup> It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era.

If now Vima-Kadphises was the ruler who established the Śaka era, he can scarcely be the king alluded to in the Taxila inscription. His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A.D. 75. His father, who died as an octogenarian, would then have been born *circa* 5 B.C. According to Professor Franke<sup>6</sup> the consolidation of the Kushāna empire under Kujula-Kadphises had not taken place in A.D. 24, but did not happen long after that date. In l. 5 of the so-called Takht-i-Bahi inscription I read *erjluṇa Kapśasa puyae*, "in honour of prince Kapśa." This prince Kapśa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded Parthia. The Takht-i-Bahi inscription is dated in the year 103 of the era which I follow Dr. Thomas in considering as an old Śaka institution. It can, of course, be anterior to A.D. 24, but scarcely much later. The initial date of the era would accordingly not fall later than about 75 B.C., but might fall some years earlier. At least there cannot be any question of the Vikrama era, which, I think, we must finally ascribe to Central India. With an initial date in or about 75 B.C., the year 136 would fall about A.D. 60, at a date when there can be no question of placing Vima-Kadphises; and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D. 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises. It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kuei-shuang," i.e. Kushāna king.

<sup>1</sup> *SBAW.*, 1916, p. 812.

<sup>2</sup> *JRAS.*, 1914, p. 414.

<sup>3</sup> *SBAW.*, 1916, p. 814.

<sup>4</sup> *Above*, pp. 135 ff.

<sup>5</sup> *JRAS.*, 1913, p. 637.

<sup>6</sup> *Beiträge*, p. 72.





## TEXT.

- 1 Sa 100 20 10 4 1 1 ayasa Ashāḍasa masasa divase 10° 4 1 iśa divase  
pradisthāvita bhagavato dhatu[o] Ura[sa]-  
2 keṇa Indafria putr[e\*]ṇa Bahaliṇa Noachae nagare vasthavaṇa Teṇa ime  
pradisthāvita bhagavato dhatuo dhamara-  
3 ie Tachhaśi[la\*]ṇe Tanuvae bosī(dhi)satva-gahami maharajasa rajatirajasa  
devaputrasa Khushaṇasa arogadachhiṇae  
4 sarvabudhāṇa puyae prach[e\*]gabudhāṇa puyae araha[nta\*]ṇa puyae  
sarvasa[tva\*]ṇa puyae matapitu puyae mitr-amacha-ñati-sa-  
5 lohi[da\*]ṇa puyae atvaṇo arogadachhiṇao ni[va]ṇae hotu a . . de sama-  
parichago

## TRANSLATION.

In the year 136, on the 15 day of the first month of Āshāḍha, on this day relics of the Venerable One were enshrined by Urasaka, the son of Indafri, a man from Balkh, a Resident of the town Noacha. By him the relics of the Venerable One were enshrined in the Dharmarajika (*stūpa*) in Takshaśilā, in the Bōdhisattva-chapel of Tanuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the Khushaṇa; in honour of all the Buddhas; in honour of the individual Buddhas; in honour of the Arhats; in honour of all beings; in honour of (*his*) parents; in honour of (*his*) friends, ministers, kinsmen and blood-relations; for the bestowal of health upon himself; to Nirvāṇa may this proper gift lead hereafter (?).

No. 21.—ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA:  
VIKRAMA-SAMVAT 1136.

BY LIONEL D. BARNETT.

The village of Arthūṇa lies about 28 miles in a westerly direction from Bānswārā in Rājputānā; it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat. 23° 29½', long. 74° 9½'. About a mile to the east of Arthūṇa is a temple of Maṇḍalēśvara Mahādēva (Śiva); the present inscription, which records its foundation and endowment, is on a slab on the right side of its śikhara. According to local tradition, the place formerly bore the name of Amarāvati. An abstract of this record was published by Professor Kielhorn in *Ind. Ant.*, Vol. 22 (1893), p. 80. Recently Mr. Shyama Shankar Har Chaudhuri, M.A., with great kindness obtained for me from the Antiquarian Department of His Highness the Maharaja of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text. Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony; but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty.—The character is Northern, of a type common in Rājputānā during the period; the letters are on the average about ½" in height. They are for the most part fairly well preserved. The area covered by the writing is 2 ft. 6½" wide and 2 ft. 2" high.—The language is throughout Sanskrit, all verse, with the exception of the colophon on l. 53. The spelling throughout shews a tendency to confuse *ś* and *s* (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after *r*. In the somewhat ambitious *prastuti* occupying ll. 1-45, which shews that the poet was a careful student of Kālidāsa, there is little of special linguistic interest; we may note the words *tōṇīra* (for *tūṇīra*, l. 5), *kaṇḍāla* (l. 12), and *uchch[u\*]lumpchukāra* (l. 40). But in the business part of the record, comprising the articles of the endowment (l. 45 to end), there is a fair number of



rare words, mostly of a homely kind, viz. *prati* (ll. 45, 46), *haṭṭa* (l. 46), *māṭaka* (ll. 46, 50), *pūḷaka* (l. 47), *jāla* (ib.), *utthapanaka* (ib.), *vuṃvaka* (l. 48), *lagaḍā* (ll. 48, 50), *saṃta* (l. 48), (?)*pāṇaka* (ib.), *vr̥ṣha-viṃśōpaka* (l. 49), *tavāni* (ib.), *araghaṭṭa* (ib.), *hāraka* (ib.), *chhaṅga* (l. 50), *vāpa* (ib.), and *āṭavika* (ib.).

The subject of the inscription is the foundation and endowment of the temple of **Maṇḍalēśa** (Śiva) at Arthūṇā by the **Paramāra** king **Chāmunda**rāja. After two Śaiva benedictory stanzas, it gives the familiar legend of the origin of the **Paramāras**. First Mount **Arbuda** (Ābū) is described (v. 3); here the saint **Vasishṭha** performed his holy rites (v. 4), in company with his wife **Arundhatī** (v. 5) and the Cow of Desire (v. 6). **Viśvāmitra**, son of **Gādhi**, stole the cow (v. 7). To recover her **Vasishṭha** miraculously created a warrior, who defeated the enemy and brought her back (vv. 8-10). **Vasishṭha** blessed him and gave him the name **Paramāra**, "Destroyer of Foes" (v. 11). In his lineage was the warrior king **Vairisimha** (v. 12), who, despising common glory, became master of the earth (vv. 13, 14). Next his younger brother **Dambarasimha**, a valiant and charming prince, is introduced (vv. 15-16). In his lineage was **Kamkadēva** (probably an error for **Kakkadēva**), a brave warrior (vv. 17-18), who in a battle on the banks of the **Narmadā** overthrew the army of the king of **Karṇāṭa**, and in fighting on the side of **Śriharsha** of **Mālava** died a hero's death (v. 19). We are then told of the glories of his son **Chandapa** (vv. 20-21), **Chandapa**'s son **Satyarāja** (vv. 22-24), **Satyarāja**'s son **Maṇḍanadēva** (vv. 25-45), and **Maṇḍanadēva**'s son **Chāmunda**rāja (vv. 46-54). He (apparently **Chāmunda**rāja) gloriously overcame **Sindhurāja** (v. 55); his splendours are further described (vv. 56-61). He established religion in an unprecedented degree (v. 62), and dispensed rich bounties to **Brāhmanas** and others (vv. 63-65). He caused the temple of **Maṇḍalēśa** to be built (v. 66); may his fame endure for ever (v. 67). Then follow the details of the endowment (vv. 68-81), and comminatory stanzas (vv. 82-83). In the **Sādhāra** family was the learned poet **Sumati-Sādhāra** (v. 84); his son was **Vijaya-Sādhāra** (v. 85), whose younger brother was **Chandra**, the author of this poem (v. 86). The fair copy was written by **Āsarāja**, son of the **Kāyastha Śridhara** (v. 87).

The family of kings introduced to us by this *prastāvi* is a junior branch of the **Paramāra** dynasty. The point at which they branched off from the main stock (as represented by the family ruling **Mālwa** from **Kṛishṇa-Upēndra** down to **Arjunavarman**: above, Vol. I, p. 224, *Ind. Ant.*, Vol. XIX, pp. 345 ff.) is not clear: it may be from **Vairisimha** and his brother **Dambarasimha**, for conceivably the former may be identical with the **Vairisimha I** of the **Mālwa** dynasty.<sup>1</sup> Some generations after these we find **Kakkadēva** fighting for the cause of "Śriharsha" of **Mālwa** against the "Lord of **Karṇāṭa**." This "Śriharsha" is most probably **Harshadēva-Siyaka II** of **Mālwa**; and the "Lord of **Karṇāṭa**" may be the **Rāshtrakūṭa Khotṭiga**, against whom **Siyaka II** waged a successful war about 970 A.D. Accordingly we may assign **Chandapa** to about 1000 A.D., **Satyarāja** to about 1025, **Maṇḍanadēva** to about 1050, and **Chāmunda**rāja to 1080, which was the actual year in which the present inscription was set up. Some difficulty, however, arises from the obscurity of the verses 47 ff. To all appearance they refer to **Chāmunda**rāja, and we should naturally gather from them that it was he who conquered **Sindhurāja** (v. 55), patronised religion (v. 62), and built the temple of **Maṇḍalēśa** (v. 66). But immediately afterwards we find a prayer for the continuance of the glory of **Maṇḍanadēva** (v. 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v. 70). The most natural conclusion is that vv. 47-66 do refer to **Chāmunda**rāja; that the temple of **Maṇḍalēśa** built by him was a new structure taking the place of an older sanctuary to which his father **Maṇḍanadēva** had

<sup>1</sup> Considerations of chronology forbid us to identify him with **Vairisimha II** of **Mālwa**.

previously granted an endowment<sup>1</sup>; and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son.

Who *Sindhurāja* (v. 55) can be is not clear. He cannot be the well-known *Sindhurāja* of *Mālwa*, whose period is about 990-1010 A.D.; for, even if we refer v. 55 to *Maṇḍanadēva*, the latter can hardly have been old enough to wage a victorious war before 1010; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time. Possibly *Sindhurāja* is to be understood as meaning "a king of *Sindh*."

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is: *Samvat* 1136;<sup>2</sup> *Phālguna* *suddha*, the 3rd day; Friday. On this Mr. R. Sewell has kindly supplied to me the following remarks: "Since the month is *Phālguna*, the beginning of the year, whether *Chaitra*, *Kārttika*, or *Āshāḍha*, makes no difference in the year's number; and since the *tithi* was in the bright half, it makes no difference whether the months began with the new or full moon. Hence the only question is whether the year was current or expired. Take the *expired* case first. In that case *Samvat* 1136=A.D. 1079-80. The lunar year began 7 March 1079, and 3 *śukla* *Phālguna* corresponded with Tuesday, 28 January, A.D. 1080. This, therefore, does not fit. Now take the *current* *Samvat* 1136. This=A.D. 1078-79, which began in lunar reckoning on 17 March 1078. 3 *śukla* *Phālguna* of that year must have been coupled with a civil day 327 days later, viz. with Thursday, 7 February, A.D. 1079. On that day, 3 *śukla* *Phālguna* ended about 11 h. 24 m. before mean sunrise on the Friday next day, and it could not be coupled with that Friday. However, this is nearer than the Tuesday of the former case."

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the *tithi* as *seven*, and accordingly calculated the date as Friday, 31 January, A.D. 1080, when, according to his reckoning, the seventh *tithi* of the bright half ended 20 h. 3 m. after mean sunrise. Mr. Sewell has pointed out to me that this is a satisfactory solution. "Only," he adds, "Kielhorn made a slip about the end of the *tithi*, so it seems to me. My work shews that the 7th *śukla tithi* of *Phālguna* in *Samvat* 1136 *expired* was current at mean sunrise on Friday, 31 January, A.D. 1080. It had begun 2 h. 25 m. before that mean sunrise, and was coupled with the civil day Friday . . . Supposing that the calculation for the given date had been made for the moment of true sunrise, not mean, would the results be different? I think not. In Northern India true sunrise on Jan. 31 would take place *after*, not *before*, mean sunrise. Hence, since the 7th *śukla tithi* had begun 2 h. 25 m. before mean sunrise, it would have run a still longer time at the moment of true sunrise." Accordingly it would seem most probable that the numeral representing the *tithi* on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3.

The only places mentioned are: Mount Arbuda, now *Ābū* (v. 3), *Karṇāṭa*, the *Narmadā*, and *Mālava* (v. 19).

#### TEXT.<sup>3</sup>

[Metres: vv. 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, *Śārdūlavakriṣṭita*; vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, *Anuṣṭubh*; vv. 8, 48, *Drutavilambita*; vv. 9, 10, 38, 51, 56, *Sragdhara*; vv. 11, 36, 71, *Svāgatā*; vv. 12, 15, 17, 22, 25, *Vasantatilaka*; vv. 20, 86, *Triṣṭubh*; vv. 50, 59, 60, *Mandākṛāntā*; vv. 54, 66, *Mālinī*; v. 85, *Āryā*. V. 55 is compounded of a *Rathōddhata* (*pāda* 1) and *Svāgatā* (*pādas* 2-4).]

1 Om<sup>4</sup> Om Namaḥ Si(śi)vāya | Pāṇau va(ba)ddha-bhujamga-phūtkṛiti-bhayāt-samkōchayatyaḥ karam vyākṛiṣṭam jaratī-janēna rabhasās(ch)=Chhambhōr=

<sup>1</sup> Possibly the name *Maṇḍalēsa* was intentionally chosen to commemorate the name of *Maṇḍanadēva* by likeness of sound.

<sup>2</sup> Curiously enough, the poet in v. 86 gives the year as *Śaka* 1136; chronological considerations prove this to be an error.

<sup>3</sup> From the ink-impression

<sup>4</sup> Denoted by a symbol.

- drīdham grīhna(hṇa)taḥ | bhrāntāḥ sambhramataḥ sukhān-mukulitā viśphāritāḥ  
kautukāta(d) vridhā-maivvāratā<sup>1</sup> vivāha-samayē Dēvyā drīśa[h\*]
- 2 pāntu vaḥ || [1\*] Indum mūrddhni dadha[t\*] kshīṇam pātu vaḥ Sasi-  
sēkharah<sup>2</sup> | khēdād-iva sad-āsanna-Gauri-mukha-parājayāt || [2\*] Asty-  
uohohair-gagan-āvalamḥva(ba[bi?—Ed.])-si(śi)kharah kshōṇibhṛid-asyām bhuvī  
khyātō Mēru-mukh-ōchchhrit-ād[r\*]ishu parām kōṭim gato-py-Arvvu(rbbu)daḥ |  
yatra sphātika-pushpa-rāga-kira-
- 3 p-ālīdh-ārka-chaṁdrau kṣaṇam drīṣṭvā siddha-janair-amanyata divā rātris(ś)-cha  
naktam dinam || [3\*] Tasmims-tyakta-bhavas(ś)-charitra-vibhavas-tathyam 'apō-  
tapyata vra(bra)hma-jñāna-nidhir-guṇē(pai)r-niravadhiḥ srē(śrē)śhṭhō Vasishṭhō  
munih | yasya prajvalit-āgni-hōtra-jvalitair-dhūmair-iva vyōma-gē(gai)r-jñātāḥ  
sammilitās(ś)-chirēṇa haritās-tē
- 4 Hāridasvā(śvā) hayāḥ | (||) [4\*] Munnēs=tasy=āntikē rējē nirmmalā dēvy-  
Arūndhati | sthira-vasy(śy)-ōmndriya-grāmā tapaḥ-śrīr-iva jaṁgamā || [5\*]  
Ananya-sulabhā dhēnuḥ kāma-pūrvv-āśya sannidhan | dadati vāmchchhītā-  
kāma[m\*]s=tapaḥ-siddhir-iva sthitā || [6\*] Tataḥ kṣatra-mad-ōdvṛittō Gādhi-  
rāja-suta-
- 5 ch(ś)-chhalāt | dhēnum jar(ja)hrē=sya duḥprāpyām<sup>3</sup> vighnam siddhim-iv-  
ōdyatām || [7\*] Atha parābhava-sambhava-manyunā jvalana-chaṁda-ruchā  
munin-āmunā | ripu-vadhām prati vira-vidhitasayā hutabhuji sphuṭa-mantra-  
yutam hutam || [8\*] Prishṭhē tōṇra-yugmam dadhad-atha cha karē  
chaṁda-kō-
- 6 daṇḍa-daṇḍam va(ba)dhnan-jūtam jaṭānām=atinivīḍatarām pāṇinē dakṣiṇēna |  
kruddhō yajñōpavitī nija-vishama-drīśā bhāyayañ-jīva-lokam tasmād-uddāma-  
dhāmā prativa(ba)la-dalanō nirgataḥ kō=pi vīrah || [9\*] Ādisṭhas=tēna yātō  
rapam=amara-gaṇair=mmam-
- 7 galē glyamānō vā(bā)ḍham vyāpt-āntarālair=dinakara-kirāṇa-chhāḍakair=vvā(bbā)pa-  
varshe(rshai)ḥ || (|) kṛtvā bhaṁgam ripūṇām prava(ba)la-bhuja-va(ba)lah  
kāma-dhēnum grīhītvā bhaktyā tasy=āmbhri(ghri)-padma-dvaya-lulita-si(śi)rāḥ  
sō=vatasthau purastāt || [10\*] Ānatasya jayinah paritusṭhō vām-
- 8 chchhit-āsisham=asāv-abhidhāya | tasya nāma Paramāra it-ittham tathyam=ēva  
munir=āsu(śu) chakāra || [11\*] Tasy=ānvayē kramā-vaśād=udapādi vīrah  
śrī-Vairisīmha iti sambhṛitāsanha<sup>4</sup>-nādaḥ | durvvāra-vairi-vara-vāraṇa-kumbha-  
kūṭa-bhēd-ōdyat-āsi-nakha-
- 9 r-ōḍḍamarah kshitindrah || [12\*] Kirttim tāvad=avēkshā(kshya) bhāva-chapalām  
sambhōga-vṛiddh-āpriyam n[i\*]tyam maṁgala-sadmanū su(śu)bha-chatur-ddik-  
kumbhi-kumbha-prabhē(hau) | dōr-ddaṇḍa-dvaya-śālinā kshitibhujām=āsā(śā)-  
chatush-āntarē yēn-ākāri kara-grahō vasudhayā gēḍa(dha)m guṇ-āśa(sa)-
- 10 ktayā || [13\*] Gata-śrīḥ śrī-nidhānēna sa-va(ba)mdhaḥ samyat-ārīṇā | na yēna  
samatām dhattē jaḍadhiḥ paṭu-vu(bu)ddhinā || [14\*] <sup>5</sup>Tasy=ānujō  
Ḍamva(mba)rasī[m\*]ha iti prachanda-dōr-ddamda-chaṁḍima-vaśikṛita-vairi-vṛim-  
dah [i\*] sri(śrī)ṅgāra-sāra-taruṇi-jana-lōchan-āsi(li)-punj-ōparu-
- 11 ddha-vadan-āmvu(bu)ruhō va(ba)bhūva || [15\*] Chaṁdrik=āpi katham-kāram  
yasya kirttyā samam samā | ēkā dōsh[ā\*]kar-ōḍbhūtā guṇ-ōtkara-bhav-āparā ||

<sup>1</sup> Read *namtharitā*.<sup>2</sup> Read *dushprāpyām*.<sup>3</sup> Metre: Vasantatilaka; the metre of *pāda* 1 is wrong. [The reading *Ḍamara*<sup>o</sup> would make it right.—<sup>2</sup> Read *Śasi-tēkharah*.<sup>4</sup> Read *sambhṛita-sīmha*.

- [16\*] Tasy=ānvayē kari-kar-oddhura-vā(bā)hu-daṇḍaḥ śrī-Kaṁkadēva<sup>1</sup> iti lavdha(bdha)-jayō va(ba)bhūva | darpp-āmdha-vairi-vanitā-kucha-patra-valli- ||<sup>2</sup>
- 12 samdōha-dāha-dahana-jvalita-pratāpaḥ || [17\*] Yuddha-kamḍāla-dōr-ddamḍa-dvayō yaḥ samaram prati | mēnē ripu-sa(śa)r-āghāta-nakha-kamḍāyanaḥ sukhaḥ || [18\*] Ārḍhō gaja-prishṭha vāhuta(āhata P)-sa(śa)r-āsārai raṇō sarvvataḥ Karṇṇāt-ādhipatēr=vva(bba)lām vidalayaṁs=tan=Narmmadāyās=ta-
- 13 tē<sup>3</sup> [1\*] śrī-Śriharsha-nṛipasya Mālava-patēḥ kṛitvā tath=āri-kshayaḥ yaḥ svarggaḥ subhaṭō yayau sura-vadhū-nētr-ōtpalair=arohchitaḥ || [19\*] Tasy=atmajas(ś)=Chamḍapa-nāmadhēyō vra(bra)hmāmda-vō(vi)bhrānta-yasā(śā) va(ba)-bhūva [1\*] sāmanta-kāntā-jana-hāsa-hāmsa-śrēṇī-pravās-aika-payōda-kā-
- 14 laḥ | (||) [20\*] Vra(bra)hma-stanva(ba)sya yat-kirttir=mmamjar=iv=ōpari sthitā | sasvat<sup>4</sup>=kinnara-bhṛīṅg-ō(au)ghair=upagit=ādhiḥkāṁ va(ba)bhan || [21\*] Saty-āspadam dahana-duḥsaha-vāma-dhāmā śrī-Satyarāja iti tasya sutō va(ba)bhūva | sāmanta-dūra-nati-saṁgi-lalāta-paṭṭa-lagn-ōllasat-tilaka-pāda-na-
- 15 kh-āmēu-jālah || [22\*] Vana-mālā-dharā nityaḥ hi(bhi)yā yasy-āchyaś<sup>5</sup> api | ripavō na cha vijñām(jñā)tā na lakshmi-patayaḥ katham || [23\*] Nirvyā-jam karuṇ-ārdritō=pi sataś<sup>6</sup> nistri(stri)mśa-karm-ōdyataḥ saṁjāta-prasarō=pi vikrama-satair=amtaḥ sadā samyataḥ | ā-mūlām guṇa-varddhitō=
- 16 pi va(ba)hudhā dōsh-ārjjita-śrī-harō yō=py-ōvam niyatam viruddha-charitō lōk-āvīrddhō(ddhō)=bhavat ||<sup>7</sup> [24\*] Tasmād=abhūd=iha nayād=iva vṛiddhi-yōgaḥ puṇyas-trilōka-tilakō vipul-ōnnat-āmśa(sa)ḥ | gīrvāṇa-chāru-charit-ārppita-karṇṇa-pūrah Śrī-maṁdiram jagati Maṇḍanadēva- ||<sup>8</sup>
- 17 nāmā || [25\*] Viśāl-ora[h\*]-sthalam kā[m\*]tam manyō Śrīr=utthit-ōditam | na vavāmdha<sup>9</sup> yam-āsādyā purāṇa-purushē ratim | (||) [26\*] Anavachohhinna-dān-aughō yaḥ prālamva(ba)-kar-oddhuraḥ | kul-aika-dhavalō bhadraḥ sura-dvipa iv=āvahau<sup>10</sup> || [27\*] Visphūrjau-nakha-chamdra-didhiti lasal-lāvanya-
- 18 nīr-ōchchayaḥ susnigdha-sphuṭa-dīrgha-rāji-ruchi-bhṛit sat-sa(śa)mka-mīn-āmkitam | vāhinyā[h\*] prapatitvā-yōgyam-atulam khyāva(ta)m śriyāḥ kāṇḍam yasy=ādhatta kar-āmhrī(ghri)-padma-yugalam sāmudrikam lakshayam || [28\*] Va(ba)ddhvā kautukam=anvay-ōttha-ruchirā sarvv-āṁga-pūṇṇ-ādhiḥkāṁ yēn=ātra Smara-rū-
- 19 pipā dṛiḍha-bhujā-damḍ-ōllasan-maṁḍapō | vairi-śrīr=nṛi-varēṇa bhavya-divas-āvāptau parair=ihiṇvā(tā) datt=ōyam nija-vikramēṇa mahav(t)=ō(ni)v=ōchchair=udūna<sup>11</sup> svayam || [29\*] Dhṛita-viśvambhara-bhārah kharṇḍi[t-ā\*]rāti-vigrahaḥ | asi[r\*]=mmamtr=iva satatam yasy=āvarddhayataḥ(ta) śriyam || [30\*] Yasy=ārā-
- 20 ti-vadhū-janasya saralāḥ svā(śvā)s-ānilāḥ sō(śō)ka-jair=ushṇ-ōshṇāḥ paritō yug-ānta-pavana-prasparddhiri(bhi)ḥ kēnanō | dagdhē nīla-triṇ-āṁkur-ōtkara-bharō nīrē-dhiḥkāṁ sōshitō ||<sup>12</sup> kṛichchhṛōṇ-āsana-pāna-vṛitti-rahitāḥ khiṇnair=mrīgāḥ sthiyatō || [31\*] Dīpyamāṇaḥ sadā sarvva-vāhin-īśa-

<sup>1</sup> Read -Kakkadēva.<sup>2</sup> This syllable is engraved outside the line, in front of śrī.<sup>3</sup> Corrupt. The transcription of Pandit Gopal Lal Vyas gives *achyutā*, which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression.<sup>4</sup> Read *sasvatō*.<sup>5</sup> The *daṇḍa* is followed by a rosette and another *daṇḍa*.<sup>6</sup> Read *babamḍha*.<sup>7</sup> Apparently a mistake for *udūḍhā*.<sup>8</sup> Delete this *daṇḍa*.<sup>9</sup> Read *sasvat*.<sup>10</sup> Delete this *daṇḍa*.<sup>11</sup> Read -ābubhan.<sup>12</sup> Delete this *daṇḍa*.

- 21 kshay-olla(lba)ṇaḥ | pratāpō yasya jajvala Vā(bā)ḍavō-gnir-iv-āparaḥ || [32\*]  
Kirtti-nirggamanāth(d)=ēva śrīmkhal-ēva ripu-śriyām | yasy-āsiḥ samarē bhām-  
(bhā)ti vāpik-ēva jaya-śriyaḥ || [33\*] Valabhid-va(ba)la-yuktēna Gōtrahā  
gōtra-naṁdinā | na yōna kṛitnā dhaṭṭē sō=pi sāmyām Purāmdaraḥ || [34\*]
- 22 Tasy=āsti hṛidayē Lakshmiḥ sa cha Śrī-hṛidayam-gamaḥ | sparddhā[m\*]  
pē(tē)na katham-kāraṁ karōti<sup>1</sup> Garuḍa-dhvajaḥ || [35\*] Yam pratāpa-  
nava-pallava-kāntam kirtti-nirmala-dhṛit-ākshata-dēham [\*] Śrīḥ sadā na hi  
mumōcha day-āmbhaḥ-pūritam vijaya-maṅgala-kumbham || [36\*] Nirvyājam  
sura-mamdirē-tivima-
- 23 lair=vṛiddhair-guṇaiḥ sthāpitā muktānām ruchi-dhāriṇī su-mahitē lōka-traya-  
vyāpini | praty-āśam prati-kānanam prati-puram gēham prati prastātām(tā)  
yasy=aish=ādbhuta-dēvat=ēva satatam kirttir=jjanaiḥ sta(stā)yatō || [37\*]  
Lakshmyā yasminn-upātām jananam=atha yaśaḥ-pāṁḍu-piṇḍa-pūrai=yatr-  
ōdbhūtam
- 24 samantād=akhila-bhṛita-lasad-bhūtal-ās(ś)-āntarālah | kshir-āmbhōdhir-guṇ-aughō  
niruvadhir=abhadra=yasya chāritra-simnaḥ sitāmsu<sup>2</sup>-śrīr-yad-utth=āchohhurayati  
gaganam kirtti-kallōla-mālā || [38\*] Kharvā kv=āpi na<sup>3</sup> kuttra-chin=na  
hi tathā lōkē gatā śēshatām na prāptā viratim sphuṭam na hi
- 25 vṛisha-dhvams-oday-āviḥ(sh)kṛitā | nō pūrṇa-aika-pad-ālpaka-tribhavan-ākrodikṛitā  
na kva-chid-yat-kirttir=vvisi(śi)nashṭi kuṇḍa-dhavalā kṛishṇām tanum Śrī-patēḥ  
|| [39\*] Yasy=ōddāna(ma)ra-vā(bā)hu-daṇḍa-yugalasy=ōdyad-va(ba)lōn=ādhikam  
samchchannēna rajō-bharaiḥ prachalataḥ pratyarthi-vṛindam prati | tē-
- 26 jas=tyaktam=ahō svakam bhagavatām(tā) Chamḍ-āmsun=āpi sphuṭam praty-āśam  
bhaya-sā(sa)dma sā(śā)ttiravajanasy<sup>4</sup>=ānyasya tat=kā kathā || [40\*] Yasy=  
āsā(śā)-vijay-ōdyatasya nikhila-kshmapāla-chūḍāmaṇḍ=vvairi-śrī-hṛiti-lampāṭasya  
chalatas=tir[ē\*]shu vārām-nidhēḥ | krudh-ādhōraṇa-tarjjitair=api muhūr-mā-
- 27 n-ōnnataiḥ piyātō majja[d\*]-dig-gaja-dāna-gandhi salilam duḥkḥōna sōnā-gajaiḥ ||  
[41\*] Uchchair=dbṛita-vṛishō nityam sama-darśi gat-āhitah | jin(t)-a(ā)sam-  
khyā-puraḥ pūjyō yō=paraḥ Paramēśvaraḥ || [42\*] Vikhyāt=āchapal=ēti [—]<sup>5</sup>  
priyatam=āsau samkit=ōva Śrīyā gatv=Ādi-
- 28 tya-bhuvan surair=api nutā nityam visu(su)ddhā sati | mānēn=ē(ai)va tath=āpi  
kirttir=amalēn=āmgikṛit=āpi svayam |<sup>6</sup> yēn=ōyam yaśasā sah=aiva saha-jēn=  
ōttham jagad=bhṛāmyati || [43\*] Dhanur-vvidyā-vidā yōna sat[t\*]va-saty-aika-  
sadmanā | raṇō samvā(dhā)nam=āniya katham nu ripavō hatāḥ || [44\*]
- 29 Ālānō vijaya-dvipasya ruchirā vāṇī nu kirtti-striyō dōr-ddaṇḍa-priya-nirbhar-  
aika-vasatēs=chhāyā sphuranti Śrīyaḥ | vā(bā)ḍham vairi-vadh-ōdyataḥ prati-  
raṇam Kāl-ōgra-damḍo gurur=yasy-āsiḥ susubhē<sup>7</sup> parākrama-bhṛitō dṛipt-āri-  
darppa-chohhidah || [45\*] Śūrah prauḍha-va(ba)lah
- 30 kul-aika-tilakō durvvāra-vir-āntakō vairi-śrī-haraṇ-aika-lampāṭa-lasach-chamḍ-āsi-  
damḍ-ōlva(lba)ṇaḥ | kāntā-lōla-kaṭāksha-pumja-nilayaḥ śrīmgāra-Mina-dhvajō  
jāto yasya ravi-dyutēr-ggūna-nidhiś=Chāmumḍarājah sutah || [46\*] Guru-  
duḥkḥ-ōshṇa-nisya(śvā)sair=aśru-pūrai-

<sup>1</sup> The *ō* is wrongly formed, an *i* being written for the first *mātrā* and an *ā* for the second.

<sup>2</sup> Read *śitāmsu*.

<sup>3</sup> Written *na*, with the *u* erased.

<sup>4</sup> The corrections here are suggested by the Editor.

<sup>5</sup> This syllable appears to be illegible on the stone.

<sup>6</sup> Delete this *daṇḍa*. [In what precedes I should prefer to retain *mānēn=ēva*.—Ed.]

<sup>7</sup> Read *susubhā*.

- 31 ś=cha samtatam | kṛitam yasy=āri-kāntābhir=ddagdha-pallavitam vanam ||  
[47\*] Ahita-dōsha-gu(ga)ṇair=udit-ōditair=jagati laḍdha(bdha)-jayair=iva  
vihritāḥ | sakala-lōka-nikāya-nirākṛitā yam=iha sarvva-guṇāḥ śaraṇam yayuḥ ||  
[48\*] Durvvār-āri-vō(vi)dāripā hari-khura-kshunn(ṇa)-āntarā-
- 32 lē bhṛisam tikshṇ-āstra-kshata-vānta-sōṇita-payuḥ-pūra-plutē sarvvataḥ | nistṛi-  
(stri)mś-āhata-kumbhi-kumbha-vigalan-muktāphalānām gaṇāḥ kshiptā vira-varōṇa  
yēna samara-kshētrō yaśō-vi(bi)javat || [49\*] <sup>1</sup>Vāram vāram prakṛitī-sumbha-  
gām<sup>2</sup> van(dhau)ta-nistṛi(stri)mśa-pāpim yuddhō yuddhō satata-
- 33 vijaya-śri-prīyam khēcharīṇām | tat-kāl-ōttha-smara-bhaya-vaśūd-yam prati sparddhay-  
aitā māmān māmān chakita-chakitam dṛishṭayaḥ saṃpatamti || [50\*]  
Kṛōdhād=yasy=ātibhitā diśi \* diśi vihat-ānamta-sāmanta-kāntāḥ kāntārēshu  
pravishṭāḥ śrama-vaśa-vivaśāḥ saṃsri(śri)tā duḥkha-nidrām [1\*]
- 34 svapnē daivād=upāttān=nija-nija-ramaṇān=prāpya saṃbhōgam=ētā(tya) jāgratyō(tyō)=  
py=āsu(śu) n=ēttham rati-rasa-rasikās(ś)=chakshur=unmilayamti || [51\*] Śatṛavaś-  
chamḍa-kōpēna yēna sva-sṭhāna-chālītāḥ | <sup>3</sup>nija-kāntā-manō muktavā sthitim=  
anyatra nō gatāḥ | ( || ) [52\*] Sasvatannadakō<sup>4</sup> vā(bā)ḍham Va(ba)li-  
va(ba)indh-ōdit-ōdi-
- 35 taḥ | Trivikrama iv=ōdārām yā(yō) Lakshmīṃ satatam dāvau(dbau) || [53\*]  
Dṛiḍhataram=abhisa(sha)ktyā bhavya-saṃbhōga-ramyā vidhṛita-vimala-paksha-  
dvamdvām=ānamda-hētuh | kshaṇam=api na mumōcha prāpya yam rāja-  
hamsam kuvalaya-rati-pātram rāja-hams=iva Lakshmīḥ || [54\*] Sindhurājam-  
ati-
- 36 mathya hēlayā khadga-Māndara-bhṛitā yudhi yēna | uttamōna puruṣōshu vi<sup>5</sup>  
lēbhō śrīr-yasō(śō)-bhuvana-pāvana-saṃkhaḥ || [55\*] Viśvam vairi-pratāpam  
jhaṭiti kavalayan lilayē jāṃgal-ābham chamḍ-āmsōs=tiVra-śōchir-mmilana-kapilit-  
ārochhiś-chhaṭā-kēsara-śrīḥ | dhārā-dam-
- 37 sṭṛā-karālō vilasati samarō jāta-ghāt-ōchcha-nādo yasy=ārāt-ibha-kumbha-sṭhala-  
dalana-paṭuḥ prauḍha-nistṛi(stri)mśa-simhaḥ ||<sup>6</sup> [56\*] Yasya sarvv-āṃga-  
saṃdarya-prativimvam<sup>7</sup>=apaśyatā | praśamsitā Smarōṇ=āpi nijā chiram-  
ana[in\*]gatā || [57\*] Stribhir=yatra gṛīham pratipravi-
- 38 śati svasthē sva-hṛin-mamḍalē harsh-ōttalatay=aiva hāra-kiraṇān saṃbhāvyā sa-  
svastikam | uttunga-stana-kumbha-saṃga-ruchira-śrī-kaṇṭha-kamvu(bu)-sphurad-  
vak[t\*]r-āmbhōja-vibhūṣhitam nija-vapuś=chakrō svayam maṃgalam || [58\*]  
Dātīm dṛishṭv=ōtsukānām vadānam=abhibhavat=[-?—Ed.]saurabhāt=kāmi-
- 39 nīnām n=āyāty=āyāti v=ēti sva-vachana uditē yat-kṛitē duḥkha-saukhyaiḥ | jāt-  
ōshṇam(sha)-svā(śvā)sa-dāhān-madhukara-paṭalāny=aśru-saṃpāta-sōkāta(d) vai-  
kalpya-svāsthya-bhāṃji tvaṛitana(ta)ram=adhaḥ saṃprataty=ā(ō)tpatamti<sup>8</sup> || [59\*]  
Gēhē gēhē=nurāgāt=pathi pathi suchiram prām-
- 40 gaṇō prāṃgaṇō vā vāram vāram nitāntam yuta-yuvati-janō jāta-trishṇā-bhar-  
ārttaḥ | utkallōlam samāntād=ahamahamikayā yasya Kamdarppa-kāntē[r\*]=lāvany-  
āmbhas=tanu-sṭham sva-nayana-chulukair=uchch[u\*]lumpichakāra || [60\*]  
Anāṃgaḥ sa Smarō yuktam viraha-jvalitē hṛidi |

<sup>1</sup> The verse imitates the style of the Mēgha-dūta.<sup>2</sup> Read -subhagā, or (less probably) -subhagam.<sup>3</sup> The engraver has put this daṇḍa before the final ḥ of chālītāḥ.<sup>4</sup> Apparently to be corrected to sa-Śatānandakō [śasvad-unnati-gō (?)—H. K. S.].<sup>5</sup> Apparently to be emended to puruṣōsho=iva.<sup>6</sup> After this daṇḍa is a four-armed figure and another daṇḍa.<sup>7</sup> Read -pratibimbam.<sup>8</sup> [Read saṃpatamty=utpatamti ?—Ed.]

- 41 *tasthau yad=ihā kāmānām chitram yō vasat=Iti mō* || [61\*] *Yōna dharmmō mahi-prishthē kō=py=apūrvah prakāśitah* | *yaay=ōnūma[ya\*]tō=py=ēva gupā[h] kōṭim parām gatah* || [62\*] *Dattvā kāmchana-ratna-dānam=atulan dharmm-aika-rāgān(t)=tathē yēn=aiśvaryam=atiprapamchitam=ahō punya-dvijah*
- 42 *prāpitah* | *jātam maṁdira-mālikāsu timiram dīpair=vin=ō[j\*]jimbhitam jiv=ō[d\*]dyōtam=ahar-nisam vidadhatē ratnah(tna)-pradīp-āmkurāh* || [63\*] *Yōna Svarṇagiri[—]r=virāchatāh<sup>1</sup> s[v\*]arṇṇa sapt-ānvayah svarṇāh kalpa-tarah samasta-vasudhā svarṇnyām sahasram gavām* | *ity-ādi dvi-*
- 43 *ja-samachayāya dadatā sphūrjjad-yasā(śo)-hāsatah s-ollāsam hāsatā vāla-prabhritayah<sup>2</sup> sarvvē=py=amī pāthivāh* || [64\*] *Kāma-dh[ē\*]nur=akām=ābhūch=ohi \* \* \** *\* \* \** *pi* | *vikalpah kalpa-vṛikshasya śrutvā yad-dānam=adbhuta[m\*]* || [65\*] *Nata-ripu-dhṛita-ohūdā-lagna-nīl-ōddha-sō(śo)chi[r\*]-madbukara-*
- 44 *nikuramva(ba)-chchhanna-pād-ānvu(bu)jēna* [*\**] *ruhiram=idam=udāram kārītam dharmma-dhāmā vi(tri)daśa-griham=iha śrī-Maṁḍalēsāsya tēna* || [66\*] *Yāval=lo[cha\*]na-dhāma-daṁḍa-militam chchhatra-chchhav-i[m\*]dum dāvau(dhau) bhōg-i(m)ndram nava-yōga-paṭṭa-saḍṛisam yāvach=cha maulau Harah* | *yāvat=kaustubha ē-*
- 45 *sha bhāti hṛidayē Vishṇoh Śrīyō<sup>3</sup> rāgavat* (I) *śrīman-Maṁḍana-kīrttanam kshiti-talē tāvat=sthiram tishṭhatu* ||<sup>6</sup> [67\*] *Atha Chaitra-chaturddasyām Yasō(śo)dēv-ādi-k[i\*]mkaraiḥ* | *Kīrttirāja-mukhair=anyair=dēvasy=aishā kṛitā pratiḥ* || [68\*] *Vaṇijām khaṁḍa-guḍayōr=bharakam prati varṇpi-*
- 46 *kā* | *maṁjishṭhā-sūtra-karppāsa-bharakēshu cha rūpakah* || [69\*] *Tathā śrī-Maṁḍanēn=ōyam śāsānēna mahātmanā* | *haṭṭē vikriyatē yat-tu t[asy=ā]pi rachitā pratiḥ* || [70\*] *Nālikōra-bharakē phalam=ēkam mānakam lavaṇa-mūṭaka-mathā<sup>7</sup>* [*\**] *pūm(pū)gam=ēkam=api pūga-sahasrā-*
- 47 *d=ājya-taila-ghaṭakē palik-aikā* | (II) [71\*] *Dāpitō rūpakah s-ārddhah prati karppaṭa-kōṭikām* | *pūlaka-dvitayam jālād=anna-chchhadmē cha pā iti* <sup>8</sup> || [72\*] *Tath-ōtthapanakē tēna vaṇijām prati maṁdiram* | *Chaitryām drammah pavitryām cha dramma ēkah pradāpitah* || [73\*] *Sā(śā)lāsu kām-*
- 48 *syakārāṇām māsō drammah kṛitas=tathē* | *vumvakē kalyapālānām rūpakāṇām chatusṭayam* || [74\*] *Prakṛitā(ti)nām ra(cha) sarvvāsām tayā sthity=ānu-maṁdiram* | *dāpitō dramma ēkaikō dyūtē-smim(n) rūpaka-dvayam* || [75\*] *Lagaḍā yatra saṁtē dvō taila-karshō(rahē) nu pāpakam<sup>9</sup>* | *dāpitā<sup>10</sup> pashu(śu)-śāke*
- 49 *chchhā<sup>11</sup> vṛisha-vimśōpakas=tathē* || [76\*] *Drammas=tēna tathē dattō vaṇig-maṁḍalikām prati* | *sa[r\*]vv-āvartta-yutā māsam prati su(śu)klē chaturddāśi*

<sup>1</sup> Read *virachitāh*; the next words are more or less corrupt.

<sup>2</sup> Read *hasitā Va(ba)li-prabhritayah*.

<sup>3</sup> These six syllables are illegible on the ink-impression; the transcription of Pandit Gopal Lal Vyas suggests the reading *chintā chintāmanār=api*.

<sup>4</sup> See further the translation below, p. 309 and note.

<sup>5</sup> Perhaps to be corrected to *Śrīyō*.

<sup>6</sup> After this *daṇḍa* there is a four-armed ornament and another *daṇḍa*.

<sup>7</sup> Corrupt; perhaps *-madhyāt*.

<sup>8</sup> Uncertain; perhaps we should read *pālī* or *pālā* (i.e. *pāyalī*, *pāyalā*), or we may take *pā* as an abbreviation of one of these words: cf. above, Vol. XI, pp. 41, 56.

<sup>9</sup> Possibly a mistake for *mānakam*.

<sup>10</sup> The ending *ā* is wrong.

<sup>11</sup> Corrupt; possibly *cha*.



- || [77\*] Arddhā \*<sup>1</sup> mā-satē diśe vyārga-dōraka-sambhavē | tath=ēkshu-  
tavanīm drammo=raghattē yava-hāraḥ || [78\*] Dṛṣṭe cha bhāṇḍa-  
vā(dhā)nyānām bharaḥa[h\*] su(śu)ddha-
- 50 vi[m\*]śatau | tēna datta[h\*] sva-dharmmōṇa bharaḥaś<sup>2</sup>=chhaṅga ēva cha ||  
• [79\*] Sa-vāṭikam tathā tēna puram dhavala-maṇḍiram | kārītam bhūḥ  
pradattā cha dōvay=āghāṭa-sammitā || [80\*] Vi(bi)japūrakam=ēkam tu  
lagaḍāyās=cha dāpitam [i\*] yavānām mūṭakē(ka)sy=aisha vāpaś=ch=āṭavikē  
tathā || [81\*] Śrūyatām bhu-
- 51 vi bhūpālāḥ pradattam śāsanam mayā | pālyatām=anyathā n=ātra maulau  
va(ba)ddhō=yam-amjalih || [82\*] Prithu-prabhṛitibhir=bhūpair=bhuktōkaiḥkēna<sup>3</sup>  
mēdinī | tair=apy=ēshā punaḥ sārddham yatō n=aika-padam gatā || [83\*]  
Kaviḥ Sumati-Sādhārō varṣē Sādhāra-sambhavē | va(ba)bhūva kramaśō  
vidv[ā]-
- 52 n Bhārati-karṇa-kumḍalam || [84\*] Tasya sut[ō\*] guṇa-chamḍana-sundara-  
samjāta-dig-vadhū-tilakaḥ | kavi-jana-mukha-kumuda-saśi<sup>4</sup> jayatā[m\*] śrī-Vijaya-  
Sādhārāḥ || [85\*] Tasy=ānujēn=ābhihitā praśastīś=Chamdrōna chamdr-  
o[j\*]jvala-kirtti-bhaja | Sa(śa)kā[t\*] sāhasr-aika-sa(śa)tē prayā[tē  
shaḍ-u]-
- 53 [tta]rē trimsa(śa)ti yāti kālē || [86\*] Vā(bā)lasya jāti-kāyastha-Śrīdharasy-  
ōha sūnūnā | likhitā Āsarājēna praśastih svastha-chētasā || [87\*]  
Utkirṇā vijñ \* \*<sup>5</sup> mupēkēna | sūtradhārō \* \* \* \* \*  
\* \*<sup>6</sup> Samvat 1136 Phālguna śu di 3 Sukrē || maṅgalam<sup>7</sup>

TRANSLATION.<sup>8</sup>

(Line 1.) Ōm ! Ōm ! homage to Śiva !

(Verse 1.) May the glances of Dēvi at the time of her marriage protect you—(*glances*) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty, as in terror at the hissing of the snakes clinging to his arm she clenched her hand, which was drawn back by the old ladies for Śambhu, who seized it eagerly in firm grasp !

(Verse 2.) May the moon-crested one [Śiva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gauri's face that is ever present !

(Verse 3.) There is in this land a famous mountain, Arbuda, the summit of which supports the heaven on high, (*and*) which stands in the highest rank among the lofty mountains beginning with Mēru; upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon licked by rays (*respectively*) of crystals and topazes.

(Verse 4.) Upon it the excellent saint Vasishṭha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in merits, performed labours of true mortification; through being long in contact with the smoke flaring up from his *agni-hōtra* rites, (*and*) passing through the sky, as it were, the horses of the Sun were coloured bay.<sup>9</sup>

<sup>1</sup> For this missing syllable the transcription of Pandit Gopal Lal Vyas gives *shā*. Much of the rest of the verse is corrupt.

<sup>2</sup> Apparently corrupt; should we read *bharaḥaś* ?

<sup>3</sup> Read =*bhukt-aikaikēna*.

<sup>4</sup> Read =*śaśi*.

<sup>5</sup> One *akshara* is here illegible.

<sup>6</sup> About 12 *aksharas* here are almost illegible, of which nos. 6-10 look like *Gumḍaka-sūtradhārāḥ*.

<sup>7</sup> The transcription of Pandit Gopal Lal Vyas adds here *maḥā-śrī* ||.

<sup>8</sup> [In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition. But it is not necessary to discuss them, as the historical facts are not affected.—Ed.]

<sup>9</sup> The meaning of this *utprākṣhā* is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices.



slaying thus the foes of the blest king Śrīharsha the lord of Mālwa, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods.

(Verse 20.) His son, Chaṇḍapa by name, had fame wandering free through the universe, (and) was a peculiar cloudy season (*causing*) the departure of the swans that are the smiles of princes' mistresses.

(Verse 21.) Exceedingly brilliant was his fame, standing like a flower-bunch over (*the universe comprising everything from*) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees.

(Verse 22.) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (*who made*) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeisances.

(Verse 23.) From dread of him his enemies, though . . . constantly wore wild flowers: how surely are the lords of fortune known!<sup>1</sup>

(Verse 24.) Being in a hundred ways active in the works of the sword, yet withal "sincerely tender" with mercy; always controlled inwardly, though obtaining extension<sup>2</sup> by hundreds of valiant deeds; in many ways winning fortune earned by his arms [*or, without guilt*]<sup>3</sup> though nourished in virtue down to his very roots,—he was thus certainly *viruddha* [*discrepant*] in his conduct, but not *viruddha* [*inimical*] to the world.

(Verse 25.) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Fortune, (*a son*) named Maṇḍanadēva.

(Verse 26.) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (*more*) amorous commerce with her ancient husband.

(Verse 27.) Giving out constant streams of *dāna* [*largesse, or rutting ichor*], stout in his long arm [*or, trunk*], uniquely *dhavala* [*white with fame, or a bull*] in his race, *bhadra* [*brilliant, or a high-bred elephant*], he was resplendent as the Elephant of the Gods [*Āirāvata*].

(Verse 28.) The pairs of lotuses that were his hands and feet bore the tokens of cheiromancy, having moonbeams from the glittering nails, (*being surrounded by*) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly conch and fish, suitable for the lordship of an army, peerless, famous, a cause of fortune.<sup>4</sup>

(Verse 29.) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (*formed*) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (*as a bride*) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess.

(Verse 30.) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes.

(Verse 31.) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

<sup>1</sup> There is a play on words, designed to suggest that the king was the equal of Viṣṇu (Lakṣmīpati) or Kṛiṣṇa (Vanamālīn); it would be improved if we adopted Pandit Gopal Lal Vyās's reading *achyutā*. [*'How are his enemies neither recognized, nor lords of Fortune?'*—Ed.]

<sup>2</sup> Literally, "moistened." [*nistṛīṣṭa* also = "cruel."—Ed.]

<sup>3</sup> Soil. of territory or of fame.

<sup>4</sup> If we take *dōṣha* in the sense of "arm," we must divide *vahudhā dōṣh°*; if in the sense of "guilt," we must divide *vahudh=ādōṣh°*.

<sup>5</sup> For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success; that of a conch, lordship over millions of men. [*sāmudrikam lakṣaṇam*, as also *vāhinyāḥ*, contains a punning reference to the sea, the source of the moon, etc. etc.—Ed.]

blasts of the end of the æon, (and) the water is utterly dried up (by them), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32.) His splendour, ever brilliant, blazed like a second submarine fire, potent in the destruction of all lords of hosts [or, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for foemen's fortunes after the departure of (their) glory, like a braided look of the goddess of victory.

(Verse 34.) Purandara [Indra] himself does not bear a resemblance to this skilful man—(the former being) a destroyer of (the demon) Vala, (the latter) a possessor of *vala* [strength]; (the former being) a smiter of the Gōtras [stalls of mythical kine] [mountains (?)—H. K. S.], (the latter) a gladdener of his Gōtra [family].

(Verse 35.) In his heart is Fortune, and he is dear to the heart of Fortune: how can he whose device is Garuḍa [Vishṇu] rival him?

(Verse 36.) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unscathed body, a festal pitcher of victory filled with the water of mercy, Fortune never abandoned him.

(Verse 37.) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extolled by men.

(Verse 38.) The boundless stream of the virtues of this man, who was a seat<sup>1</sup> of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (his) glory, radiant as the moon, spread over the heavens.

(Verse 39.) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishṇu].

(Verse 40.) Wholly covered up by the masses of dust (caused) by the mighty host of this (king), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . . what need then to speak of other beings?

(Verse 41.) When this crest-jewel of all monarchs, ready to conquer the (various) regions, eager to ravish foemen's fortune, advances on the shores of the ocean, the water, scented with the rutting ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (his) army, lofty in pride, although they are threatened again and again by the angry drivers.<sup>2</sup>

(Verse 42.) Bearing aloft the *vrisha* [rule of righteousness, or bull], always having even vision, being free from foes, conquering countless cities, he is another worshipful Paramēśvara [emperor, or Śiva].<sup>3</sup>

<sup>1</sup> Literally, "bound."

<sup>2</sup> The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the ocean.

<sup>3</sup> The king is greater than Śiva. For he bears the *vrisha* ("righteousness," or "bull"), while Śiva is borne on it; he is *sama-dṛishṭi* ("impartial"), but Śiva is *a-sama-dṛishṭi* ("three-eyed"); he has no foes, but Śiva has the foe Kāma; he conquers innumerable cities, but Śiva conquered only the Three Cities. The figure is an *adbheda-rūpaka*.

(Verse 43.) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of, "The Unfickle" (*and therefore*) regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure.<sup>1</sup>

(Verse 44.) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him !

(Verse 45.) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on (*his*) long arm, an awful mace of Kāla uplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies.

(Verse 46.) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmundaṛāja.

(Verse 47.) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud.

(Verse 48.) To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up<sup>2</sup> and attained victory in this world, (*and as if*) rejected by all classes of beings in the universe, came for refuge.

(Verse 49.) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles.

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall over gently, over timidly, these naturally charming glances of the sky-traversing (*goddesses*), (*inspired*) by immediate love and fear, in mutual rivalry.

(Verse 51.) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, (*and*) falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open (*their*) eyes.

(Verse 52.) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts.

(Verse 53.) Verily endowed with a hundred delights [*or*, attended by Brahman], succeeding again and again in imprisoning the mighty [*or*, arising to his dismay<sup>3</sup> from Balin's prison], like Trivikrama, he always has been in possession of exalted fortune [*or*, Lakshmi].

(Verse 54.) Having found him, Fortune, who is charming in the embrace of the righteous, a cause of delight, has never quitted him even for a moment, as a female swan (*quits not*) the

<sup>1</sup> The idea of this is that though the king's ascetic fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman. He and his fame are paralleled with Vishnu and Śrī (Fortune), but they have a point of superiority: Fortune is fickle, the king's fame is not. [I would take *amalēna* not with *mānēnēva* 'as if through temper,' but with *yēna* and *yafasā sahaiva sahaṣṭāna* = 'with her brother, prestige.' In the next verse *sandhānam ānya riparō hatāḥ* = his enemies were annihilated by his making friends with them.—Ed.]

<sup>2</sup> I understand the reduplication in *edit-ōditair* in accordance with Pāṇini VIII. i. 10 (*Siddhānta-kaumudī* 2145).

<sup>3</sup> For this meaning of the reduplication, see the previous note.

male swan, for he is most firm in (*his*) attachment, possessed of a stainless double lineage<sup>1</sup> [*or, bearing a stainless pair of wings*], an object of the love of the encircling earth [*or, a performer of amorous sport amidst the lotuses*].

(Verse 55.) He, who in battle bears a sword like Mandara, with which he has utterly shattered Sindhurāja [*or, has completely churned the ocean*] in sport, has found like Purushōtama Fortune (*and*) a world-purifying conch-shell (*consisting*) of fame.

(Verse 56.) That lion his mighty sword, instantly devouring in sport all majesty of foemen as if it were a partridge, having a splendid mane of rays reddened by commixture of the intense radiance of the sun, awful with fangs (*consisting*) of its edge, displays itself in battle, making a loud noise with (*its*) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57.) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own *anaṅgatā* [bodilessness, *or* character of Cupid].<sup>2</sup>

(Verse 58.) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with *svastikas*, adorned both by shells (*consisting*) of (*their*) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (*their*) bright faces. \*

(Verse 59.) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,<sup>3</sup> the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (*either the damsels'*) fever of hot sighs (*or*) from the dripping of their falling tears because of sorrow (*in the one case*) or joy (*in the other*) on his account when it is reported of him either that he is not coming or that he is coming.

(Verse 60.) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [*stole* (?)—H. K. S.] by the scoops of their eyes the water of beauty lying in the person of this (*king*) who is lovely as the Love-god.

(Verse 61.) The Love-god is naturally *Anaṅga* ["Bodiless"] when he has dwelt here in the heart of lovers which is ablaze with (*the agony of*) separation.<sup>4</sup>

(Verse 62.) By him a certain unprecedented religion has been displayed on the face of the earth; his merit in maintaining it has reached the highest degree.

(Verse 63.) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brāhmanas to most abounding dignity; overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (*consisting*) of jewels create radiance by day and night.

(Verse 64.) . . . . .<sup>5</sup> as he gave largesse of such degree to the multitude of Brāhmanas, by the splendour of his brilliantly demonstrated fame all those (*ancient*) kings such as Balin have been conspicuously outshone.

<sup>1</sup> Cf. above, Vol. XIII, p. 32 and note 1.

<sup>2</sup> The king is in the perfect beauty of his every limb an image of Cupid (*Kāma*, *Smara*, or *Anaṅga*). The latter has hitherto boasted of being *Anaṅga* ("bodiless one"), but that was because he had not yet seen the king; he was "bodiless" only so long as the king, his image in beauty, was not yet visible. It is thus suggested that the king himself is the true Love-god. [Or does *prastāṁṣita* imply 'congratulated himself upon'?—Ed.]

<sup>3</sup> *Dūṭhā*: if this is correct (and the reading seems to be certain), it must mean the mango-tree; but possibly it should be emended to *chāṭam*. [But should we not render 'owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between' and later *śa-vadāna uditā* 'as their own lips pronounce the words'?—Ed.]

<sup>4</sup> The latter half of this verse is unintelligible to me, and is perhaps corrupt. [I would translate the verse 'That the bodiless Kāma remained in a heart [sc. that of Rati] on fire with the pain of separation' was meet: but when he dwells in the hearts of us who have a [living] lover ["are loved," *kāntānām*] that is surprising to me.' The next verse refers (*guṇa*, *kōṣi*, etc.) to the bending of a bow; *dharma* = 'fashion.'—Ed.]

<sup>5</sup> [The omitted passage seems to contain a list of *mahādānas*; cf. e.g. Vol. XIII, p. 128, v. 17.—Ed.]

(Verse 65.) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stone<sup>1</sup> and the conception of the tree of desire.

(Verse 66.) He, the lotuses of whose feet are covered with masses of bees (*consisting*) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing foes, a seat of godliness, has caused to be made here this splendid exalted temple of the blest Maṇḍalēśa.

(Verse 67.) As long as Hara bears on his coronet<sup>2</sup> the moon with the hue of a white umbrella joined to the fire<sup>3</sup> of his (*frontal*) eye and as long as he bears the snake-ring like a new *yōga-paiṭṭa*,<sup>4</sup> as long as that Kaustubha shines on Viṣṇu's breast like (*his*) love<sup>5</sup> for Fortitude, so long may the praise of the blest Maṇḍana abide on the face of the earth !

(Verse 68.) Now on the fourteenth of Chaitra this list of dues of the god was made by Yaśodēva and other servants, (*likewise*) by others headed by Kirttirāja.

(Verse 69.) On each *bharaka* of candied sugar and jaggery belonging to the traders (*there was assigned*) one *varṇikā*; and on each *bharaka* of Bengal madder,<sup>6</sup> thread, and cotton, one *rūpakā*.

(Verse 70.) Likewise the blest Maṇḍana, great of soul, by edict made out this list of dues on what is sold in the bazaar.

(Verse 71.) On every *bharaka* of cocoanuts, one fruit; on each *mūṭaka*<sup>7</sup> of salt, a *mānaka*; from every thousand areca-nuts, one nut; on every *ghaṭaka* of butter and sesam oil, one *palikā*.

(Verse 72.) On each *kāṇḍikā* of clothing fabric were assigned one and a half *rūpakas*; on a *jālu*,<sup>8</sup> two *pūlakas*<sup>9</sup> . . . . .

(Verse 73.) For each house of the traders in the local bazaar (?) was assigned by him a *dramma*<sup>10</sup> on the Chaitra festival and the festival of the sacred thread.<sup>11</sup>

(Verse 74.) On the shops of the braziers was likewise imposed a *dramma* for the month, on (*each*) *vumvaka* of the distillers four *rūpakas*.

(Verse 75.) Under this constitution there was assigned on every house of the whole population a *dramma*, on the gambling (*-house*) two *rūpakas*.

(Verse 76.) On each *lagaḍā*<sup>12</sup> were assigned two *santas*, on each *karsha* of oil a *pāṇaka*; and similarly on each load of cattle-fodder a *vrisha-vimśāpaka*.<sup>13</sup>

<sup>1</sup> See above, p. 302, note 3.

<sup>2</sup> If *maulaṣ* is right, it is out of place, and should come in the first *pāda*, as I have implied in translation. Possibly, however, it should be corrected to *maunī*.

<sup>3</sup> *Dhūma-danḍa*, literally "smoke-staff." There is apparently a play on words: *danḍa* is suggested by *chhatra*.

<sup>4</sup> The band used by Yōgins to keep their limbs in a position of rigidity.

<sup>5</sup> A play on the primary meaning of *rāga*, "colour," is intended.

<sup>6</sup> *Rubia munjista*, Roxb.

<sup>7</sup> Apparently "bullock's load"; cf. Marathi *māṭh*, "bullock's pack-saddle," and Telugu *mūṭa*, "bundle," "pack."

<sup>8</sup> This is perhaps connected with Sanskrit *jālaka*, "bunch of buds."

<sup>9</sup> This in Sanskrit usually means "bundle"; it is the Hindi *pulā*, "a small bundle of sticks or plants."

<sup>10</sup> See on this particularly the *Progress Reports of Asst. Arch. Supt. for Epigr., Southern Circle*, 1909, p. 80, 1910, p. 97, 1915, p. 102.

<sup>11</sup> See *Ind. Ant.*, 1909, p. 52.

<sup>12</sup> This seems to be connected with Marathi *lagaḍ*, "a bar of gold, silver, or other metal; a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati *lagaḍuh*, "a coarse bag put on an ass in which the burden is placed."

<sup>13</sup> See above, Vol. I, p. 166; Vol. XI, pp. 41, 59.



(Verse 77.) He likewise gave a *dramma* on each traders' association; the fourteenth day of the bright fortnight in each month was attached to every recurrence.<sup>1</sup>

(Verse 78.) . . . . . and on a pile of sugar<sup>2</sup> a *dramma*, on a water-wheel<sup>3</sup> a *hāraka*<sup>4</sup> of barley.

(Verse 79.) In (his) bounty also he granted on a clear twenty (*packs*) of loaded grain one *bharaka* in his piety, and on a *bharaka* (of the same) one *chhaniga* (?).

(Verse 80.) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access.

(Verse 81.) He moreover assigned one citron from each *lagaḍa*, and the *vāpa*<sup>5</sup> from a *mūṭaka* of barley and likewise on *āṭavika*.

(Verse 82.) O kings on earth, hearken to the edict granted by me : observe it : for no other purpose are these my hands clasped upon this coronet.

(Verse 83.) Prithu and other kings have severally enjoyed the earth ; whence the latter together with them has again passed through various conditions.

(Verse 84.) There was born in due succession in the family sprung from Sādhāra the learned poet Sumati-Sādhāra, an ear-ring of the Muse.

(Verse 85.) Success be to his son the blest Vijaya-Sādhāra, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space,<sup>6</sup> a moon to the lotuses of poets' faces !

(Verse 86.) His younger brother Chandra, having fame bright as the moon, pronounced this panegyric when a period of one thousand, one hundred, and thirty-six years was elapsing since the Śaka (*king*).

(Verse 87.) Āsarāja, son of the junior Śrīdhara of the Kāyastha race, happy of mind, wrote out here the panegyric.

(Line 53.) Engraved by . . . . . Samvat 1136, on Friday, the 3rd day of the bright fortnight of Phālguna. Good luck !

#### NO. 22.—KADALADI PLATES OF ACHYUTA-RAYA : SAKA 1451.

By Prof. S. V. Venkateswara, M.A., and S. V. Viswanathan, M.A., Kumbakonam.

These plates belong to Mr. Yegnaswāmi Ayyar, son of Rāmachandra Dikshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dikshitar. He is the village munsiff of Kaḍalāḍi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya. The plates were obtained from him through the kindness of His Holiness the Śaṅkarāchārya at Kumbakonam. They are in good preservation and are at present in the possession of the latter.

The grant is on five copper plates bored at the top and held together by a ring. The plates bear inscriptions on both sides, excepting the first and the last, which are engraved on one side only. They are numbered with Telugu-Kanarese numerals on the first side of each

<sup>1</sup> *Sarva-āvartta-yutā*, i.e. assigned as the date of payment as it falls due annually.

<sup>2</sup> *Tavaṇi* (the ending is perhaps wrong) is connected with Marathi *tavaṇā*, "the heap of sugarcane as cut for the mill" (Molesworth).

<sup>3</sup> See above, Vol. XI, p. 29.

<sup>4</sup> Ibid.

<sup>5</sup> A hand-cast or handful : cf. above, Vol. I, p. 161 n. Compare *nirvāpa*, above, Vol. XI, p. 56.

<sup>6</sup> I understand *-sumdara-samjāta* . . . *tilakaḥ* as an irregular compound similar in structure to the Prakrit *dhavala-ka-ōvavā* (i.e. *dhavala-kṛit-ōpavā*, for *kṛita-dhaval-ōpavā*) : Pischel, *Gramm. d. Prakrit-Spr.*, 608.

plate. They measure 9·2 in. by 7·4 in. Including the arch at the top, the height is 11·7 in. The writing runs across the breadth of the plates and is quite legible. There are 216 lines in all. All the plates have raised rims. The ring with which the plates are fastened is 7 in. in diameter.

The characters are Nandināgari, excepting the words *Śrī-Virūpāksha*, the signature at the bottom, which is in large Kanarese characters. The average height of the letters is 2 in., except in the signature. The language is Sanskrit, full of errors, and the whole inscription is in verse, except in *Śrī-Gaṇādhīpatayē namaḥ* at the beginning and *Śrī-Virūpāksha* at the end.

The inscription contains some noteworthy orthographical peculiarities. The first is that punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line. These have been pointed out in the footnotes to the text. Here and there we find instances of confusion between long and short *i* and *u*. In these plates, as in others, there is a redundant *anusvāra* before the double consonants *nya* and *nya*. Instances of these are: °*hiraṇya-payō-dhārā* for °*hiraṇya-payō-dhārā* (l. 126), °*amvās=traya*° in the place of °*anyās=traya*° in ll. 127-8, °*Śāṃḍily-āmnvaya* instead of °*Śāṃḍily-ānvaya* (l. 159). °*Sāmānnyō=yam* (l. 214) is a mistake for °*Sāmānyō=yam*. *Anusvāra* is wanting in some places, as it is superfluous in others, e.g. °*chadra* for °*chandra* (l. 1); °*Kāṃchyā* instead of °*Kāṃchyām* (l. 36). These, we think, are mostly to be attributed to want of care on the part of the engraver. Visargas are likewise redundant. Examples of this may be seen in l. 66, where we have °*gaṃḍaḥs=tōsha*° instead of °*gaṃḍas=tōsha*°; ll. 119-20 °*samyuktahm=ēkabhōgyam* for °*samyuktam=ēkabhōgyam*. The confusion between the sibilants, palatal, dental and lingual (श, स and ष), is as common here as in the other grants of the Vijayanagara kings. Instances of this are:—°*shv=apy=a-sēshēshu* in l. 39 instead of °*shv=apy=a-sēshēshu*; °*sāmśōshya* in l. 54 for °*sāmśōshya*; °*sudhībhi* in l. 72 in the place of °*sudhībhi*; °*a-sēsha* in l. 104; °*kāstti* in l. 128; °*sēshṭa* in l. 129 and °*śāsanēna* in l. 207 are written instead of °*a-sēsha*, °*kāstti*, °*sēsh(t)a*, and °*śāsanēna* respectively. A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant. The *r* sign is inserted over the line, where necessary, except in a few instances of double consonants, e.g. °*avajya* in l. 34 and °*chatubhuja* in l. 51. In certain cases instead of a double consonant only one of the consonants is written. As in the other inscriptions of the same dynasty, this one also contains the *birudas* attached to the kings—for example °*Bhāshegetappuvarāyaraṇḍah*, °*Hindurāyasuratrāṇah*, etc. *Rāya* and *Mahārāya* appear frequently in the place of *Rājā* and *Mahārāja*. There are instances also of Tamil usage. °*Tāmbrasāsanaṃ* in ll. 208 and 209 is evidently the Tamil form of °*tāmra-sāsanaṃ* and *varsha* is usually written in Tamil as *varusha*.

The inscription records the grant of the village of Kaḍalāḍi *alias* Patendal, by Achyuta-Rāya to Rāma-chandra-Dikshita, son of Nāgā-Bhaṭṭa, who in his turn splits up the village granted into 110 *vrittis* and distributes them among other Brāhmans, who are 46 in number. The inscription naturally falls into 4 parts—(1) Vv. 1-3, benedictory verses; (2) Vv. 4-36, the genealogy of the dynasty as far down as Achyuta-Rāya; (3) Vv. 37-104, the terms of the grant, names of donees, etc. etc.; (4) Vv. 105-111, the names of the composer, the engraver and the imprecatory verses at the end. Vv. 1-3 invoke Śambhu, the Varāha incarnation of Viṣṇu and Gajānana. Vv. 4-8 trace the genealogy of the family as far as Narasa Nāyaka. Vv. 9-11 give an account of the gifts made by the king and his exploits; his victory over the kings of the South, Chēra, Chōḷa and Pāṇḍya. Vv. 12 and 13 mention the sons of Narasa, Vira Nṛ-siṃha and Kṛishṇa-Rāya by Tippāji and Nāgala. Vv. 14-18 contain the praise of Vira Nṛ-siṃha as king and his gifts at holy shrines; and the beneficent rule of Vira Nṛ-siṃha. Vv. 19-23 likewise describe the deeds of valour of, and the gifts made by, Kṛishṇa-dēva-Rāya. Vv. 24-27 describe how Achyuta succeeds Kṛishṇa-Rāya after the latter's death. We have in these a long



list of the *birudas* attached to the name of the king. Vv. 28-36 are in praise of Achyuta-Rāya, who succeeds his brother.

The verse stating that Achyuta was the son of Ōbāmbikā, a step-mother of Kṛishṇa-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription. Our record states, however, that Kṛishṇa-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (*anujanma*—v. 29). The genealogy thus stops with Vira Nṛ-simha; and Kṛishṇa-Rāya and Achyuta succeed the latter in due course.

Among the shrines to which Achyuta paid pilgrimage and at which he is said to have made gifts is *Virinchipuram*, which is a locality in the Vellore *Taluk*, North Arcot district. It contains a Śiva temple, known as that of Mārgasahāyēśvara. The late Rai Bahadur V. Venkayya has identified Marataka-puri (mistake for Marakata-puri), appearing in the Satyamangalam plates of Dēva-Rāya II<sup>1</sup> and in the Madras Museum plates of Śrīgiri-bhūpāla<sup>2</sup> with Virinchipuram. He says that Marakata-puri is derived from Marakata-valli, the goddess of Virinchipuram.<sup>3</sup> The city of Virinchipuram is mentioned as the capital of the country ruled over by Śrīgiriśvara, a brother of Dēva-Rāya II. Of the grants of the second Vijayanagara dynasty so far published it is only in this that Virinchipuram is mentioned among the shrines visited by Vijayanagara kings. Perhaps at the time of this grant Virinchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kāñchi as a place of pilgrimage.

(Vv. 37-42) In the Śaka year 1451 according to the Śālivāhana reckoning, in the year Virōdhin, in the month Makara, on the trayōdaśī day of the dark half of the month and on Tuesday (was made the gift) on the banks of the river Tuṅgabhadra, in the vicinity of Virūpāksha, to the best of Brāhmins, Rāmachandra Dikshita, the son of Nāga-Bhaṭṭa. Thus the necessary details as regards the date are given.

The date of the grant is of considerable interest to students of history. In the course of his introduction to the Ūnamāñjēri plates of Achyuta-Rāya<sup>4</sup> Professor Kielhorn has remarked as follows:—“The latest date for Kṛishṇa-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530.” But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc., i.e. Jan. 1530 A.D. Dr. Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription. It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V. 29 *गतवति*<sup>5</sup> *सुरजीकं जयराजं निजांता*<sup>6</sup> *तदनु तदनुजन्मं पुण्यकर्माश्चर्यं*; etc.). So the death of Kṛishṇa-Rāya must be placed before January 1530 A.D.

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No. 369 of 1912, copied by the Madras Epigraphical Survey. It belongs to the reign of Vira-pratāpa Kṛishṇa-dēva Mahārāya and is dated Śaka 1453, *Virōdhi Sittirai su di 10, Attam*. But another inscription in the same temple<sup>8</sup> records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vira-pratāpa Narasa Nāyaka, dated Śaka 1452, *Vikṛiti, Makara su di 13, Monday, Pūṣam*. If 1452 Śaka year is Vikṛiti, then 1453 cannot be Virōdhin. It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to ‘three’ in Tamil characters is ‘one’.<sup>9</sup>

<sup>1</sup> See *Ep. Ind.*, Vol. III, p. 35.

<sup>2</sup> *Ep. Ind.*, Vol. II, p. vii.

<sup>3</sup> Read *गतवति*.

<sup>4</sup> Read *जन्मा पुण्यकर्माश्चर्यं*.

<sup>5</sup> *onnu* (one); cf. *mūnnu* (three). [The inscription reads clearly 1453 and not 1451.—H. K. S.]

<sup>6</sup> *Ep. Ind.*, Vol. VII, p. 308.

<sup>7</sup> *Ep. Ind.*, Vol. III, p. 148.

<sup>8</sup> Read *निजांता*.

<sup>9</sup> No. 373 of 1912, *Ep. Surv. Report*.



Vv. 42-48 record the name of the village granted with its boundaries and neighbouring villages. The village of **Kaḍalāḍi**, the object of the grant, is situated in **Paḍaviḍu-mahārājya** in **Jayamkoṇḍa-chōḷa-maṇḍala**, in **Phalgunna-kōṭaka**, in **Paṅgaḷa-nāḍu**, on the outskirts of **Kaṭṭagara**. It is surrounded on the north by the village of **Sennāripāḍi**; on the east by the village of **Pālapūr**; on the south by the village of **Chiyanēndil**; and on the west by **Skandanadi** and the village named **Haritālāmaṅgala**. Besides the localities noted above there are others mentioned in the grant. Among these are **Siṅgaṇappāḍi**; **Kunnaturu**; **Mām-bākam**, and **Paṭēndal**. Of these **Paḍaviḍu mahārājya** was probably called after a town bearing the name **Paḍaviḍu** in the North Arcot district. This town was very likely the centre round which the **Mahārājya** was situated. **Pālapūr** may be either **Polur** or **Pollilur**. The former is a **Taluk** in the North Arcot district, in which the town **Paḍaviḍu** is; while the latter is the scene of a battle between the English and **Haider Ali**.

Vv. 48-53 describe the terms of the grant, such as are usually found in all Vijayanagara grants. The villages are given in perpetuity as *sarva-mānya*, to be enjoyed by the donee and his descendants. With the grant of the village go also the rights over the property therein. The king reserves to himself no right over the village granted. The village, as the inscription states, is given as *ēka-bhōgya*, which implies the exclusive ownership of the property and the rights over it by a single individual. In effect, however, it is found that the land is not *ēka-bhōgya*, as part of it is divided among others and a portion reserved for the gods. Land which is thus enjoyed by 2 or more parties goes by the name of *gaṇa-bhōgya* or *tri-bhōgya*. The word *ēka-bhōgya* in the particular context can be explained only by the fact that the grant was made in the first instance only to one individual, **Rāmachandra-Dikshita**, who divided the land among the **Brāhmins** of the sect to which he belonged. It is, moreover, not clear whether, as in the original grant, **Rāmachandra-Dikshita** gave to the **Brāhmins** along with the land allotted among them, rights over it also. Perhaps the rights over the property were reserved by the donor, the donees being allowed only the enjoyment of the fruits accruing from the land.

In vv. 54-104 the village granted to **Rāmachandra-Dikshita** is divided into 110 *vr̥ttis*, and the portions allotted among various **Brāhmins**. The donee takes 27 shares for himself (V. 54). He leaves one *vr̥tti* for **Vishṇu** and one likewise for **Śiva** (V. 55). The remaining 81 *vr̥ttis* are divided among 47 **Brāhmins**, the division ranging from  $\frac{1}{2}$  *vr̥tti* to 8 *vr̥ttis*. The donees belong to an important sect of **Brāhmins**, the **Poysala Kannaḍa sect**—judging from the names and from the fact that there are two of the *Sāma śākhā* (Nos. 14 and 29 below). The **Poysala Kannaḍa** are, I am told, the only sub-sect of the **Kannaḍa Brāhmins** where we find *Sāma-vēdins*. The exact amount given to each, the name of his father and the particulars of his *gōtra*, *sūtra*, and *śākhā*, the nature of the learning of each etc. are appended below in a table.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
1. Rāmachandra-Dikshita.	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	Āpastamba	27	Vēda-vēdānta purāṇ-āgama-vid, yāsasvin, gaṇa-śālin, dhimat, mah-ātman, Yajvan.
2 & 3. Hara and Hari	.....	...	.....	...	1+1	
4. Tirumala	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	...	8	
5. Nārāyaṇa	Do.	Do.	Do.	...	5	
6. Nāgā-Bhaṭṭa	.....	Do.	Do.	...	5	

Donce's name.	Father's name.	Sākha.	Gōtra.	Sātra.	No. of shares.	REMARKS.
7. Manishi Rāma-chandra.	Gōpinātha .	...	Kāśyapa .	...	4	
8. Rāmā-Bhaṭṭa .	Saṅgā-Bhaṭṭa .	...	Do. .	...	2	
9. Timmā-Bhaṭṭa .	Bhānu-Bhaṭṭa .	Bahv-ṛicha	Bhāradvāja .	...	2	Mahāmāti.
10. Chandra-Dīkshita	Māṭha-Bhaṭṭa .	Do. .	Jāmadagnya-vatsa	...	2	
11. Sri-Virūpāksha .	Rudra-Bhaṭṭa .	Do. .	Harita .	...	2	
12. Kōṇḍu-Bhaṭṭa .	Akkā-Bhaṭṭa .	Do. .	Bhāradvāja .	...	2	Dhīmat.
13. Sōmanātha-Bhaṭṭa	Śrīkanthēśvara .	Do. .	Viśvāmītra .	...	2	
14. Sri-Virūpāksha .	Chauḍi-Bhaṭṭa .	Sāmaga .	Ātrēya .	...	2	
15. Kālahasti .	Māda-Bhaṭṭa .	Bahv-ṛicha .	Jāmadagnya-vatsa	...	1	Adhvarin.
16. Viṭṭā-Bhaṭṭa .	Rāmā-Bhaṭṭa .	Do. .	Maudgalya .	...	1	
17. Chauḍi-Bhaṭṭa .	Nāgā-Bhaṭṭa .	Do. .	Ātrēya .	...	1	Sudhā.
18. Tirumala .	Bhāskara-Bhaṭṭa	Do. .	Harita .	...	1	Yajvan.
19. Sri-Virūpāksha .	Kāmā-Bhaṭṭa .	Do. .	Bhāradvāja .	...	1	
20. Tippayya .	Mahādēva .	Vājasaneyin (?)	Viśvāmītra .	Bōdhāyana .	1	
21. Tirumala .	Kēśava-Yajvan .	Yajus .	Śāṇḍilya .	...	1	Sūri.
22. Sāditya-Liṅga-Bhaṭṭa.	Kēśava-Ādhvarin	Do. .	Do. .	...	1	
23. Tirumala .	Tirumala .	Bahv-ṛicha .	Ātrēya .	...	1	
24. Rāmā-Bhaṭṭa .	Chittī-Bhaṭṭa alias Bhūtanātha.	Do. .	Gautama .	...	2	
25. Timmā-Bhaṭṭa .	Dēvaru-Bhaṭṭa .	Do. .	Kāśyapa .	...	1	Mahāmāti.
26. Vaidyanātha .	Nārasimha .	Do. .	Do. .	...	1	
27. Uppapa-Bhaṭṭa .	Nārasimha-Ādhvarin.	Yajus (?)	Gautama .	Bōdhāyana .	1	
28. Dēvaru-Bhaṭṭa .	Nārasimha-Ādhvarin	...	Do. .	Do. .	1½	Manishin.
29. Dēvaru-Bhaṭṭa .	Chauḍi-Bhaṭṭa .	Sāmaga .	Ātrēya .	...	1	
30. Subrahmanya .	Varada-Bhaṭṭa .	Bahv-ṛicha	Bhāradvāja .	...	1	
31. Nārasimha .	Tirumala .	Yajus .	Gautama .	Bōdhāyana .	1	
32. Viṭhala .	Timmā-Dīkshita	Do. (?)	Do. .	Do. .	1	
33. Saṅkara .	Nārāyaṇa .	Bahv-ṛicha .	Jāmadagnya-vatsa	...	1	Sudhā.
34. Timmaya .	Tippā-Bhaṭṭa .	...	Gārgya .	...	1	Dhīmatāṃ varāḥ.
35. Airru-Bhaṭṭa .	Varada-Bhaṭṭa .	Yajus .	Bhāradvāja .	...	1	
36. Varada-Bhaṭṭa .	Timmāvajjala .	Do. .	Do. .	...	1	Dhīmat.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
37. Sūśā-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Śrīvatsa	...	½	
38. Venkaṭāśvara	Mahāliṅga-Bhaṭṭa	Bahv-ṛicha	Viśvāmitra	...	½	
39. Jannaya*	Māra-Bhaṭṭa	Do.	Do.	...	½	
40. Yēllā-Bhaṭṭa	Gauri-Bhaṭṭa	Yajus	Śāṇḍilya	...	½	
41. Sri - Virūpāksha-Bhaṭṭa.	Tirumala	...	Kauśika	...	1	
42. Sāṇḍi-Bhaṭṭa	Liṅgā-Bhaṭṭa	...	Gautama	Bōdhāyana	1	Dhīmat.
43. Kāmā-Bhaṭṭa	Maṅgā-Bhaṭṭa	Bahv-ṛicha	Kāśyapa	...	½	
44. Kōṇē[ri]-Bhaṭṭa	Chōḍi-Bhaṭṭa	Do.	Bhāradvāja	...	½	
45. Tirumala	Ananta-Bhaṭṭa	Do.	Kāśyapa	...	½	Sūri.
46. Timmā-Bhaṭṭa	Sri - Vidyānidhi-Bhaṭṭa.	Do.	Kauśika	...	½	
47. Nāgā-Bhaṭṭa	Akkā-Bhaṭṭa	Do.	Bhāradvāja	...	1	Sūri.
48. Vēdaya	Mādhava-Bhaṭṭa	Do.	Kapila	...	½	Vēda-śāstra-vid.
49. Ekāba	Divākara-Bhaṭṭa	Yajus	Parāśara	...	1	

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were Rīg-vēdins (Bahv-ṛicha); 15 Yajur-vēdins and 2 Sāmāgas. It is not stated to which Vēda the remaining 6 donees belonged; 10 were of the Kāśyapa gōtra; 8 of the Bhāradvāja; 6 of the Gautama; 4 each of the Viśvāmitra and the Ātrēya; 3 each of the Śāṇḍilya and the Jāmadagnya-vatsa; 2 each of the Kauśika and the Harita; and one each of the gōtras Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara. 6 belonged to the Bōdhāyana sūtra, the rest belonged presumably to the Āpastamba sūtra, though this is distinctly stated only of Rāmachandra-Dīkshita, the main donee. As regards relationship of the other donees to Rāmachandra-Dīkshita, it appears probable that Nos. 4-6 were his brothers, and No. 7 a cousin of his. No. 21 was apparently a brother of No. 22, and No. 27 of No. 28. All the donees probably stood in agnate or cognate relationship to Rāmachandra.

As regards the distribution of land among the donees, the allotment among the 47 Brahmans, when totalled up, comes only to 65 *vr̥ttis* and not to 81, as it should according to the grant (see above). It is not known what became of the remaining 16 *vr̥ttis*.

After the names of the donees, etc., thus given the record mentions that Paṭēṇḍal was another name by which Kaḍalāḍi was known (V. 103). [If it was a *grāmagrāma* it must be a separate village.—H. K. S.] Then comes the name of the person who composed the edict of the king. His name was **Sabhāpati**, the famous rhymester of the Court (V. 105). V. 106 gives the name of the engraver, **Virap-āchārya**, the son of **Mallāṇa**, whose family were the hereditary engravers of the grants of the Vijayanagara kings. Under all these is the signature at the bottom of the last plate, *Śri-Virūpāksha*, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants.

#### TEXT.<sup>1</sup>

[Metres : vv. 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, *Anuṣṭubh*; vv. 5, 20, 29, 34, *Sārdūlavikrīṭita*; vv. 10, 11, 15, 16, 17, 21-23, 28, *Sragdharā*; v. 9, *Harinī*; v. 24, *Dōdhaka*; vv. 30 & 104, *Āryā*; vv. 31, 111, *Śalini*.]

<sup>1</sup> From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us. They appear in the Kāñchīpuram plates of Kṛishṇa-dēva-Rāya (Vol. XIII, pp. 126-9). The first 26 verses are found in the Kuḍiyāntāṇḍal grant of Vīra Nṛsiṃha (Vol. XIV, No. 17). The Bēvinahalli grant of Sadāśiva contains the first 29 verses of our grant (Vol. XIV, No. 16). Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy.]

- (77) तदनुजन्म<sup>1</sup> पुण्यकर्माच्युतैः प्रकटमवनिलोकं  
 (78) <sup>2</sup>सांशमेत्यातिजेता विलसितचचिवेता विहदिष्टप्रदा-  
 (79) ता ।[। २८] यत्कीर्तिचंद्रश्चरति क्षमायां तिथिष्वशेषासु विव-  
 (80) र्धते च । तनोति चक्रस्य सुदं समिधे<sup>3</sup> दिवा च सायं कुसु-  
 (81) दैर्विर्धे ।[। ३०\*] मदं मवसि<sup>4</sup> मारुतं श्रीधीलयत्यमेयैर्यैर्ध-  
 (82) दश्चपटलीखुरैः क्षितिर्लोभिरुत्थापितैः<sup>5</sup> । अजोजनद<sup>7</sup>-  
 (83) तिक्कथा<sup>8</sup> किमु विशेषयत्यंबुधीं बलप्रमथनस्य  
 (84) नो <sup>9</sup>रंगविरोधीनं वाजिनं ।[। ३१\*] कारागृहाकलितवा-  
 (85) सविरोधिभूपदारावलीकरविचालितचामरस्य ।[\*]  
 (86) राजाधिराजपरराजभयंकरैकवीरादिकानि वि-  
 (87) रुदानि बह्वनि यस्य ।[। ३२\*] गोकर्णसंगमवृत्तिसुवर्ण-  
 (88) संसत्कीर्णाद्रि<sup>10</sup>पर्वतविरिंचपुरेषु कांथां । श्रीका-  
 (89) लहस्तिनगरेपि च कुंभकोणे<sup>11</sup> दानानि षोडश बह्व-  
 (90) नि कृतानि येन ।[। ३३\*] अंभोदेन निर्णयमा<sup>12</sup>नसलिलोगस्ते-

Plate III; Side i.

- (91) न<sup>13</sup> पीतोष्णि<sup>14</sup>तस्तप्तो राघवसायकाग्निशिखया स्तंता<sup>15</sup>-  
 (92) प्यमान सदा<sup>16</sup> । अंतस्थैर्बडवासुखानलशो<sup>17</sup>खाजालै-  
 (93) वशुष्को<sup>18</sup> [ध्रुवं यद्वावांभुधवांवरंभुधि<sup>19</sup>रहो पणं स<sup>20</sup>सु

<sup>1</sup> Read तदनुजन्मा.

<sup>2</sup> Read सांशमेत्यारिजेता विलसति चचिवेता.

<sup>3</sup> Read समिधे.

<sup>4</sup> Read मवसि.

<sup>5</sup> Read श्रित्तिक्षयत्यमेयैर्यैर्ध-

<sup>6</sup> The reading in other plates is क्षितिर्लोभि.

<sup>7</sup> & <sup>8</sup> Read अजजदिति कुधा.

<sup>9</sup> Read रयविरोधिं.

<sup>10</sup> Read श्रीकादि.

<sup>11</sup> Read कुंभकोणे.

<sup>12</sup> Read निर्णयमान.

<sup>13</sup> & <sup>14</sup> Read अंभोदेन पीतोष्णि.

<sup>15</sup> Read स्तंता.

<sup>16</sup> Read सदा अंतस्थे.

<sup>17</sup> Read शि.

<sup>18</sup> Read वियुष्को.

<sup>19</sup> Read यद्वावांभुधवांवरंभुधि.

<sup>20</sup> Read पूर्वसु.

- (94) द्योतते । [। ३४\*] चंगेनापि कलिङ्गिन वन<sup>१</sup> च परै नृपै<sup>२</sup> । जय जो-  
 (95) व महाराजेत्यनद्रा<sup>३</sup> गीयते च यः[\*] । [। ३५\*] स<sup>४</sup> जयति नरपाणी  
 (96) रत्नसिंहासनस्थो<sup>५</sup> विजयनगरवासी कीर्तिपूर्व<sup>६</sup>  
 (97) विलासी<sup>७</sup> [।\*] नृगनलननुपादीन् नीकयन्<sup>८</sup> राजनीत्य<sup>९</sup>  
 (98) निरुपमभुजवीर्योदार्य<sup>१०</sup> भूरचाताव्यः<sup>११</sup> । [। ३६\*] शकान्दे शालि-  
 (99) वाहस्य सहस्रेण चतुःस्रतैः<sup>१२</sup> । एकाम्बधिकया पंचाशता  
 (100) च गणिते क्रमात् । [। ३७\*] विरोधिवत्सरे पुण्यमासे मकरसंक्र-  
 (101) मे । कृष्णपक्षे त्रयोदश्यां पुण्यायां<sup>१३</sup> भौमवासरे । [। ३८\*] तुंग-  
 (102) भद्रापगातीरे श्रीविरूपाक्षसनिधौ<sup>१४</sup> श्रीमत्काश्य-  
 (103) पगोत्राय वरापस्तंबसूत्रिणे । [। ३९\*] यशस्विने यशुशाखा-  
 (104) ध्यायिने<sup>१५</sup> गुणशालिने । असे<sup>१६</sup> षडेद्वेदान्तपुराणाग-  
 (105) मवेदिने । [। ४०\*] नामाभट्टमहामोधिपूर्णचंद्राय भूषणवे । भूदा-  
 (106) नपात्रभूताय भूमिदेवाग्रया[यि]ने । [। ४१\*] धीमते रामचंद्राव्य-  
 (107) दीक्षिताय महात्मने । विख्यातश्रीजयंकौडचालमं-<sup>१७</sup>  
 (108) डलभूषणं । [। ४२\*] पडवीडुमहाराज्ये प्राज्ये विरचितस्ति(स्थि)-  
 (109) तिं । पलांनकोडके रंम्ये<sup>१८</sup> विर्वक्षुपत्तकेपि च । [। ४३\*] स्ति(स्थि)-  
 (110) तं पंगलनाडौ च स्कन्दहास्य<sup>१९</sup> पश्चिमं । श्रीक[ट\*]टगर-  
 (111) सोमातभावं<sup>२०</sup> चापि समाश्रितं । [। ४४\*] पालपूराद्वया[द\*] शा-  
 (112) मात् प्राचीमाशामुश्रितं<sup>२१</sup> । चीयनेन्दिलितिग्रामा-  
 (113) त् दक्षिण[।\*]माश्रितं दिशं । [। ४५\*] पश्चिमगशां हरोतालामं-  
 (114) गलां समुपाश्रितं । ग्रामाच्छेनारिपाषाण्यादुत्त-  
 (115) रस्यां दिशि स्थितं । [। ४६\*] पुरीषे सिंगणप्पाडिसोमांतर्व-  
 (116) र्तिनाड(व)भौ । श्रीकुर्णतुङ्गमांवाकी<sup>२२</sup> ग्रामयाससमा-  
 (117) श्रितं । [। ४७\*] कडलाडोति विख्यातं<sup>२३</sup> नामानं ग्राममुत्तमं । स-

<sup>१</sup> Read वंशिन.<sup>२</sup> Read परैः नृपैः.<sup>३</sup> Read राजेत्यनद्रा.<sup>४</sup> Read °स्थी.

<sup>५</sup> This pāda appears in other Achyuta plates as विजयनगरराजद्रवसिंहासनस्थः. This is not suited to the reading in this inscription, as रत्नसिंहासनस्थः appears in the previous pāda. But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्व विलासी.

<sup>६</sup> Read नीकयन्.<sup>७</sup> Read त्या.<sup>८</sup> Read वीर्योदार्य°.<sup>९</sup> Read °भूरचाताव्यः.<sup>१०</sup> Read चतुःस्रतैः.<sup>११</sup> Read पुण्यायां.<sup>१२</sup> Read °सन्निधौ.<sup>१३</sup> Read यशुःशाखाध्यायिने.<sup>१४</sup> Read श्री.<sup>१५</sup> Read °प्या°; °शील°.<sup>१६</sup> Read ल्ये.<sup>१७</sup> Read अंदनवाद्य.<sup>१८</sup> The right reading here seems to be सोमातमांतर्व.<sup>१९</sup> Read समुपाश्रितं.<sup>२०</sup> Read °कुर्णतुङ्गमांवाकी. [The original reads कुर्णतुङ्ग.—H. K. S.]<sup>२१</sup> Read त.

## Plate III; Side ii.

- (118) र्वमान् चतुसी'मासंयुतं च समंततः ।[। ४८\*] निधिनिष्पे-  
 (119) पाषाणसिद्धसाख्यजलान्वित । अचिन्त्यागामिसंयु-  
 (120) त्तः'मेकभोग्यं सभूद्वं ।[। ४९\*] वापीकूपतटाकौच कछे-  
 (121) नाग्नि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं कमादाचंद्र-  
 (122) तारकं ।[। ५०\*] दानस्याधमनस्यापि विक्रयस्यापि चीचि-  
 (123) तः । परीतः प्रयतै स्त्रिधैः पुरोहितपुरोगमै' ।[। ५१\*] विवि-  
 (124) धैर्विबुधै त्रैत'पश्चिकैरधिकैर्गिरा । अच्युतेन्द्रम-  
 (125) हारायो माननीयो मनस्विनां ।[। ५२\*] सच्चिर'ण्यपयोधारा-  
 (126) पूर्वकं दत्तवाग्मुदा । यजमानोद्व हस्तीनां शतं कृत्वा द-  
 (127) स्धीत्तरं' ।[। ५३\*] समविंशतिसंख्याता वृत्ति(त्तीः) स्त्रीया विधाय च । अ-  
 (128) न्यास्त्रयाधिकासीति<sup>10</sup> वृत्तिः पुण्याय भूयसे ।[। ५४\*] विप्रेभ्यो व्या-  
 (129) कृतासेष्ट<sup>11</sup>शास्त्रेभ्यो व्यतरन्मुदा । अमरैरर्च्यमानस्य हर-  
 (130) स्यापि हरैरपि ।[। ५५\*] एकैका वृत्तिरत्रैव सुधाहाराय कल्पि-  
 (131) ता ॥ नागाभट्टात्मजो धीमान् याजुषः काश्यपान्वयः । अष्टौ  
 (132) वृत्ति<sup>12</sup>रिहाप्नोति यज्वा तिरुमलाश्रयः ।[। ५६\*] काश्यपान्वय-  
 (133) संभूतो नागाभट्टस्य नंदनः । श्रीनारायणभट्टाख्यो या-  
 (134) जुषः पंचवृत्तिकः ॥ [५७\*] नागाभट्टाश्रयो धीमान् नागाभट्ट-  
 (135) तनूजवः । पंचवृत्तिरिहाप्नोति याजुषः काश्यपान्वयः ॥ [५८\*]  
 (136) काश्यपान्वयजस्तुः<sup>13</sup> गोपिनाथस्य याजुषः । म-  
 (137) नीषौरामचंद्रस्य<sup>14</sup> चतुर्वृत्ति<sup>15</sup>रिहाप्नोते ॥ [५९\*] काश्यपा-  
 (138) न्वयसंभूतः संगभट्टतनूजवः [।\*] रामाभट्टाश्रयो वृ-  
 (139) त्तिद्वयमत्रैति याजुषः ॥ [६०\*] भारद्वाजान्वयः सुनुभा<sup>16</sup>नु-  
 (140) भट्टस्य बंधूचः<sup>17</sup> [।\*] वृत्तिद्वयमिहाप्नोति तिमाभट्टो महा-  
 (141) मतिः ।[। ६१\*] माठभट्टात्मजो जामदग्न<sup>18</sup>वत्सकुलोद्वः [।] वृत्ति-

<sup>1</sup> Read स्त्री.<sup>2</sup> The right reading would here be चीदितः<sup>3</sup> Read श्रीत.<sup>4</sup> Omit anusvāra after च.<sup>5</sup> Read वृत्ती here and passim.<sup>6</sup> Read चतुर्वृत्ती.<sup>7</sup> Throughout the inscription this word appears wrongly with an anusvāra at the end of the first syllable.<sup>8</sup> Read न्य.<sup>9</sup> Omit the visarga.<sup>10</sup> Omit anusvāra after र.<sup>11</sup> Read कात्रीति वृत्ती.<sup>12</sup> Read वृत्तुः.<sup>13</sup> Read मी.<sup>14</sup> Read कमा.<sup>15</sup> Read मे.<sup>16</sup> Read दशोत्तरं.<sup>17</sup> Read वृत्ति.<sup>18</sup> Read कृ ?

- (142) इवमिहाप्रोति बंधूचः चंद्रदीक्षितः ॥ [६२\*] नंदनो रुद्रम-  
 (143) इत्य बंधूचो हरिताम्यः [1\*] वृत्तिद्वयमिहाप्रोति श्रीवि-  
 (144) रुपाचदीक्षितः । [६ ६२\*] अकाभहात्मजो धोमान् भारद्वाजा-  
 (145) न्ययोद्वयः । बंधूचो श्रीभुमहाख्यो वृत्तिद्वयमिहाप्रोति ॥ [६४\*]  
 (146) विष्णामिहान्वबोद्धूतश्रीकंनैश्वरभट्टजः । श्रीसोम-

Plate IV ; Side i.

- (147) श्रीसोम<sup>१</sup>नाथभट्टाख्यो बंधूचोत्र चिह्नितः । [६ ६५\*] पात्रे-  
 (148) यगोत्रजसूनु<sup>२</sup> श्रीडिभट्टस्य सामगः [1\*] श्रीविरूपाक्षभ-  
 (149) ट्टाख्यो वृत्तिद्वयमिहाप्रोति ॥ [६६\*] मादभट्टसुतो जामद-  
 (150) न्यवत्सकुलोद्वयः । कालहस्ताध्वरो वृत्तिमेकामत्रै-  
 (151) ति बंधूचः ॥ [६७\*] मौक्त्यगोत्रसंभूतो रामाभट्टस्य नंद-  
 (152) नः [1\*] वृत्तिमेकामवाप्रोति विट[ट\*]टाभट्टोत्र बंधूचः ॥ [६८\*] आ-  
 (153) त्रैयगोत्रजसूनुर्नागाभट्टस्य बंधूचः । वृत्तिमेकामि-  
 (154) हाप्रोति चौडिभट्टाद्वयसुधीः<sup>७</sup> ॥ [६९\*] सुतर्भात्रक<sup>८</sup>रभट्टस्य  
 (155) बंधूचो हरिताम्यः<sup>९</sup> । यज्वा तिरुमलाभिख्यो वृत्तिमे-  
 (156) कामिहाप्रोति ॥ [७०\*] भारद्वाजान्वयः सूनुः कामाभट्टस्य बं-  
 (157) दूचः [1\*] श्रीविरूपाक्षभट्टाख्यो वृत्तिमेकामिहाप्रोति ॥ [७१\*] वो-  
 (158) ध्नो<sup>१०</sup> वसंत्याजि<sup>११</sup>महादेवस्य नंदनः । मिश्रामित्रान्व-  
 (159) योत्रैकां तिष्ययो<sup>१२</sup> वृत्तिमप्रोति ॥ [७२\*] सुरेष्टिरुमलाभिख्यो  
 (160) सूनुः केशवयज्वनः । शांडिल्यगोत्रजोत्रैकां वृत्तिमाप्रो-  
 (161) ति याजुषः ॥ [६३\*] सादित्यलिंगभट्टाख्यो<sup>१३</sup> केशवाध्वरिनंदनौ [1\*]  
 (162) शांडिल्यगोत्रजोत्रैर्<sup>१४</sup>वृत्तिकावत्र याजुषः<sup>१५</sup> ॥ [७४\*] सुरेष्टि-  
 (163) रुमलाख्यस्य सूनुः<sup>१६</sup>स्तिरुमलाद्वयः । बंधूचोत्राप्रोति वृ-  
 (164) त्तिमेका<sup>१७</sup>पात्रैयगोत्रजः ॥ [७५\*] बंधूचो भूतनाथस्य चिह्निभट्ट-  
 (165) स्य नंदनः । रामाभट्टा<sup>१८</sup>प्रोति वृत्तिद्वयं गौतमगोत्रजः । [७६\*]  
 (166) सूनु दे<sup>१९</sup>वरभट्टस्य बंधूचः काश्यपान्वयः । अत्रैका-

<sup>१</sup> Read श्रीकच्छ इव<sup>०</sup>, as the name in the text seems to have no meaning.

<sup>२</sup> Omit one श्रीसोम.

<sup>३</sup> Read °जसूनुचो<sup>०</sup>.

<sup>४</sup> Read रम.

<sup>५</sup> Read संभूतो.

<sup>६</sup> Read क.

<sup>७</sup> Read °सुचो.

<sup>८</sup> Read क.

<sup>९</sup> Read °ताम्यः

<sup>१०</sup> Read °पादनी.

<sup>११</sup> Read वाजसनेवि (PP). [वसंत्याजि is correctly वसंतवाजिन्, the title of a Brahman; S. I. I., Vol. II, p. 519.—H. K. S.]

<sup>१२</sup> Read तिष्ययो.

<sup>१३</sup> Read ख्यो.

<sup>१४</sup> Read °जावर्च.

<sup>१५</sup> Read यो.

<sup>१६</sup> Omit °sarga.

<sup>१७</sup> Read °नेकाना<sup>०</sup>.

<sup>१८</sup> Read द्यो<sup>०</sup>.

<sup>१९</sup> Read दे.

- (167) मश्रुते वृत्ति<sup>1</sup> तिमाभट्टो महामतिः ॥ [७७\*] श्रीनारसिंहभ-  
 (168) इत्य नंदनः काश्यपान्वयः [1\*] बंधूचो वैद्यनाथाख्यो  
 (169) वृत्तिमेकामिहाश्रुते ॥ [७८\*] बोधायनोपपत्तेभट्टो नारसिं-  
 (170) च्छाध्वरोद्वजः<sup>2</sup> । अर्धवृत्तिमिहाप्रोति गौतमान्वयसंभवः [॥ ७९\*]  
 (171) मनोषो देवरेभट्टः<sup>3</sup> श्रीनृसिंहध्वरोद्वजः<sup>2</sup> । बोधायनोश्रुते  
 (172) वृत्ति<sup>4</sup> सार्धकां गौतमान्वयः । [1 ८०\*] सामकः<sup>5</sup> शौडिभट्टस्य सूनुरा-  
 (173) त्रेयगोत्रजः । अत्रैकामश्रुते वृत्ति देवरेभट्टनामकः । [1 ८१\*] सूनुर्व-  
 (174) रदभट्टस्य भारद्वाजान्वयोद्भवः । सुब्रह्मण्यान्वयोत्रैकां<sup>6</sup>  
 (175) वृत्तिमाप्रोति बंधूचः । [1 ८२\*] सूनुस्तिरुमलाभिख्यायन्वनो गौत-

Plate IV; Side ii.

- (176) मान्वयः । नारसिंहध्वरो<sup>7</sup>त्रार्धवृत्तिं बोधायनोश्रुते । [1 ८३\*] गौतमा-  
 (177) न्वयसंभूतः<sup>8</sup>स्तिमादीक्षितनंदनः । बोधायन<sup>9</sup>श्रुतेत्रार्धवृ-  
 (178) त्तिं विठ<sup>10</sup>लनामकः । [1 ८४\*] नारायणात्मजो जामदग्न<sup>11</sup>वत्सकु-  
 (179) लोद्भवः । अर्धवृत्तिमिहाप्रोति संखरो बंधूचः शुधिः<sup>12</sup> । [1 ८७\*] बंधू-  
 (180) चो गार्ग्यगोत्रस्य तिप्पाभट्टस्य नंदनः<sup>11</sup> । अर्धवृत्तिमिहा-  
 (181) प्रोति तिप्पायो धीमतां वरः । [1 ८६\*] सूनुर्वरट्ट<sup>12</sup>भट्टस्य भारद्वाजा-  
 (182) न्वयोद्भवः [1] याजुषो ऐर्भट्टाख्यो वृत्तिमेकामिहाश्रुते । [1 ८७\*]

भार-

- (183) द्वाजान्वयोद्भूतस्तिमावज्जलुनंदनः [1\*] धीमान् वरदभट्टा-  
 (184) ख्यो याजुषोत्रैकवृत्तिकः । [1 ८८\*] सूनुर्वरदभट्टस्य श्रीवत्सान्वय-  
 (185) संभवः । अर्धवृत्तिमिहाप्रोति सूरामट्टोत्र याजुषः । [1 ८९\*] श्रीमहा-  
 (186) लिंगभट्टस्य नंदनो वैकटेश्वरः । विश्वामित्रान्वयोत्रा-  
 (187) र्धवृत्तिमाप्रोति बंधूचः । [1 ९०\*] नंदनो मारभट्टस्य विश्वामित्रान्वयो-  
 (188) द्भवः [1\*] अर्धवृत्तिमिहाप्रोति बंधूचो जंनयाद्वयः । [1 ९१\*] नंदनो

गौरिभ-

<sup>1</sup> Read ति.

<sup>4</sup> Omit visarga.

<sup>6</sup> Omit visarga.

<sup>8</sup> Read न्व.

<sup>12</sup> Read द.

<sup>2</sup> Read नारसिंहाध्वरोद्वजः.

<sup>10</sup> Read °प्यात्रयो.

<sup>7</sup> Read नो.

<sup>10</sup> Read शंखरी. शुधी:

<sup>8</sup> Read सि.

<sup>6</sup> Read °सिंहाद्वयी.

<sup>8</sup> Read द्वि.

<sup>11</sup> Read नंदनः.



- (189) इत्थं शांडिल्यान्वयसंभवः<sup>1</sup> । येनाभट्टाद्वयोत्तार्धवृत्तिमाप्नोति  
 (190) याजुषः ।[। ८३\*] सूरिस्तिरुमलाख्यस्य सूनुः कौशिकगोत्रजः ।[\*] श्रीविषु<sup>2</sup>-  
 (191) पाञ्चभट्टाख्यो वृत्तिमेकामिहानुते ।[। ८३\*] । सिंगाभट्टात्मजो धीमान् गौ-  
 (192) तमान्वयसंभवः ।[\*] सांदिभट्टाद्वयोत्तार्धकां वृत्तिं बोधायनोऽनुते ॥ [८४\*]  
 (193) काश्यपान्वयसंभूतो मंगाभट्टस्य नंदनः ।[\*] कामाभट्टाद्वयोत्तार्ध-  
 (194) र्धवृत्तिमाप्नोति बंङ्गिचः[.] ॥ [८५\*] नंदनः चोडिभट्टस्य<sup>3</sup> भारद्वा[जा \*]नयोत्-  
 (195) भवः । कोने[रि\*]भट्टनामा च बंङ्गो(ह्र)चोत्तार्धवृत्तिक्[.] ॥ [८६\*]  
 नंदनोनंतभट्ट(ह्र)-  
 (196) स्य बंङ्गुचः काश्यपान्वयः । अर्धवृत्तिमिहानुते सूरिस्तिरुमलाह्र-  
 (197) यः ।[। ८७\*] श्रीविद्यानिधिभट्टस्या<sup>4</sup> नंदनः कौशिकान्वयः<sup>5</sup> । तिस्राभट्टाद्वयो-  
 (198) त्त्वार्धवृत्तिमाप्नोति बंङ्गिचः ।[। ८८\*] भारद्वाजान्वयश्च<sup>6</sup>रिरक्ताभट्टतनूत्तभ-  
 (199) वः । वृत्तिमेकामवाप्नोति नागाभट्टा<sup>7</sup>त्र बंङ्गिचः ।[। ८९\*] सूनु<sup>8</sup>  
 माधवभट्टस्य बंङ्गि-  
 (200) च[.]<sup>9</sup> कपिलान्वयः । अर्धवृत्तिमिहानुते वेदयो वेदशास्त्रवित् ।[। १००\*]  
 श्रीदो<sup>10</sup>वाक-  
 (201) रभट्टस्य सूनुरेकावनामकः । प[र]ाशरान्वयो वृत्तिमेकामत्रैति या-  
 (202) जुषः ।[। १०१\*]

Plate V; Side i.

- (203) <sup>10</sup>पुरीशेशिंगणप्याडिसीमांतर्वर्त्तितां अत्रितं । श्रीकीलपुतीरे अग-  
 (204) रनामानं <sup>11</sup>ग्रामप्रासं च संश्रितं ।[। १०१\*] अशु<sup>12</sup>तेद्रमहारायः क<sup>13</sup>डलाडेर्मही-  
 (205) यसः । पट्टेदलाह्वयंमामां माममासमदानसु<sup>14</sup>दा ।[। १०३\*] शाशनम-

<sup>1</sup> Omit *anuvāra* after इत्था and read संभवः.

<sup>2</sup> Read नन्दनचोडिभट्टस्य and नयोत्तार्धः.

<sup>3</sup> Read °सू.

<sup>4</sup> Read दि.

<sup>5</sup> Read ह्य.

<sup>6</sup> Read ही.

<sup>7</sup> The sense is not clear.

<sup>8</sup> Read ह.

<sup>9</sup> Read कौशिक°.

<sup>10</sup> Read सूनुर्मा°.

<sup>11</sup> The right reading here would be something like this श्रीकीलपुतीरनामानं. The present reading makes no meaning. Nor does it agree with metrical requirements.

<sup>12</sup> Read अशु.

<sup>13</sup> Read कः°.

<sup>14</sup> The latter part of the *pāda* is wrong and illegible. The right reading would be, judging from other plates of Vijayanagara kings, ग्रामप्रासमदानं सुदा. ग्रामा at the end of the first half of the *pāda* is probably an attribute of the village granted [or stands for °लाह्वयं ग्रामं.—H. K. S.]

- (206) तिवल्लशायनं तत्करदानस्य सापदानस्य । अशुतरायन-  
 (207) पेंदोराननशोभाभिभूतपुनंदो<sup>1</sup> ।[ १०४\*] अशुतेद्रमहारायशायनेन<sup>2</sup>  
 (208) सभापतः<sup>3</sup> । सभाशो महु<sup>4</sup>संदर्भं तदिदं तावशासन<sup>5</sup> ।[ १०५\*] अश-  
 तेद्रमहारा-  
 (209) यशासना<sup>7</sup> मल्लपातमजः । त्वष्टा श्रीबीरपाचार्या व्यसिखक तावशा-  
 (210) शन<sup>9</sup> ।[ १०६\*] खदत्तादि(हि)गणं पुण्यं परदत्तानपाततं [1] परदत्ता-  
 पहरिण खदत्तं  
 (211) निष्पलं भवेत् ।[ १०७\*] येकेव<sup>9</sup> भगिनो लोके सर्वेषामिव भूभुजा ।  
 न भोज्या म ग<sup>10</sup>-  
 (212) रगाद्या विष्वदत्त वसुंदरा<sup>11</sup> ।[ १०८\*] सदत्ता<sup>12</sup> परदत्ता वा यो  
 हरेति वसुंदरा<sup>13</sup> । षष्टि-  
 (213) वंशव<sup>14</sup>सहस्राणि विष्टायां जायते क्षिति<sup>15</sup> ।[ १०९\*] दानपाकन-  
 योर्मध्ये दानाश्रे<sup>16</sup>-  
 (214) योनुपालनं [1\*] दानाश्रममवाप्नोति<sup>17</sup> पालनाद<sup>18</sup>चत<sup>18</sup> पदं ।[ ११०\*]  
 सामा<sup>19</sup>न्योयं ध-  
 (215) मंसतुं नृपांशुः<sup>20</sup> कालि कालि पालनीयोत्<sup>21</sup> भवत्भिः । सर्वान्(1)नेता<sup>22</sup>-  
 (216) त्<sup>23</sup> भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।[ १११\*]  
 श्रीविरूपाक्ष

### ABSTRACT OF CONTENTS.

Vv. 1-3. Invocation to Gaṇādhipati, Śambhu and the boar incarnation of Vishṇu.

<sup>1</sup> Read °शासन, शासनस्य, अशुत and पुनंदोः.

<sup>2</sup> Read अशुतेद्र° and °शासनेन.

<sup>3</sup> Read ताव°. ताव is the Dravidian form of the Sanskrit word ताव.

<sup>4</sup> Read अशु°.

<sup>5</sup> Read एकेव.

<sup>6</sup> Read खदत्ता.

<sup>7</sup> Read नाश्रमपातमजः.

<sup>8</sup> Read न क°.

<sup>9</sup> Read वसुंदरा.

<sup>10</sup> Read क्षिति.

<sup>11</sup> Read दानाश्रे°.

<sup>12</sup> Read मा.

<sup>13</sup> & <sup>22</sup> Omit न after सर्वा and read °नेतान्.

<sup>14</sup> Read दानाश्रमन°.

<sup>15</sup> Read °सिगुर्व°.

<sup>16</sup> Read महु.

<sup>17</sup> Read त् तावशासन.

<sup>18</sup> Read निप्रदत्ता वसुंधरा.

<sup>19</sup> Read °दशुतं.

<sup>20</sup> Omit त्.



## No. 23.—THE BANGARH GRANT OF MAHI-PALA I: THE 9TH YEAR.

BY R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

This grant was discovered among some ruins called Ban Rāja's garh or Bangarh, in the Dinajpur District of the Presidency of Bengal, during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nṛsiṃha Charaṇa Nandi, Zamindār of Nawābbāzār in the same district. In 1886 Mr. Giridhari Basu sent several rubbings of this inscription to the Asiatic Society of Bengal. These rubbings were examined by the late Rāja Rājendra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment. The rubbings were then sent by Dr. A. F. R. Hoernle to the late Dr. F. Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892.<sup>1</sup> The subsequent history of the plate cannot be definitely traced. It appears to have been sent to the Baṅgiya Sāhitya Parishad by the late Mr. Nanda Kṛishṇa Basu, C.S., then Collector of Dinajpur. In the Bengali year 1305 (1898 A.D.) Bābū Nāgendra Nātha Vasu Prāchya-vidyā-mahārṇava Siddhānta-vāridhi re-edited the record in the Journal of the Baṅgiya-sāhitya-parishad.<sup>2</sup>

The new edition of the text was in no way an improved one, but on the contrary was disfigured by mistakes, though the author had the original plate before him. A fresh edition of the record, accompanied by a translation, was published in 1912 by Mr. Akshayakumāra Maitrēya in a book entitled *Gauḍa-lēkhā-mālā*, in which the author collected all published records of the Pāla kings of Bengal.<sup>3</sup> Though Mr. Maitrēya's translation is an excellent one, yet his version of the text was no improvement. It was a very careless copy of the text published by the late Dr. Kielhorn. The corrections made by Mr. Maitrēya are conjectural in the majority of cases, and he has taken Dr. Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible. In the winter of 1911-12, when the authorities of the Baṅgiya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bābū Nāgendra Nātha Vasu, who is the present owner of the plate. I obtained a loan of it from the same gentleman, and the now accompanying ink-impressions were prepared by Munshi Wāhid-ud-dīn Ahmad of the Archaeological Section, Indian Museum. On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth. The plate was very carefully cleaned before estampages were taken. In the subjoined edition Dr. Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date. Dr. Kielhorn could not read any part of it, as he had tried to decipher the record from pencil-rubbings which were taken when this part was full of impurities. Bābū Nāgendra Nātha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out. Mr. Maitrēya has simply copied this statement without attempting to verify it. After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it. The year, month and day are still legible, the numeral for the year having suffered most. The impressions published here are the first of this important record, no one having supplied a fac-simile, when editing it either in English or in Bengali.

Like all other Pāla grants, this record also is incised on a single plate of copper, measuring 14½" by 12½". It is surmounted by a highly wrought ornament, which was the seal of the Imperial Pālas. It is pointed at the top and bears in the centre a beaded circle with raised

<sup>1</sup> *Beng. Asiat. Soc.'s Jl.*, 1892, pt. 1, p. 77.<sup>2</sup> *Baṅgiya-sāhitya-parishat-patrikā*, Vol. V, p. 164.<sup>3</sup> *Gauḍalēkhāmālā*, Vol. I, p. 99.

rim, supported and surrounded by arabesque work. On the top of this circle is a conch (*śaṅkha*). Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (*dharma-chakra*) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king **Śrī-Mahīpāla-Devasya** in raised letters, supported by arabesque work.

The plate bears sixty-two lines of writing, thirty-four on the first side and twenty-eight on the second. After the *Oṃ Svasti* in l. 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the **Pālas** from **Gō-pāla I.** to **Mahī-pāla I.** The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the **dūtaka** and the account of the mason, is in prose. The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record. In addition to the usual employment of *va* for *ba*, we find that the mason or the author had a predilection for the palatal in the place of the dental *sa*. In one or two cases, on the other hand, *sa* is used in the place of *śa*; e.g. in *saṭa* and *sikhara* in l. 25. The doubling of consonants with a subscript or superscript *r* is rare, e.g. *Maittrīm* (l. 1), *-ātaputrā* (l. 10), *°tair=jjagatīm* (l. 11), *°yāir=jjaladhi* (l. 15).

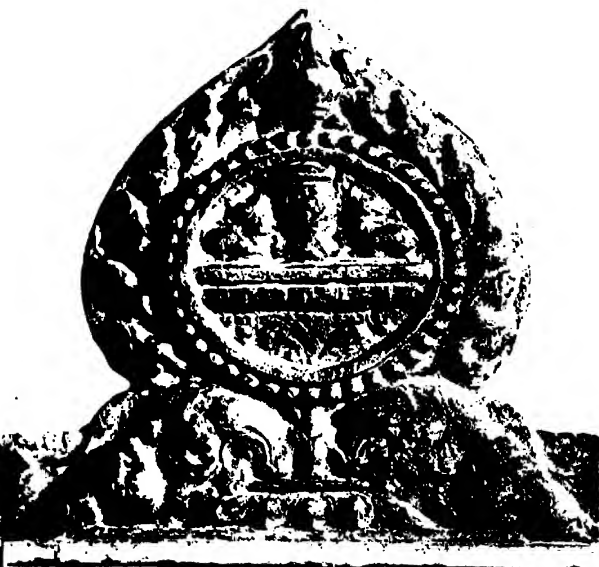
The characters of the inscription show well-developed **Bengali forms** in the initials of *a* and *u* among vowels and among consonants *ka*, *kha*, *ga*, *cha*, *dha*, *va*, and *ha*. The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century A.D. In one case at least the complete Bengali form of *ja* is used, i.e. in *jivā* (l. 3). This is really the proto-Bengali alphabet, while the 12th century alphabet of the **Deopārā** inscription of **Vijaya-sēna**, which **Bühler** termed proto-Bengali, is in reality the fully developed Bengali alphabet. Final forms of *ma* and *na* are used, e.g. in *bhūbhritām* (l. 7) and *-guṇān* (l. 13). The sign of *avagraha* is inserted in the majority of cases. The language of the record is Sanskrit.

The inscription refers itself to the reign of the Emperor **Mahī-pāla I.** of **Bengal**, whose titles are *Paramēśvara*, *Parama-bhaṭṭāraka* and *Mahārājādhirāja*, and who mediated on the feet of the *Parama-saugata*, *Mahārājādhirāja Vighraha-pāla-dēva* (III.). It records the donation of the village of **Kuraṭa-pallikā**, with the exception of the **Chuṭa-pallikā**, in the **Gōkalikā maṇḍala** of the **Kōṭivarsha viśhaya** of the **Puṇḍravardhana bhukti**, by the Emperor, after a bath in the **Ganges** on the occasion of the **Vishuva-saṁkrānti**, to a **Brāhmaṇa** named **Kṛishṇā-ditya-sarmman**, son of **Bhaṭṭa-putra Madhusūdana** and grandson of **Bhaṭṭa-putra Hṛishikēśa**, who is an immigrant from the village of **Hastipada**, an inhabitant of the village of **Chāvaṭi**, of the **Parāśara gotra**, **Śakti**, **Vasiṣṭha** and **Parāśara pravaraśa**, a student of **Vājasaneyin** branch of the **Yajur-vēda**, and well-versed in grammar (*vyākaraṇa*), logic (*tarka-vidyā*) and the sacred philosophy (*mīmāṃsā*). The grant was issued from the royal camp or residence of **Vilāsa-pura**, on the 12th day of **Phālguna** of the 9th year of the king's reign. The **dūtaka** of the grant was the minister (*mantrin*) **Bhaṭṭa Vāmana**. It was incised by the artisan (*śilpin*) **Mahidhara**, son of **Vikramāditya**, an inhabitant of **Pōshali**. The **Āmagachhi** grant was incised by **Śasidēva**, the son of this **Mahidhara**. The record is here re-edited from the original.

#### TEXT.<sup>1</sup>

[Metres: v. 1, *Sragdharā*; vv. 2-3, *Śārdūlavikṛīḍita*; v. 4, *Vasantatilaka*; v. 5, *Āryā*; v. 6, *Śārdūlavikṛīḍita*; v. 7, *Vasantatilaka*; v. 8, *Sragdharā*; v. 9, *Indravajrā*; v. 10, *Vasantatilaka*; v. 11, *Mandakrāntā*; v. 12, *Malini*.]

<sup>1</sup> From the plates and impressions.



गणपतयमसि नि  
नः यमा कृणातां  
ते ता कान्तदूःखि  
यवमा द्युतं यथाशरी  
निाकृणाता जयति य  
लायवः शाल मी के ना

[illegible]

ਅੰਮ੍ਰਿਤਸਰ

॥ श्रीगणेशाय नमः ॥

अनिर्वच्यकृतः ।  
गणपतिप्रियः ।

ॐ नमो भगवते वासुदेवाय

अथिहमाम्

अथ। ५॥ मित्रम्

प्रातःकृदाम्या  
पश्यन्त्याज्येय

वृद्धः। यत्तुल्यत्वं

५८ यावत्तः ॥ ॥ ॥

श्रीगणेशाय नमः

ॐ नमो भगवते वासुदेवाय  
यत्प्रसादात्प्राप्तं तत्तत्तत्तत्तत्

राष्ट्रकूटवृत्तविधि

कलत्रविधिस्तथा

ਮੁਕਤੀ ਮੰਤਰ

॥ श्रीगणेशाय नमः ॥  
 ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

ਅੰਤਰਿ ਸਿਖਿ ਸਾਧਿਕਿ ਸਾਧਿਕਿ

**SUMMARY**

विद्यायाः प्रमाणम्  
अथवा प्रमाणम्

४ अथः प्रसंगात्प्राप्तं

30

सामिन्, मादि

82 [REDACTED]



1990年12月17日

॥१॥ ॥२॥ ॥३॥ ॥४॥ ॥५॥ ॥६॥ ॥७॥ ॥८॥ ॥९॥ ॥१०॥ ॥११॥ ॥१२॥ ॥१३॥ ॥१४॥ ॥१५॥ ॥१६॥ ॥१७॥ ॥१८॥ ॥१९॥ ॥२०॥ ॥२१॥ ॥२२॥ ॥२३॥ ॥२४॥ ॥२५॥ ॥२६॥ ॥२७॥ ॥२८॥ ॥२९॥ ॥३०॥ ॥३१॥ ॥३२॥ ॥३३॥ ॥३४॥ ॥३५॥ ॥३६॥ ॥३७॥ ॥३८॥ ॥३९॥ ॥४०॥ ॥४१॥ ॥४२॥ ॥४३॥ ॥४४॥ ॥४५॥ ॥४६॥ ॥४७॥ ॥४८॥ ॥४९॥ ॥५०॥ ॥५१॥ ॥५२॥ ॥५३॥ ॥५४॥ ॥५५॥ ॥५६॥ ॥५७॥ ॥५८॥ ॥५९॥ ॥६०॥ ॥६१॥ ॥६२॥ ॥६३॥ ॥६४॥ ॥६५॥ ॥६६॥ ॥६७॥ ॥६८॥ ॥६९॥ ॥७०॥ ॥७१॥ ॥७२॥ ॥७३॥ ॥७४॥ ॥७५॥ ॥७६॥ ॥७७॥ ॥७८॥ ॥७९॥ ॥८०॥ ॥८१॥ ॥८२॥ ॥८३॥ ॥८४॥ ॥८५॥ ॥८६॥ ॥८७॥ ॥८८॥ ॥८९॥ ॥९०॥ ॥९१॥ ॥९२॥ ॥९३॥ ॥९४॥ ॥९५॥ ॥९६॥ ॥९७॥ ॥९८॥ ॥९९॥ ॥१००॥

2000

॥ श्रीगणेशाय नमः ॥

കുടുംബകാലം

आदिपुत्रिवा विविष्ट

[illegible]

॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

पौरोहित्य' द्वा मनीष

अथ ज्ञानं विना न भवति  
अथ ज्ञानं विना न भवति

二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

तद्विषयं प्रकृतं तद्विषयं प्रकृतं

॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥

यत्र भूतानि मिथश्चरन्ति

॥ श्रीगणेशाय नमः ॥

५: श्रीगणेशाय नमः  
॥ श्रीगणेशाय नमः

॥ श्रीगणेशाय नमः ॥

二、EXISTENCE OF THE

11/15/71

**Abstract**



- 25 -lu Bhāgīrathī-paṭha-pravarttamāna - [nānā] - vidha - nau - vāṭaka - sampādi[ta] - sētu-  
va(ba)ndha-nihita-sai(śai)la-si(śi)khara-śrēṇī-vibhram[ā]-
- 26 -t | Niratīśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha(bdha)-  
-santata-jalada-samaya-sandēhāt |
- 27 • Udicin-ānēka-narapati-prābhṛitīkṛit-āprā(a)mēya-haya-vāhinī-khara-khur-ōtkhāta - dhūli-  
dhūsarita-dig-antarā-
- 28 -lāt | Paramēśvara-sēvā-samāyāt-āśēsha-Jamvu(mbu)-dvipa-bhūpāl-ānanta-pādāta-bhara-  
namad-avanēḥ | Vilā(?)sa-pura-samā-
- 29 -vāsita-śrimaj-jaya-skandhāvārāt | Paramasaugatō Mahārājādhirāja-Śrī-Vigrahapāla-  
dēva-pād-ānudhyātaḥ para-
- 30 -mēśvaraḥ parama-bhaṭṭārakō Mahārājādhirājah śrīman-Mahipāla-dēvaḥ kuśālī  
śrī-Puṇḍravaraddhana-bhuktau | Kōṭiva-
- 31 -rsha-vishayō | Gōkalikā-maṇḍal-āntahpāti-sva-samva(mba)ddh-āvachohhinna-  
tal-ōpēta-Chūṭa-pallikā-varjita-Kurata-palli-
- 32 -kā-grāmō | samu[pa\*]-gat-āśēsha-rāja-purushān | rāja-rājanyaka | rāja-putra |  
rāj-āmātya | mahāsāndhivigrahi-
- 33 -ka | mahākṣhapāṭalika | mahāmātya | mahāsēnāpati | mahāpratihāra |  
danṣāsādhāsādhānika | mahā[da]ṇḍanā-
- 34 -[yaka] | mahākumārāmātya | rājasthānīy-ōparika | dāsāparādhika |  
chaurōddharāṇika | dāṇḍika | dāṇḍapā-

## Second side.

- 35 -si(śi)ka | sau(śau)lkika | gaulmika | kshētrapa | prā-
- 36 -ntapāla | kōṭṭapāla | aḍga[ra]ksha | tadāyu-
- 37 -kta-viniyuktaka | hasty-aśv-ōshṭra-nau-va(ba)la-vyā-
- 38 -pṛitaka | kiśōra-vaḍavā-gō-ma[b]ish-āj-āvi-
- 39 -k-ādhyaksha | dūtaprōshaṇika | gamāgamika |
- 40 abhitvaramāṇa | viśayapati | grāmapati | Tarika | Gaṇḍa | Mālava | Khasa |  
Hāṇa | Kulika | Karṇāṭa | Lāṭa |
- 41 chāṭa | bhāṭa | sēvak-ādīn | anyānś-ch-ākirttitān rāja-pād-ōpajivinaḥ  
praṭivāsinō vrā(brū)hmaṇ-ōttarānścha | mahatta-
- 42 -m-ōttama - kuṭumvi(mbi) - purōga - mēd - āndhra - chaṇḍāla - paryantān | yath - ārham  
mānayati | vō(bō)dhayati | samādiśati cha | Vidita-
- 43 -m-astu bhavatām | yath-ōpari-likhitō=yam grāmaḥ sva-sīmā-tṛṇa-pūti<sup>1</sup>-gōchara-  
paryantaḥ sa-talaḥ | s-ōddēśaḥ s-āmra-ma-
- 44 -dhūkaḥ | sa-jala-sthalaḥ | sa-gartt-ōsharaḥ | sa-das-āpachāraḥ | sa-chaur-ōddharāṇaḥ |  
parihṛita-sarvva-piḍaḥ | a-chāṭa-
- 45 -bhaṭa-pravōśaḥ | akiñchid-grāhaḥ | samasta-bhāga-bhōga-kara-hiraṇy-ādi-pratyāya-  
samōtaḥ | bhūmi-ōchchhidra-nyū-
- 46 -yēna | ā-ōchandr-ārka-kṣhiti-sama-kūlam | mātā-pitrōr-ātmanas-cha punya-yasō(śō)-  
bhivṛiddhayō | Bhagavantam Vu(Bu)ddha-bhaṭṭāra-
- 47 -kam-uddiśya | Parās<sup>2</sup>ara-sagōtrāya | Śakti | Vasi(si)shṭha | Parās<sup>2</sup>ara-pravarāya  
Yayur<sup>3</sup>-vēda-savva(bra)hmachāriṇō | Vāja[sanē<sup>4</sup>]-
- 48 -ya-sākh-ādhyāyinō | mīmāṇsā<sup>4</sup>-vyākaraṇa-tarkka-vidyā-vidō | Hastipada-grāma-  
vinirggatāya | Chāvēṭi-grāma-vāstavyā-

<sup>1</sup> May also be read °yūti.<sup>2</sup> Read sa.<sup>3</sup> Read Yayur<sup>2</sup>.<sup>4</sup> Read mīmāṇsā<sup>2</sup>.



- 49 -ya Bhaṭṭaputra-Rishikēśa<sup>1</sup>-pauṭrāya | Bhaṭṭaputra - Madhusūdana<sup>2</sup> - putrāya  
Bhaṭṭaputra-Kṛishnāditya-sarmmaṇē<sup>3</sup> | Viśuva<sup>4</sup>-saṁkrā-
- 50 -vantau<sup>5</sup> vvidhivat<sup>6</sup> | Gaṅgāyām snātvā śāsanikṛitya prādatto śmābhiḥ | atō  
bhavadbhiḥ sarvvair=ēv=ānumantavya-
- 51 -m | bhāvibhir=api bhū-patibhiḥ | bhūmēr=ddāna-phala-gauravāt | apaharaṇē cha  
mahānṛaka-pāta-bhayāt |
- 52 dānam=idam=anumōdy=ānupālaniyam | prativāsibhiḥ=cha kshētra-karaiḥ | ājñā-  
śravaṇa-vidhēyibhūya yathā-kālam
- 53 samuchita-bhāga-bhōga-kara-hiraṇy-ādi-pratyāy-ōpanayaḥ kārya iti || Samvat [9  
Phā]lguna-dinē 12 bhavanti ch=ātrā
- 54 dharmm-ānuśamsinaḥ ślōkāḥ || Vā(ba)hubhir=vvasudhā dattā rājabhis-  
Sagar-ādibhiḥ | Yasya ya[sya\*] yadā bhūmis=tasya stasya<sup>7</sup>
- 55 tadā phalam ||[13\*] Bhūmim yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati |  
Ubhan tau puṇya-karmṇāu niyataḥ svargga-gāminau ||[14\*]
- 56 Gām=ēkām svarṇam=ēkañ=cha (1) bhūmēr=apy=arddham=aṅgulam | Haran=narakam=  
ayāti<sup>8</sup> yāvad=ā-bhūta-saṁplavam ||[15\*] Shashtim<sup>9</sup>=varsha-sahasrā-
- 57 -ṇi svarggō mōdati bhūmi-daḥ | Ākshēptā ch=ānumantā cha tāny=ēva narakō  
vasēt ||[16\*] Sva-dattāḥ mpara<sup>10</sup>-dattāḥ vā yō harēta
- 58 vasundharām | Śa viśṭhāyām krimir<sup>11</sup>=bhūtvā pitṛibhi[s\*]=saha pachyatō ||[17\*]  
Sa[rvvā]n=ētān bhāvināḥ pāṭhiv=ēndrān bhūyō bhū-
- 59 -yaḥ prārthayaty=ēsha Rāmaḥ | Sāmānyō=yam dharmma-sō(sē)tur=nnṛipāṇām  
kālē kālē pālaniyō bhavadbhiḥ ||[18\*] Iti kamala-da-
- 60 -lāmva(mbu)-vi(bi)ndu-lōlām śriyam=anuchintya manushya-jivitañ=cha | Sakalam=  
idam=udābhṛitañ=cha vu(bn)ddhvā na hi purushaiḥ para-kirtta-
- 61 -yō vilōpyāḥ ||[19\*] Śrī-Mahipāla-dēvēna dvija-śrēṣṭh-ōpapāditō | Bhaṭṭa-Śrī-  
Vāmanō mantri śāsanē dūtakaḥ kṛitāḥ ||[20\*]
- 62 Pōshali-grāma-niryāta-Vikramāditya-śununā<sup>12</sup> | Idam śāsanam=utkirṇam Śrī-  
Mahidhara-śilpinā ||[21\*]

## TRANSLATION.

V. 1. Om Hail ! Victory to the illustrious Gopāla-dēva, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another Daśabala (Buddha), who with his heart expanded by the jewel of compassion held Maitri to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i.e. Māra).

<sup>1</sup> Read *Rishikēśa*.<sup>2</sup> Read *Madhusūdana*.<sup>3</sup> Read *sarmmaṇē*.<sup>4</sup> Read *Viśuva*.<sup>5</sup> The *va* is superfluous.<sup>6</sup> Read *vidhivat*.<sup>7</sup> Read *tasya*.<sup>8</sup> Read *ayāti*.<sup>9</sup> There is a superfluous *anusvāra* over the *m*.<sup>10</sup> Read *para*.<sup>11</sup> Read *krimir*.<sup>12</sup> Read *śununā*.

V. 2. From him was born the king Dharmmapāla, whose grandeur mocked the charm of the Ocean of Milk, whose place of birth was the same as that of Lakshmi<sup>1</sup> (or who was the place of the birth of Lakshmi), who exacted the payment of revenue (*kara*) evenly, (or who was full of crocodiles, "*makaras*"), who was capable of bearing the weight of the world, (or who was capable of bearing the maintainer of the Earth, i.e. *Vishnu*), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by *Indra*), who was intently engaged in maintaining the dignity (of the social orders) (or which was intently engaged in maintaining boundaries) (and) who was the receptacle of valour (or who was the home of the rays of the sun).

V. 3. To him, who had taken the vow of truth like *Rāma*, was born a younger brother, like him in virtues, named *Vākṣpāla*, who was the equal of *Saumitri* (i.e. *Lakshmana*) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points free of the banners of the enemies and brought them (i.e. the cardinal points) under a single umbrella.

V. 4. From him was born a victorious son, named *Jayapāla*, who, purifying the world by his deeds, which were like that of *Upendra* (*Vishnu*) and vanquishing the enemies of religion in battle, made his elder brother *Dēvapāla* enjoy the happiness of having the world for his kingdom.

V. 5. His son, the illustrious *Vigrahapāla*, was born like *Ajātaśatru* (*Yudhishtira*), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilette marks of the wives of his enemies.

V. 6. He begot a son, the illustrious Lord *Nārāyaṇa*, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels.

V. 7. His son was the illustrious *Rājyapāla*, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (*Kula-bhūdhara*), had become famous.

V. 8. As from the eastern mountains the Sun, so from him, in the womb of *Bhāgya-dēvi*, the daughter of the high-crested *Tuṅga*, the moon of the *Rāshtrakūṭa* family, was born a son, the ocean of lustre, the illustrious *Gōpāla-dēva* (and) who became for a long time the only husband of the earth, who had only one husband (i.e. was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many jewels as its coloured garment.

V. 9. *Lakshmi*, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i.e. *kōsha*, *danḍa* and *bala*<sup>2</sup>), keeping the earth pleased (just as a good-natured lady keeps well-pleased) her co-wife served her husband (*Gōpāla*), who was not lacking in kingly virtues, with ever-increasing charm and devotion.

V. 10. As the moon, the scatterer of myriads of rays, from the Sun, so from him was born in course of time *Vigrahapāla-dēva*, the scatterer of innumerable riches. By his rise (or birth), who was pleasing to the eyes on account of personal beauty (or by his soft rays), who

<sup>1</sup> This refers to the descent of the Pāla kings from the Sea (cf. *Pālas of Bengal, Mem. B. A. S., Vol. I, p. 46*). This fact is based on the *Rāmācharita* of *Saundhyākaranandin*, published by *Mahamahōpādhyāya Hara Prasād Sāstrī (Mem. B. A. S., Vol. III, I, 3-4)*.

<sup>2</sup> This explanation is based on *Amarakōśa* 2, VIII. 19, quoted by *Mr. Akshaya Kumāra Maitreya* in his *Gauḍalāṅkāmalā*, p. 99, note.

was pure, (or spotless), who was learned in the (sixty-four) arts (*kalās*) (or who was formed of sixteen parts, i.e. *kalās*), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine).

V. 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having roamed according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Maru lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prāśyādri*).

V. 12. From him was born, the protector of the earth, the illustrious Mahipāla-dēva, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings.

Ll. 24-62. From the illustrious (and) victorious camp (pitched) at Vilāsapura, where the illusion of the Sētubandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water-craft of various kinds proceeding along the path of the Bhāgirathi; where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season; where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambūdvīpa, (who had) come for serving (their) overlord; he, the Paramēśvara, Paramahatṭāraka, great king of kings, the illustrious Mahipāla-dēva, who meditated on the feet of the illustrious Vīrahapāla-dēva, the devout worshipper of the Sugata, the great king of kings, being in good health, honours, informs and orders (the following persons), in the village of Kurata-pallika with the exception of Chūta-pallikā with the low ground (*tala*) which belongs to the personal (royal) domain, in the *maṇḍala* of Gōkalikā, in the *vishaya* of Kōṭivarsha, in the Puṇḍravardhana *bhukti*, all royal officers assembled (here follows names of officers, ll. 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (*adhyakshas*), the neighbouring Brāhmaṇas and others, Mahattamas and other families down to Mōdas, Andhras and Chaṇḍālas, "Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands, with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc., by the law of *bhūmi-chchhidra*, as long as the Sun and the Moon will last, for the increase of the merit and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the Vishuva Samkrānti, to the Bhaṭṭaputra Kṛishṇāditya-śarman, son of the Bhaṭṭaputra Madhusūdana, grandson of the Bhaṭṭaputra Hṛishikēśa, an inhabitant of the village of Chāvaṭi, an emigrant from the village of Hastipada, (who is) well versed in religious law (*Mīmāṃsā*), grammar and logic, a Brahmachārin of the Yajur-veda, of the Parāśara *gōtra*, whose *pravaras* are Śakti, Vasishṭha and Parāśara, (here follows a valedictory sentence in prose). In the year 9 on the 12th day of Phalguna (here follows 5 of the usual valedictory verses)" For this grant given to the best of the twice-born, by the illustrious Mahipāla-dēva, the counsellor Bhaṭṭa Śri-Vāmana was selected as the *dutaka* (20). This grant was incised by the artisan, the illustrious Mahidhara, son of Vikramāditya of the village of Pōshali (21).

## No. 24.—PENUKONDA PLATES OF MADHAVA II (III).

By LEWIS RICE, C.I.E.

These plates are of special interest as being an admittedly genuine record of the early Gaṅga kings of Gaṅgavāḍi, or Mysore. They were brought to notice by Rao Sahib H. Kṛishṇa Śāstri in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukonda, or, more correctly, "Penugonda, in the Anantapur District of Madras, which borders Mysore on the north-east. It was the seat of government of the Vijayanagar kings after the loss of their capital. The plates have been among the family records of a *purōhit* of Penugonda, named Ādem-Bhaṭṭa, for a very long time, his ancestors being hereditary *purōhīts* of the place. They were produced for examination by the *Karṇam* Venkatarayappa of Kanchasamudram in the Hindupur *tālūq*.

There are three plates, of which the two outer ones are engraved on the inner sides only. Four faces are thus inscribed, each containing five lines. The whole inscription is in a good state of preservation.<sup>1</sup> The characters are of an ornamental type and well formed, similar to those used in the best engraved Gaṅga grants, of which we have examples in Nos. 1, 18, 27, 28, 31 and others in the list below. The letters in the present case, measured by the single ones within the lines, are exactly  $\frac{1}{4}$ " in height. Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word *matī* (l. 4) the *ma* is formed like *che*; and in the word *dushkham* (l. 18) an *m* has been put for *sh* [or for the *jihvā-mūliya*.—Ed.], but these two letters closely resemble one another. According to Mr. Kṛishṇa Śāstri—"The plates measure roughly  $8\frac{1}{4}$ " by  $2\frac{1}{8}$ ", and are strung on an oval ring, whose major and minor axes are  $2\frac{1}{8}$ " and  $2\frac{1}{4}$ " respectively. The edges of the ring are secured at the bottom of a circular seal,  $1\frac{1}{4}$ " in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trunk hanging down between its tusks. The ring was not cut when the plates were placed in my hands. The plates, ring and seal weigh 83 *tōlas*."

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end. It contains the pedigree (to be noticed below) of four Gaṅga kings, from Koṅgaṇivarman (the first of the line), here spelt Koṅgaṇivarman, which is a Tamil form,<sup>2</sup> to Mādhava II,<sup>3</sup> and announces a grant by the latter, to a Brahman named Kumāraśarman, of 65 paddy fields, having a sowing capacity of 27 *khaṇḍukas*, below the big tank of Paruvi in the Paruvi *riṣhaya*. The only date given is the full-moon day of the month Chaitra. The engraver was Apāpa, son of the goldsmith Ārya.

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank. Paruvi is mentioned in early inscriptions as the capital of the Bāṇas; and in the time of the Chōla king Rājārāja I it was the chief place of the Parivai *nāḍu* in the Nulambapāḍi (i.e. Nōlambavāḍi) district.

Dr. Fleet's opinion of the plates was as follows:—"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout . . . My conclusions about it are that we have here at last a genuine early Gaṅga record, and that on the palaeographic evidence . . . A.D. 475 seems a very good date for it."

<sup>1</sup> The impressions were sent to me by Mr. Kṛishṇa Śāstri, with a request that I should publish the inscription in the *Epigraphia Indica*. But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him. He issued a preliminary notice in the *Journal of the Royal Asiatic Society* for July 1915, but appears to have got no farther. Hence, by the courtesy of the Editor, I have undertaken the task.

<sup>2</sup> The Beṇḍigānbaḷli plates have both forms.

<sup>3</sup> More properly Mādhava III, as the original Koṅgaṇivarman was also named Mādhava. But I retain II in order to be in conformity with the heading given to the facsimile.

In its description of the kings it follows, with slight variations, that given in the majority of the Gaṅga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c. 240 to 939 A.D. (see list herewith). From about the year 650 stone inscriptions preponderate. But the present record contains certain fresh statements of special importance not elsewhere met with.

The pedigree as here given is as follows:—

Koṅkaṇivarman *dharma-mahādhirāja*,  
(of the Jāhnavēya (Gaṅga) *kula*, and Kāṇvāyana *gōtra*).  
|  
Mādhava *mahādhirāja*.  
|  
Gaṅga-rāja Āyyavarman,  
(installed by Siṃhavarman *mahārāja*, the Indra of the Pallava *kula*).  
|  
Mādhava *mahādhirāja* (of the Gaṅgas),  
Siṃhavarman,  
(Banner of the Gāṅgēya-vaṃśa),  
(installed by Skandavarman *mahārāja* of the Pallava<sup>a</sup>).

As regards the two first steps all the Gaṅga plates are in agreement. But a Nagar stone inscription<sup>1</sup> informs us that Koṅkaṇivarman's name was Mādhava (I), the younger of two brothers, Daḍiga and Mādhava,<sup>2</sup> and that Mādhava (II), Kiriya Mādhava, was the son of Daḍiga, with whom the succession continues. In some plates Mādhava appears as Mādhavarman. The third king is in all the plates named Harivarman, which in the Tanjore plates has the Tamil form Arivarmā. But in the Beṇḍigānhalli plates we have Kṛṣṇavarman (with the prefix Śrī-vijaya, apparently only complimentary); and here we have Āyyavarman (equivalent to Āryavarman). These are all variants of the same name Harivarman; for Kṛṣṇa is synonymous with Hari, and Āyya or Āryya may be intended for an improvement on Ari. It is with the fourth king that a discrepancy arises, when compared with the whole run of plates. For they with one accord give his name as Viṣṇugōpa (in the Kaḍagattūr plates Viṣṇukōpa, and in the Ganjam plates Biṣṇugōpa) and then bring in his son as Mādhava (III). The testimony of all the records being uniform as to Viṣṇugōpa at this point, his omission in the present plates has to be accounted for. With regard to his successor being Mādhava, there is no dispute; but he is distinguished in some cases as Taḍaṅgāla Mādhava (perhaps owing to a limp in his gait), and one record<sup>3</sup> makes him Viṣṇugōpa's grandson, which may be correct and indicate that his actual father did not reign.

The most conspicuous occurrence of the name Viṣṇugōpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Viṣṇugōpa of Kāñchi. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century. In Pallava inscriptions<sup>4</sup> Viṣṇugōpa is mentioned along with Skandavarman and Siṃhavarman, who appear in the present record as being connected in a special manner with the Gaṅgas. But we here get no help from this source to explain the exclusion of Viṣṇugōpa.

<sup>1</sup> *EC*, VIII, No. 35.

<sup>2</sup> Dr. Fleet was disposed to combine them into one, named Daḍiga-Mādhava; but the dual form—*tat-sutan Daḍiga-Mādhava-nāmadhēyan*—shows that they were two, said to be a Rāma and Lakṣmaṇa.

<sup>3</sup> *EC*, VII, Sh. 4.

<sup>4</sup> *IA*, V, 50, 154.

Now all the Gaṅga plates describe Viṣṇugōpa in the same way,—as ‘devoted to the worship of the twice-born, gurus and gods,’ or ‘gurus, cows and Brāhmins.’ Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Viṣṇugōpa in the present plates. At the end of line 8 and the beginning of line 9 we have the phrase ‘devoted to the worship of gods, twice-born and gurus,’ with which the inscription goes on as if it were an attribute of Mādhava. But this is nowhere stated of Mādhava; on the other hand, it is the distinctive characteristic of Viṣṇugōpa, and of no other. It is evident then, I think, that Viṣṇugōpa was intended by the composer of the inscription to come here, in connexion with this phrase. But the engraver, whether for the purpose of saving space for the rest, or out of pure carelessness or misunderstanding, went on with it as if part of the description of Mādhava. Viṣṇugōpa thus dropped out.

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gaṅgas, which is the novel feature of this record. Of the first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (*abhishikta*) by Pallava kings, and this function<sup>1</sup> is described as performed *yathārham*, which may merely mean ‘in due form,’ or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gaṅgas on their throne. Though, occurring as it does in a Gaṅga grant, the act may be considered as a friendly one, yet the adoption by Mādhava of a second name which was that of the Pallava king would usually be a sign of subordination. On the other hand, it must be noted that the name he took was not that of the king who crowned him, but that of his son. The only instances in which we find anything of the kind in connexion with the Gaṅgas are in the Sirigunda stone,<sup>2</sup> which says that Nirvīta’s (i.e. Avīta’s) younger son obtained the Koṅgaṇi crown from the Pallava and Rāṣṭrakūṭa kings (superseding the rightful heir)—this was in the latter half of the 5th century; and in the early part of the 9th century, Śivamāra-Saigoṭṭa, on his release from captivity, was crowned by the Rāṣṭrakūṭa and Pallava kings<sup>3</sup> with their own hands. We gather, therefore, that the Pallavas laid claim to be overlords of the Gaṅgas; but, if so, they only asserted the claim on rare occasions. Certain it is that no such relation is mentioned in any other Gaṅga grants as it is in this. It may be noted that in the case of the Kadambas, although the Pallavas installed the founder of the line in his kingdom,<sup>4</sup> they are not afterwards referred to as overlords. Perhaps, therefore, they pursued the liberal policy of letting the quasi-dependent kings ordinarily follow their own course unimpeded.

We are here told that Āryavarman was installed by the Pallava king Simhavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Simhavarman. Now in the Pallava inscriptions already mentioned above we have the same names. First Skandavarman, then his son Viravarman, his son Skandavarman, and his son Viṣṇugōpavarman or Viṣṇugōpa. The latter, as *Yuvamahārāja* or *Yuvarāja*, makes a grant in the reign of Simhavarman, who may have been his elder brother or his uncle and the ruling sovereign. The second grant goes on to Simhavarman, the son of Viṣṇugōpa. He may be the Simhavarman of this inscription. If so, the Skandavarman may be his son, as we have no Skandavarman following a Simhavarman, as here required. There are no precise dates that can be given for these kings; but undoubtedly they belong to the 4th century.<sup>5</sup>

<sup>1</sup> Sprinkling with consecrated water. Goldstücker, in the Dictionary he began, has 25 columns on the subject.

<sup>2</sup> *EC*, VI, Cm 50.

<sup>3</sup> *Id.* IV, Yd 60; IX, Nl 60.

<sup>4</sup> *Id.* VII, Sk 176; *BI*, VIII, 24.

<sup>5</sup> A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century. But this seems to be merely an echo of the earlier genealogy in the grants above referred to. See Kielhorn’s remarks on the subject in *BI*, III, 144. Also the list in *IA*, VIII, 280.

We have seen already that the Pallava Vishnugōpa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father Skandavarman is also said,<sup>1</sup> like the Gaṅga Vishnugōpa, to have 'honoured the gods, twice-born, gurus and old men.' Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Gaṅga Vishnugōpa's father, is found applied to Samudra-gupta.<sup>2</sup> The prefix *Śrī-vijaya* to the name of Kṛishṇavarman, the equivalent of Harivarman, is chiefly used in connexion with the Gaṅga-Pallavas, who, though Pallavas, claimed descent from Kōṅgaṇi, the first Gaṅga. Mādhava (III), again, married the sister of the Kadamba king whose name was Kṛishṇavarman, and she was probably a daughter of the Kadamba king Kākusthavarman, who is said to have given his daughters in marriage to Gupta and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of this. For the manuscript of a Digambara Jain work in Sanskrit, named *Lōkavibhāga*, has been discovered by the Mysore Archaeological Department (see the Reports for 1909 and 1910), treating of Jaina cosmography. The contents, it says, were first delivered by the Arhat Vardhamāna, and handed down through Sudharma and a succession of other teachers. The *Rishi* Simha-sūri (or Simha-sūra) produced the work in a translation (? from Prākṛit into Sanskrit). And the *Muni* Sarvanandin formerly (*purā*) made a copy of it in the village named Pāṭalika in the Pāṇa-rāshṭra. The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Simhavarman, the lord of Kāñchi, and in 80 beyond 300 of the Śaka years. Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record; but Śaka dates of such early period are looked upon with suspicion. Dr. Fleet has published his views in full about this date. Having detected a flaw in the calculations of Prof. Śaṣipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458. In either case the year is the same, and this Simhavarman began to reign in Kāñchi in 436. As regards the Simhavarman of our inscription, the latest date so far obtained for Mādhava (III) is ? 390; but he must have lived to c. 430, when his son was crowned, being then an infant on his mother's lap. The near approximation of the two dates is evident; and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Simhavarman was a recurring one among the Pallavas of the period. Pāṭalika, the village in which Sarvanandin made his copy, may be Pāṭalipura, in the South Arcot District. The *Periya-purāṇam* makes it the seat of a large Jaina monastery in the 7th century. Pāṇa-rāshṭra is no doubt the territory of the Bāṇa kings.

#### TEXT.

Ib

- 1 Jīṭam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaj-Jāhnavēya-kul-āmalavyōma-bhā-
- 2 sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dāruṇ-āri-gaṇa-vidē-  
raṇ-ōpa-

<sup>1</sup> *Id.*, V, 51.

<sup>2</sup> *GI*, No. 4, p. 27; No. 13, p. 54. "One of the habitual expressions applied always and only to Samudra-gupta," p. 14.



[illegible]

ॐ नमो भगवते वासुदेवाय ।  
 श्रीकृष्णाय नमः ।  
 कृष्णाय नमः ।  
 कृष्णाय नमः ।





3. labdha-vraṇa-bhūṣhapasya Kāṣṭhāyana-sa-gōtrasya śrīmat-Koṇkaṇivarmma-dharmma-mahādhirājasya pu-  
 4. trasya pitur-anvāgata-guṇasya nānā-śāstr-ārttha-sadbhāv-ādhipama-praṇīta-chēti<sup>1</sup>-viś-  
 shasya nīti-śāstra-  
 5. sya vaktri-prayōktri-kuśalasya samyak-prajā-pālana-mātr-ādhipata-rājya-prayōjanasya  
 śrīmat(n)-Mā

## IIa

6. dhava-mahādhirājasya tasya putrasya anēka-yuddh-ōpalabdha-vraṇa-vibhūṣhita-  
 śarīrasya nānā-  
 7. śāstr-ētihāsa-purāṇa-tatva-jñasya śrī-Pallava-kul-ōndrēṇa Simhavarmma-mahārājēna  
 yathārham-a-  
 8. bhishiktasya Gaṅga-rājasya Āyyavarmmaṇaḥ putrēṇa pitri-paitāmahā(ha)-guṇa-sam-  
 yuktēna dēva-  
 9. dvijēti-guru-pūjana-tatparēṇa dharmm-ābhyāsa-kṛita-matinā sva-bāhu-vīryy-ārjjita-  
 rājya-vibhavēna  
 10. Gāṅgēya-varṇsa-dhva-jēna sva-varṇsa-kramāgata-rājya-praṇītēna Pallavānām śrī-  
 Skandavarmma-mahā-

## IIb

11. rājēna yathārham-abhishiktēna Gaṅgānām=Mādhava-mahādhirājēna śrī-Simhavar-  
 mmaṇaḥ Brāhma-  
 12. pāya Vatsa-sa-gōtrāya Taittiriya-charaṇāya Kumārasarmmaṇē yama-niyama-tapa[s\*]-  
 13. svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmarthyāya ādāna-prati-  
 grahā-  
 14. ya Chaitra-māsyām tithau paurṇamāsyām Paruvi-vishayē, Paruvi-mahā-taḥ  
 k-ādhasat Karmmaṭuva-kshē-  
 15. trē pañcha-shashṭi-kēdārāḥ saptavimśat-khaṇḍuka rāpāḥ brahmadēya-kramēp-ādbhiḥ  
 pradattāḥ

## IIIa

16. yo=sya hartā sa pañcha-mahāpātaka-samyukto bhavati || api=ch=ātra Manu-  
 gitāḥ ślōkāḥ [1\*]  
 17. bahubhir=vvasudhā bhuktā rājabhis=Sagarādibhiḥ [1\*] yasya yasya yadā bhūtmis-  
 tasya tasya tadā phalam [11 1\*]  
 18. svau=dātum sumahachchhakyan=dushkham<sup>2</sup>=any-ārttha-pālanam [1\*] dānam vā  
 pālanam vēti dānāch=chhrēyo=nupālanam [11 2\*]  
 19. svadattām=paradattām vā yō harēta vasundharām [1\*] shashtim varsha-sahasrāṇi  
 ghōrē tamasi varttatē [11 3\*]  
 20. iti suvarṇnakār-Āryya-putrēṇa Apāpēna likhitēyan-tānra-paṭṭikā

## TRANSLATION.

(Line 1) Ōm.<sup>3</sup> Be it well.<sup>4</sup> Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

<sup>1</sup> Read *mati*.

<sup>2</sup> Appears as *dumkham* [*duḥkham*? —Ed.] in the original.

<sup>3</sup> The spiral symbol here is supposed to represent this sacred syllable.

<sup>4</sup> This word *Seasti* is in the margin, midway between lines 2 and 3.

A sun illumining the clear firmament of the Jāhnavi (or Gaṅga) *kula*, possessed of a territory of good people, which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kāṇvāyana *gōtra*, was His Majesty **Koṅkaṇivarman** *dharma-mahādhira*ja.

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty **Mādhava** *mahādhira*ja.

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many *Śāstras*, *Itihāsas* and *Purāṇas*, duly installed by the Indra of the Pallava *kula*, **Simhavarman** *mahārāja*,—was the Gaṅga-rāja **Āyyavarman**.

(Line 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmaṇas and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāṅgāya-vaṁśa, having acquired the kingdom descended in his own family, being duly installed by śrī-**Skandavarman** *mahārāja* of the Pallavas—**Mādhava** *mahādhira*ja of the Gaṅgas, śrī-**Simhavarman**—to the Brāhmaṇ, of the Vatsa *gōtra* and Taittiriya *charaṇa*, **Kumāraśarman**, proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts, —on the full-moon day in the month Chaitra, were given, in the form of a Brāhmaṇ gift in the **Karmaṭuva** *kshētra*, situated below the great Paruvi lake in the Paruvi *vishaya*, sixty-five fields, sowing twenty-seven *khaṇḍuka* (of seed).

(Line 16) Whoso takes away this becomes guilty of the five great sins. As to this also there are the *ślōkas* uttered by Manu :—By many kings has the earth been enjoyed, Sagara and others. Whosoever at any time is the land, his is then the fruit. To make a gift oneself is very easy ; difficult the protection of another's. Of giving or protecting, than giving more excellent is protecting. Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years.

(Line 20) Thus is this copper plate, written by the goldsmith Āryya's son **Apāpa**.  
Om.

## LIST of GANGA copper-plate INSCRIPTIONS.

Name.	No. of plates.	Reference.	DATE.		King or Ruler.	Donee.	Engraver.	REMARKS.
			Śaka.	Regnal. A.D.				
1 Nandī (1)	3	MAR, 1914	...	c. 240	Mādhava (II)	Brāhman	Śrīpāla	.....
2 Beṇḍigānballi	4	" 1915	...	1	Kṛṣṇavarman	"	Mātrivarman	.....
3 Tanjore	3	IA, viii, 212	169	247	Arivarman	"	Viśvakarma- Āchārya.	.....
4 Tagadūr	3	EC, iii, Nj 122	188	? 266	Harivarman	Gāvunda	.....	.....
5 (Mudīvanūr)	5	" x, Mb 157; IA, xv, 172.	261	23 (Bāpa)	"	.....	Nandivarman- Āchārya.	Inscribed on back of Pl. 1 of this Bāpa grant and effaced. Pl. 5 is blank.
6 Tāgarti	3	" vii, Sk 52; IA, vii, 172.	? 279	...	Tadāṅgāla Mādhava (III)	Gavunda	.....	At first called the Harihara plates.
7 Nonamaṅgala (1)	3	" x, Mr 73	...	13	Mādhavarman	Jain temple	.....	...
8 Melekōte	5	MAR, 1910	...	c. 390	"	Buddhist	Chārudatta	Pl. 2 missing.
9 Penugonda	3	MER, 1914; JRAS, 1915.	...	c. 400	Mādhava (III); Siṃha- varman.	Brāhman	Apāpa	A genuine Gāṅga grant of ? c. 475 (Fleet).
10 Nonamaṅgala (2)	4	EC, x, Mr 72	...	1	Koṅgaṇivarman (Avi- nīta).	Jain temple	Mārisbhāṇa	.....
11 Śīṅgēvi	5	MAR, 1916	...	2	Koṅgaṇivarman (Avi- nīta).	Brāhman	Pāpāra	.....
12 "	...	" "	...	...	Senior Queen	"	.....	Follows, on Pl. 5.
13 Bangalore Resi- dency.	6	" 1911	...	25	Koṅgaṇi (Avinīta)	"	Mārgi	Pl. 2 missing: Pl. 5 may belong to another grant (see MAR, 1911, para. 72).
14 Mallōḷli (1)	3	EC, ix, Db 67; IA, v, 136.	...	29	" ( " )	"	.....	.....

## LIST of GANGA copper-plate INSCRIPTIONS.

Name.	No. of plates.	Reference.	DATE.		King or Ruler.	Dovee.	Engraver.	REMARKS.
			Śaka.	Regnal. A.D.				
15 Morkāra	3	EC, i, Cg 1; IA, i, 362	388	...	Koṅgaṇi (Avinīta)	Jain temple	Viśvakarman	Grant by Akīlavaraḥa's <i>mantriya</i> .
16 Bangalore Museum	5	" ix, Bn 141	...	3	" (Durvinīta)	Brāhmaṇa	....	Pl. 5 missing.
17 Kadagattūr	5	" xii, Mi 110	...	4	" ( " )	"	Chakkana	At first called the Maddagtri plates.
18 Uttanūr (1)	5	MAR, 1916	...	20	Durvinīta	48 Brāhmaṇas	Koṅgaṇi Perundattakāra.	.....
19 Uttanūr (2)	5	" 1917	...	20	"	80 "	"	.....
20 Mallāhālī (2)	5	EC, x, DB 68; IA, v, 138.	...	35	Koṅgaṇiviriddha (Durvinīta).	Brāhmaṇa	....	.....
31 Gummarēddipura	5	MAR, 1918	...	40	Durvinīta	"	Koṅgaṇi Perundattakāra.	.....
22 Hebbūr	6	EC, xii, Tm 23	...	...	Nava-Kāma (Śivamāra)	?	....	Pl. 3 and 5 missing.
23 Hallegere	5	" iii, Md 113	635	34	Pṛthivī Koṅgaṇi Śivamāra.	Brāhmaṇa	Viśvakarma-Āchārya.	Grant by request of the two sons of the Pallava <i>yscarāja</i> .
24 British Museum	7	IA, xiv, 229	...	...	Nava-Kāma	"	....	Grant by Kreganga.
25 Nandi (2)	3	MAR, 1914	...	3	Pṛthivī Koṅgaṇi (Śripurusha).	"	....	King has the title of Rapaḥhājana.
26 Sargūr	5	EC, iv, Hg 4	...	...	Pṛthivī Koṅgaṇi (Śripurusha).	12 Brāhmaṇas	Kuṇṭ-Āchārya	.....
27 Kondaḥḥi Agrahāra	5	MAR, 1907	...	7	Śripurusha	Brāhmaṇa	Viśvakarma-Āchārya.	Ranavikramarasa (Viśvāditya), governing (? Kereḡōḥ) <i>śād</i> .
28 Jāvali	5	EC, vi, Mg 36	672	25	Pṛthivī Koṅgaṇi Śripurusha.	"	Viśvakarma-Āchārya.	.....

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; JBAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archaeological Report*; MER, *Madras Epigraphical Report*.

## LIST of GANGA copper-plate INSCRIPTIONS.

Name.	No. of plates.	Reference.	Date.		King or Ruler.	Donee.	Engraver.	REMARKS.
			Śaka.	Regnal. A.D.				
29 Islāmpūr . . . . .	5	El, xii, 48 . . . . .	...	30	Prithivi Kōṇpaṇi Śrī-purusha.	Brāhman . . . . .	.....	Grant by Vijayāditya when at Asandi.
30 Hoūr . . . . .	5	EC, x, Gd 47; Mad-Jscl, 1878.	684	...	" "	" "	Viśvakarman . . . . .	.....
31 Dēvarahalli . . . . .	6	" iv, Ng 85; IA, ii, 155, 370.	698	50	" "	Jain temple . . . . .	Viśvakarman . . . . .	At first called the Nāgamaṅgala plates.
32 Maṇṇe (1) . . . . .	7	" ix, Nl 60 . . . . .	719	...	Mārasimha Lōka-Trinētra Yuvarāja.	" "	Viśvakarman . . . . .	.....
33 Ganjam . . . . .	5	" iv, Sr 160 . . . . .	...	...	Mārasinga Ereyappa Lōka-Trinētra Yuvarāja.	Brāhman . . . . .	.....	With his permission, grant by a Pallava.
34 Chik-Ballāpur . . . . .	3	MAR, 1914 . . . . .	...	17	Jayātēja Dattiya . . . . .	Śiva temple . . . . .	.....	The date is that of the Rāshtrakūṭa Prabhūtavarsha Jagat-tuṅga.
35 Maṇṇe (2) . . . . .	5	" 1910 . . . . .	750	12	Satyavākya Kōṅgaṇi-varman Rājamalla.	Brāhman . . . . .	Madhurōvajha . . . . .	.....
36 Galigekere . . . . .	5	EC, iv, Yd 60 . . . . .	...	...	Rasavikramayya (Nihimarga I).	" "	Marikēṣi . . . . .	.....
37 Narasipura . . . . .	7	" v, Kl 90 . . . . .	824	...	Rājamalla Satyavākya . . . . .	Jain temple . . . . .	.....	.....
38 Gaṭṭavāḍipura . . . . .	9	" xii, Nj 269 . . . . .	826	...	Rājamalla Satyavākya and Nihimarga (Ereyappa).	Brāhman . . . . .	Viśvakarman . . . . .	Pl. 1 and 3 missing.
39 Sūḍi . . . . .	5	El, iii, 164 . . . . .	860	...	Būtuga Nanniya Gaṅga . . . . .	Jain temple . . . . .	.....	Date may be 988.

EC, *Epigraphia Carnatica*; El, *Epigraphia Indica*; IA, *Indian Antiquary*; JRS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archeological Report*; MER, *Madras Epigraphical Report*.

This array of documents provides us with the inscriptional chronicles of the Gaṅga kings of Gaṅgavāḍi, or Mysore. They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank. They present a consistent and consecutive account, not discredited by contradictory statements or anachronisms. They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties. They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties.

Objections have been raised to them, by Dr. Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority. But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography. These, however, are not such as to affect the veracity of their contents. The basis of his sweeping dictum that all the Gaṅga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved. In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate.

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false. Dr. Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious.' This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded.

As regards the palaeography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr. Fleet does at the year 804, for instance, and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect. The standards, therefore, by which he proceeded to judge the Gaṅga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction. Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts.<sup>1</sup>

It might seem desirable here to recapitulate the history of the Gaṅgas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work *'Mysore and Coorg from the Inscriptions'* and to my revised edition of *Coorg Inscriptions* in the New Imperial Series of the Archaeological Survey of India.

<sup>1</sup> There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine.' He even saw nothing strange in writing to me—'If you will only give up the Gaṅgas, I will do anything you like for you'!

A somewhat similar state of things is met with elsewhere. For Canon Isaac Taylor, in his book *'The Alphabet'*, refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription. Mr. Paley, on first becoming acquainted with the inscription at Abu Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a hoax!

## No. 25.—THE KANUMA GRANT OF SADASIVA-RAYA : SAKA 1470.

By S. V. VISWANATHA, M.A., MANNARGUDI.

The inscription is on five copper-plates, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation. They are now in the possession of the Collector of Anantapur. They were obtained and sent to me for publication by Rao Sahib H. Krishna Sastri, who has noticed these in his Report on Epigraphy for 1915, pp. 9 (No. 9) and 112.

The plates measure  $10\frac{1}{2}$  in. by  $7\frac{1}{2}$  in., except in the middle, where the height is greater on account of the arch at the top. The holes through which a ring is intended to pass have a diameter of  $\frac{1}{2}$  in. The rims of all the plates are slightly raised. The writing runs across the breadth of the plates, and is quite legible. The first and the last plate are engraved only on one side. The inscription contains 241 lines in all. The plates are numbered in Telugu numerals. I am supplied with the following further information about the plates from the office of the Assistant Archaeological Superintendent for Epigraphy, Madras : —

“The plates are strung together on a circular ring of the same metal, which is 3" in diameter and about  $1\frac{1}{2}$ " in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about  $1\frac{1}{4}$ ". The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals: (1) *Top-row*: the crescent to the proper right and the sun to the left; (2) *Middle-row*: a boar standing on a platform and facing the proper right with a dagger in its front, pointing downwards; and (3) *bottom*: a floral device, probably a blown lotus, on which the platform of (2) rests. The plates with the ring and the seal weigh about 431 tolas."

The language of the inscription is Sanskrit, and the whole is in verso, except the Telugu portions in plates Nos. 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature. The characters are Nandināgarī, except in the case of the signature, which is in Telugu. There are a few orthographical peculiarities worth noticing. Instances of unnecessary *anusvāra* and *visarga* have been noted in the footnotes to the text. As in other Vijayanagara grants, there is confusion here also between the use of *sa*, *śa* and *sha*. Instances of this are :—*Saṁbhavē* for *Śaṁbhavē* (l. 2) ; *Kauśalyī-śrī-Sūmitra*° in place of *Kauśalyā-śrī-Sūmitra*° (l. 19) ; °*śitu*° instead of °*śitu*° (l. 27) ; °*rāsi*° for °*rāśi*° (l. 40) ; *śaṁśāya* instead of *śaṁśāśya* (l. 41) ; *svāṁsam-ētya*° in place of *svāṁśam-ētya*° (l. 47), etc. The vernacular sound *r* is represented by an *r* sign added over the consonant *r*, e.g. *mūru* in l. 75. Long *i* is represented in one place by a vertical stroke and a loop over short *i*, as if *i* were a consonant.

The inscription records the grant of the village of Kanuma by Sadāsiva-Mahārāya of the Second Vijayanagara dynasty to several learned Brahmans of various *gotras* and *śakhās*. The grant was made at the request of Appalarāja, the son of Krishnarāja and grandson of Timmarāja, of the Kāśyapānvaya, i.e. the Solar race. It was made in the presence of the god Viṭṭhalēśvara, on the banks of the Tungabhadra river. Kanuma, we are told, is situated in Muṇḍimaḍugu *śimā*, a division of the Gutti *valita*. The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the *Dēśa-bhāṣā*, as it is called in the inscription. The terms of the grant are the same as those found in other grants of the Vijayanagara house. One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēśava and the Brahmans, one-half going to each. A half is thus left as the property of the temple, while the other portion is split up into 30 *virittis*, to be divided among Brahmans, 2 *virittis* being set apart for the daily worship of the god. The grant is made for the performance of 16 kinds of worship (*śōḍaś-ōpachāra*) to the god Chennakēśava. Of all the kings of the Vijayanagara dynasty Sadāsiva seems to have favoured the Vaiṣṇavite religion most.



The date of the grant is given (ll. 82-83) in the numerical words *avatār-āṅga-vēd-ēndu*, i.e. 1470. Thus the record is dated in the Śaka year 1470, corresponding to 1548 A.D., Kilaka, the month Āṣāḍha; the bright fortnight; Prathama-dvādasi and Sunday. The Śaka year 1470 is the earliest date for Sadāśiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467. Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśiva yet discovered.

Among the names of personages appearing in the grant the most important is that of Rāmārāja, the Karpāta minister and brother-in-law of the king. Sadāśiva bears the usual titles, of which *Gaj-aṅgha-gaṇḍa-bhērūṇḍa* deserves notice. In 'South Indian Images of Gods and Goddesses' by Rao Sahib H. Krishna Sastri (p. 268) there is an interesting picture of a mythological bird, with two heads. It is seen in the picture to carry elephants in its talons and beaks.

Appalarāja, the son of Kṛṣṇarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāśyapa *gōtra*, Āpastamba *sūtra* and the Solar race.

The names of the composer and the engraver appear as usual after the imprecatory verses at the end. It is interesting to note that the engraver and his father are known by the same name. It has been the custom among Hindus that the grandson is given the name of the grandfather. The names of the father and son are identical in rare instances. Mallapa appears as the father of Vīrapa in the Unamañjēri Plates of Achyuta-Rāya (above, Vol. III, p. 151) and in the Conjeeveram Plates of Kṛṣṇa-Rāya (*ibid*, Vol. XIII, p. 126).

Table of Donees.

Vers.	Name.	Father's name.	Gōtra.	Vēda or Sūtra.	No. of <i>vr̥ttis</i> .
66	Vishṇu <sup>1</sup> . . . . .	.....	...	...	2
67	Śīngari Dikshita . . . .	Munyangy-Appalē-Bhaṭṭa . .	Kāśyapa . .	Yajna . .	1
68	Nārasimha . . . . .	Siddhi Timmā-Bhaṭṭa . . . .	Bhāradvāja . .	Do. . . .	1
69	Akkaḷē-Bhaṭṭa . . . . .	Vēdam Rāghava-Bhaṭṭa . . . .	Vādhūla . . . .	Do. . . .	1½
70	Yāndāṭi Nārasimha . . . .	Nāra-Avadhānin . . . . .	Kaundinya . . . .	Do. . . .	1
71	Purushōttama-Bhaṭṭa . . . .	Siddhi Tirumalārya . . . . .	Bhāradvāja . . . .	Do. . . .	1
72	Jambā-Bhaṭṭa . . . . .	Munnangi-Appalē-Bhaṭṭa . . . .	Kāśyapa . . . .	Do. . . .	1
73	Basavā-Bhaṭṭa . . . . .	Vasanta-Bhaṭṭa . . . . .	Kaundinya . . . .	Do. . . .	1
74	Munungi Narahari . . . . .	Śīngari Yajvan . . . . .	Kāśyapa . . . .	Do. . . .	1
75	Sōma-Bhaṭṭa . . . . .	Siddhi Timmā-Bhaṭṭa . . . .	Bhāradvāja . . . .	Do. . . .	1
76	Nārasimha . . . . .	Śirikuppa Timmā-Bhaṭṭa . . . .	Kausika . . . .	Do. . . .	1
77	Kṛṣṇa-Bhaṭṭa . . . . .	Uṭakūru Timmā-Bhaṭṭa . . . .	Ātrēya . . . .	Do. . . .	2
78	Timmā-Bhaṭṭa . . . . .	Śirikuppa Timmā-Bhaṭṭa . . . .	Kausika . . . .	Do. . . .	1
79	Mallu-Bhaṭṭa . . . . .	Vaddamāni Lingam-Bhaṭṭa . . . .	Śrīvatsa . . . .	Do. . . .	1

<sup>1</sup> [Probably Kēśavanūtha mentioned in l. 110 was the name of the priest in the temple of Chennakēśava.—H. K. S.]

Table of Donees—*contd.*

Vers.	Name.	Father's name.	Gōtra.	Vēda or Sūtra.	No. of <i>criptis</i> .
80	Gauru-Bhaṭṭa . . .	Timmāpuram Timmā-Bhaṭṭa . . .	Agastya . . .	Bahvricha . . .	1
81	Janārdanārya . . .	Vaḍḍamāni Liṅgā-Bhaṭṭa . . .	Śrīvatsa . . .	Yajus . . .	1
82	Aubhalay[y]a . . .	Varidaḍu Narasayya . . .	Kauśika . . .	Bahvricha . . .	1
83	Phaṇi-Bhaṭṭa . . .	Śiruguppa Timmā-Bhaṭṭa . . .	Do. . .	Yajus . . .	†
84	Timmā-Bhaṭṭa . . .	Dēvarakonḍa Sūri-Bhaṭṭa . . .	Harita . . .	Do. . .	1
85	Nārāyaṇa-Bhaṭṭa . . .	Chippagiri Rāghava-Bhaṭṭa . . .	Vasishṭha . . .	Bahvricha . . .	1
86	Chakrapāṇi . . .	Timmāpuram Tirumalārya . . .	Agastya . . .	Do. . .	1
87	Timmā-Bhaṭṭa . . .	Rāchūri Timmā-Bhaṭṭa . . .	Kāśyapa . . .	Yajus . . .	1
88	Nāgā-Bhaṭṭa . . .	Kūkaṭamkonḍa Dādi-Bhaṭṭa . . .	Kutsa . . .	Do. . .	1
89	Giri-Bhaṭṭa . . .	Śiruguppa Timmā-Bhaṭṭa . . .	Kauśika . . .	Do. . .	†
90	Konḍu-Bhaṭṭa . . .	Timmā-Bhaṭṭa . . .	Bhūradvāja . . .	Do. . .	1
91	Chikka-Purushōttama . . .	Siddhi Timmārya . . .	Do. . .	Do. . .	1
92	Pārvatīnātha . . .	Mahādvara Bhairava . . .	Do. . .	Do. . .	1†
93	Kōśava-Bhaṭṭa . . .	Maṇimaṇi Aubhala-Bhaṭṭa . . .	Do. . .	Do. . .	†
94	Veṅkaṭay[y]a . . .	Bukkarāyasamudram-Appa-Konḍa . . .	Do. . .	Dāhyāyana . . .	1
95	Śri-Konḍa Rāmā-Bhaṭṭa . . .	Brahmā-Bhaṭṭa . . .	Kauṇḍinya . . .	Yajus . . .	1
96	Mādhava . . .	Vāraṇāsi Konḍu-Bhaṭṭa . . .	Kāśyapa . . .	Do. . .	†
97	Aubhala-Bhaṭṭa . . .	Purāṇa Aubhala-Bhaṭṭa . . .	Harita . . .	Do. . .	†

## TEXT.

[Metres : vv. 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, *Anushṭubh* ; vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, *Śārdūlavikṛīḍita* ; vv. 10, 11, 15, 16, 17, 18, 22, 23, 34, *Sruṅgharā* ; v. 9, *Hārīṇī* ; v. 36, *Dōḍhaka* ; vv. 14, 28, *Upajātī* ; vv. 24, 26, 1-5, *Mālinī* ; vv. 27, 31, *Indravajrī* ; v. 99, *Gīṭī* ; v. 100, *Pushpitāgrā*.]

(Verses 1-25, ll. 1-51, giving the genealogy, are omitted, since they repeat practically *verbatim* what is stated in another Vijayanagara grant, edited *supra*, Vol. IV, pp. 12-14.)

## Plate I.

52 भुजवीर्योदायभूरच्युतेद्रः । [२६\*] क्षितिप्रतिष्ठापितकीर्तिदेहे प्राप्ते पदं  
वैष्णवमन्त्र-

53 तेंद्रे । अध्यास्य भद्रासनमस्य सुनुर्वीरो बभौ वेंकटदेवरायः । [२७\*]  
प्रशास्य राज्य

- 54 प्रश(स)वास्त्ररूपे विद्वन्निधौ वेंकटरायभूपे । अभागधेयादचिरात्प्रजानामाखं-  
 55 जलावासमथाधिकटे । [२८\*] तिमंवावरगर्भमौक्तिकमणी रंगक्षितींद्रात्मजः । क्ष-  
 56 त्रालंकरणेन पालितमहाकर्णाटराज्यश्रिया । शौर्योदार्यदयावता स्वभगिनो-  
 57 भर्त्ता जगर्त्तायिना<sup>१</sup> रामक्षमापतिनाप्यमात्यतिलकैः कृताभिषेकक्रमः । [२९\*]  
 श्रीवि-  
 58 द्यानगरोल्ललामनि महासां(सा)माज्यसिंहासने । संतानदुरिव स्फुरत्सुरगिरौ  
 59 संहृत्य विद्वेषिणः । आ सेतोरपि चाहिमाद्रि रचयन्नाम्नो निजाज्ञात्करां ।  
 न्मर्वा<sup>२</sup> पा-  
 60 लयते सदाशिवमहारायशिराय क्षमां । [३०\*] विख्यातविक्रांतिनयस्य  
 यस्य पट्टाभि-  
 61 पेके नियतं प्रजानां । आनंदवाष्पैरभिषिच्यमाना देवीपदं दर्शयते  
 धरित्री । [३१\*]  
 62 गोत्रोद्धारविशारदं कुवेलयापीडापहारोद्भवं सत्यायत्तमतिं समस्तसुमन-  
 63 स्तोमावनैकायनं । संजातस्मृतिभूरुचिं सविजयं संनंदकश्रीभरं यं शंसन्ति  
 64 यशोदयांचितगुणं कृष्णावतारं बुधाः । [३२\*] विख्यातं बहुभोगशृंगविभवैरुहा-

Plate II, Side ii.

- 65 मदानोद्भवं धर्मेण स्मृतिमात्रतोपि भुवने दत्तं प्रजारक्षणे । प्राप्तां यस्य  
 66 भुजं भुजंगमहिभृद्द्विदंतिकूर्मोपमं पातिव्रत्यपताकि[के]ति धरणीं  
 67 जानंतु सर्वे जनाः । [३३\*] यस्ते<sup>३</sup>नाधूलिपाली स<sup>४</sup>कमशक[स]मुच्चाटनं<sup>५</sup>  
 धूमरेखा रो-  
 68 मालो कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहंत्याः । व<sup>६</sup>णी नाणीयसीव प्रकटि-  
 69 तविद्वत्तवीरिलक्ष्म्या रणाये । शान्ति(त्यै) जीमूतपर्द्धिः<sup>७</sup> किल सकल[खल\*]स्तोम-  
 दावानलानां । [३४\*]  
 70 तुंगामेव दयां पदांबुजयुगं शोणं च कृष्णां तनुं रक्तानीलशितां<sup>८</sup> त्रिवेणिमन-  
 71 चा वीक्षां गिरं नर्मदां [१\*] तीथा<sup>९</sup>नीति समावहृत्यवयवैः शिषाद्रिवासो  
 विभुः (१) प्रा-  
 72 यो यस्य विशेषभक्तिसुदितः पट्टाभिषेकश्रिये । [३५\*] वो<sup>१०</sup>षधिपत्युपमा-  
 यितगंड-  
 73 स्तोषणरूपजितासमकांडः । भाषेमेतप्पुवरायरगंडः पोषणनिर्भर-  
 74 भूनवखंडः । [३६\*] राजाधिराजविरुद्धो राजराजसमा(मां)हतिः । स्वाराज(ज्य)राज-  
 75 मानश्री[:\*] श्रीराजपरमेश्वरः । [३७\*] मूर्त्तरायरगंडांको मेरुलंघियशोभरः । श-

<sup>१</sup> Read य.

<sup>२</sup> Read श.

<sup>३</sup> Read विद्वन्निधौ.

<sup>४</sup> Read चा.

<sup>५</sup> Read निजाज्ञाकरात्मर्वा

<sup>६</sup> Read ने.

<sup>७</sup> Read जीमूतपर्द्धिः.

<sup>८</sup> Read तीथां.

<sup>९</sup> Read रत्ने.

<sup>१०</sup> Read ने.

<sup>११</sup> Read सिला.

<sup>१२</sup> Read जो.

- 76 रणागतसुन्दार<sup>1</sup> परराजभयंकरः । [३८\*] करदाखिलभूपालः परदारसहोदरः ।  
 77 हिंदुरायसुरत्राणः इंदुवंश[श\*]खामणिः<sup>2</sup> । [३९\*] \* घजौघगंडमेकंडी  
 हरिभक्तिसु-  
 78 धानिधिः । वर्धमानापदानश्रीरर्धनारीनटेश्वरः । [४०\*] इत्यादिविरुदैर्विदि-  
 79 त्य<sup>4</sup> नित्यमभिष्टुतः । <sup>5</sup>कांभोजभोजकालिंगकरहाटादिपार्थिवैः । <sup>6</sup>सोषिहं-  
 80 जपदं प्राप्ते(सै): संदर्श<sup>7</sup>तनृपोपदः । [४१\*]<sup>8</sup> सोयं नीतिविशारदः सुरतरु-  
 स्पर्धालधि-  
 81 आणनः (1) सर्वोर्वीशिनतः सदाशिवमहारायक्षमानायकः । बाह्यावंग-  
 दर्द्विषम-  
 82 खिलां सर्वसहामुहहृन्विद्धतातंत्राण<sup>9</sup>परायणो विजयते वीरप्रतापोन्नतः । [४२\*]  
 \*83 अवतारांगवेदेदुगणिते शकवत्सरे । वत्सरे कीलकाभिख्ये मामि चापाढना-  
 84 मनि [४३\*] पक्षे व[क]क्षे प्रथमद्वादश्यां भानुवासरे । तुंगभद्रानदीतीरे विडुलेश्वर-  
 85 संनिधौ । [४४\*] वंदारुमंदिराकिंदमंदारधरणीरुहं । वंदारककिरीटांशुमंदानि-  
 86 तनखंदेवे । [४५\*] इंदिराया जगन्मातुमं(मं)दिरायितवचसे । शृङ्ग(कं)द-  
 सामादिकंदाय चंप-  
 87 कद्वि(द्यु)तिवाससे । [४६\*] कैवल्यकल्पलतिकाकंदलोपपन्नकीर्तये । कालचक्र-  
 घटीयत्न(न्त्र)क-  
 88 ल्पनाशिल्पकारिणे । [४७\*] कौस्तुभारुणपाथोजपाश्व(श्च)लीनालिमालया ।  
 वनमालिकया  
 89 चारुवचसे हृतरक्षसे । [४८\*] श्रीमुंडिमडुगुयामे सांनिद्ध्यं समुपेयुषे ।  
 चैनकेशव-  
 90 देवाय चंद्रचंडांशुचक्षुषे । [४९\*] विधातु<sup>10</sup> षोडशविधैरुपचारैरुपासनां ।  
 नानाशास्त्रा-  
 91 भिधागोत्रसूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विमेषतः ।  
 [५०\*]<sup>11</sup>श्री-  
 92 गुत्तिवलिते मं(मं)डिसु(म)डुगुख्यातसीमनि । पिनाकिनीस्थले चापि पावने  
 विहितस्थि-  
 93 तिं । [५१\*] प्राचीं शिरिवराभिख्यग्रामकाद्विशमाश्रितं । ख्यातात्कल्लमडि-  
 ग्रामाह्व-  
 94 णस्यां दिशि स्थितं । [५२\*] ग्रामां<sup>12</sup>नागनगुड्या(ड्या)ख्यादाश्रितं पश्चिमां  
 दिशं । आकिलेरुव-

<sup>1</sup> Read सुन्दारः.<sup>2</sup> Read शिखामणिः.<sup>3</sup> Read ग°.<sup>4</sup> Read तथा.<sup>5</sup> Read कांभोज.<sup>6</sup> Read सोविदक्ष°.<sup>7</sup> Read शि°.<sup>8</sup> [This verse is made up of three half-verses since in l. 77 the plates omit विष्टपत्रयविख्याती दृष्टगदूलमदं च: which we find, however, in the Kṛishṇāpuram Plates (above, Vol. IX, p. 336, text-line 97.—H. K. S.)]<sup>9</sup> Read °इन्द्राय°<sup>10</sup> Read तु.<sup>11</sup> V. 40 has three half-verses.<sup>12</sup> Read °नागा.

- 95 रषामादुत्तरां दिशमाश्रितं । [५३\*] नरसंसु<sup>१</sup>सुद्राव्यामपरां ,समुपाश्रितं ।  
ग्रामं  
96 कनुमनामानं सर्वसस्योपशोभितं । [५४\*] सर्वमाग्यं चतुस्त्रीमासंयुतं .च

*Plate III, Side i.*

- 97 समंततः । निधिनिक्षेपपाषाणसिद्धसाद्यजलान्वितं । [५५\*] अक्षिष्यागामिसं-  
98 युक्तं गणभोग्यं समूहं । वापीकूपतटाकैश्च कश्चा(ष्ठा)रामैश्च संयुतं ।  
[५६\*] आचंद्र-  
99 तारकं भोग्यं(ग्य)मपि देवेन भूसुरैः । दानाधमनविक्रीतियोग्यं विनिमयोच्च-  
100 तं । [५७\*] श्रीचैनकेशवायार्घ्यमर्घं विप्रेभ्य इत्यपि । प्रकल्पिता(त)व-  
ता(तो) ग्राम(मं) पाकशास-  
101 नतेजसः । [५८\*] काश्यपान्वयदीपस्य काश्यपीकल्पशाखिनः ।  
वैरिवारणसिंहस्य  
102 वरापस्तंबसूत्रिणः । [५९\*] सूर्यजनवनसूर्यस्य सूर्यवंशशिखामणेः । सर्व-  
धर्मरहस्या-  
103 तृथसारविज्ञानशालिने(न): । [६०\*] स्थाताप्रतीकमज्ञेरुविरुदस्य महस्विनः ।  
श्रीतिम[राज\*]-  
104 पीत्रस्य चिन्तारत्नस्य धीमता । सूनोः कृष्णमराजस्य सूनृतालापशोभिनः ॥  
105 श्रीमदप्यलराजस्य विज्ञप्तिमनुपालयन् । [६१\*] परीतः प्रयतैः स्निग्धैः  
पुरोहित-  
106 पुरोगमैः । विविधैर्विबुधैः[\*] श्रीतपथिकैरधिकैर्गिरा । [६२\*] सदाशिवमहारायो  
107 माननीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । [६३\*]  
ग्रामेस्मिन्विश्रु-  
108 तेपारक्तपाकूपारचक्षुषः । चैनकेशवदेवस्य विष्णोरर्घं विनार्पितं [६४\*] । वि-  
109 प्राप्यते<sup>२</sup> विभक्त(क्ते)र्घं त्रिंशद्भृत्तिसमसमश्रुते<sup>३</sup> । हृत्तिमंतो विलिख्यते विप्रा  
110 वेदांतपारगाः । [६५\*] श्रीमत्केशवनाथाय ग्रामदेवाय विष्णवे । विधातुं  
प्रत्य-  
111 हं पूजां हृत्तिहयमिहार्पितं । [६६\*] श्रीमन्मंग्यपलि<sup>३</sup>भट्टसूनुः काश्यप-  
गोत्रजः ।  
112 अश्रुते याजुषीवार्घ्यहृत्तिं श्रिंगरिदीक्षितः । [६७\*] भारद्वाजान्वयस्मिद्धि-  
तिमाभट्ट-

<sup>१</sup> Read °संससु.

<sup>२</sup> Read °वित.

<sup>३</sup>[ Read °हृत्ती°श्रमश्रुते.—H. K. S.]

- 113 तनूद्वयः । नारसिंहसुधीरेकां हृत्तिमद्वैति याजुषः । [६८\*] वेदंराघव-  
भट्टस्य स-  
114 नुर्वाधूलगोत्रजः । याजुषोत्राक्षलेभट्टसुधीस्त्रैकहृत्तिकः । [६९\*] यांदाटिनर-  
115 सिंहाख्यसुधीः कौडि(डि)न्यगोत्रजः । नारावधानिजोत्रैकां हृत्तिमाप्नोति या-  
116 जुषः । [७०\*] हारहाजान्वया(य)स्त्रिद्विष्टोमतिरुमलार्थजः । पुरुषोत्तमभट्ट-  
स्यो<sup>१</sup> याजु-  
117 षोत्रैर्क<sup>२</sup>हृत्तिकः [१\*] [७१\*] काश्यपान्वयोजो<sup>३</sup> मुंनग्यप्लेभट्टनंदनः । जंबा-  
भट्टो या-  
118 जुषोत्तर्द<sup>४</sup>हृत्तिमत्र समश्रुते । [७२\*] सुनुर्वसंतभट्टस्य कौडि<sup>५</sup>न्यान्वयसं-  
भवः । मनो-  
119 षो वश(स)वाभट्टो याजुषोत्रार्धहृत्तिकः । [७३\*] मुंनगित्रीश्रीनरहरिसुधीः  
काश्यपगो-  
120 त्रजः । याजुषोत्राश्रुते हृत्तिमेकां शिंगरियज्वजः । [७४\*] भारहाजा-  
न्ययस्त्रिद्विष्टि-  
121 माभट्टस्य नंदनः । सो<sup>६</sup>भट्टो भवत्येकहृत्तिमानश्च याजुषः । [७५\*]  
याजुषश्शिरिकु-  
122 प्यश्रोतिमाभट्टात्मसंभवः । नरसिंहसुधीत्रैकहृत्तिकः कौशिकान्व-  
123 यः । [७६\*] आत्मभूकटुकूरश्रीतिमाभट्टस्य याजुषः । कृष्णभट्टोश्रुते हृत्ति-  
124 दयमात्रेयगोत्रजः । [७७\*] याजुषश्शिरिकुप्यश्रोतिमाभट्टतनूद्वयः । तिम-  
125 भट्टोश्रुतेचार्धहृत्तिं कौशिकगोत्रजः । [७८\*] याजुषो बहुमानिश्रीलिंगभट्टस्य  
126 नंदनः । मसुभट्टोश्रुतेत्रैकां हृत्तिं श्रीवत्सगोत्रजः । [७९\*] सुनुस्त्रिमापुरति-  
127 [स्त्राभ]ट्टस्यागस्त्यगोत्रजः । बह्वचो<sup>१०</sup> हृत्तिमत्रैकां गौरभट्टस्यमश्रुते ।  
[८०\*] न-  
128 दनो बहुमानिश्रीलिंगाभस्य<sup>९</sup> याजुषः । जनाईनार्यः[.] श्रीवत्सगोत्रजोत्रै-  
129 कहृत्तिकः । [८१\*] बह्वचो<sup>१०</sup> वरिदडुश्रीनरसय्यतनूद्वयः । हृत्तिमौभ-

Plate III, Side ii.

- 130 लयोत्रैकौशिकाजोश्रुते<sup>११</sup> । [८२\*] याजुषश्शिरिकुप्यश्रीतिमा-  
131 भट्टतनूद्वयः । फणिभट्टोश्रुतेचार्धहृत्तिं कौशिकगोत्रजः । [८३\*]

<sup>१</sup> Read भा.

<sup>२</sup> Read त्रि.

<sup>३</sup> Read °गडा(जी).

<sup>४</sup> Read क.

<sup>५</sup> Read °यजी.

<sup>६</sup> Read °जुषो(ड).

<sup>७</sup> Read कौण्डिन्य.

<sup>८</sup> Read सोम.

<sup>९</sup> Read °भट्टस्य.

<sup>१०</sup> Read बह्वचो.

<sup>११</sup> Read the whole line as हृत्तिमौभलयीत्रैकां कौशिकजस्यमश्रुते.

- 132 सूनूर्देवरकोडश्रीसूरिभट्टस्य याजुषः । तिमा(भ)द्योश्रुते-  
 133 त्रैकां हृत्तिं हृ[रि]तगोत्रजः । [८४\*] वसिष्ठ(ष्ठ)गोत्रजश्चिप्पगिरिराघ-  
 134 वभट्टजः । श्रीनाराय[ण\*]भट्टाख्यो बह्व(हृ)चोत्रैकहृत्तिकः । [८५\*] चक्रपाणि-  
 135 सुधीस्त्रिमापुरंतिरुमलार्थजः । हृत्तिमेकामिहाप्रोति बह्व(हृ)चो-  
 136 गस्त्यगोत्रजः । [८६\*] राचूरितिमाभट्टस्य नंदनः काश्यपान्वयः । तिमा-  
 137 भट्टो भवत्येकहृत्तिमानच याजुषः । [८७\*] सूनुः कूकटकोडश्रीदादिभट्ट-  
 138 स्य याजुषः । नागाभट्टाख्योत्रैकां हृत्तिकः कुत्सगोत्रजः । [८८\*] याजुषश्चि-  
 139 गुप्पश्रीतिमाभट्टस्य नंदनः । गिरिभट्टोश्रुतेचार्धहृत्ति(त्तिं) कौशिकगोत्र-  
 140 जः । [८९\*] भारद्वाजान्वयोचाङ्गूतस्त्रिमाभट्टस्यनूङ्गवः<sup>१</sup> । कोडुभट्टो भवत्येक-  
 141 हृत्तिमानच याजुषः । [९०\*] भारद्वाजान्वयो(य)श्चिक्पुरुषोत्तमकोविदः । याजु-  
 142 श्रीचाश्रुते हृत्तिं श्री<sup>२</sup>सिद्धितिमार्थनंदनः । [९१\*] बह्व(हृ)चः पार्वतीनाथो  
 भारद्वा-  
 143 जान्वयस्सुधीः । महीधरश्रीभैरवसूनुस्त्रैकहृत्तिकः । [९२\*] भारद्वाजो म-  
 144 णिमर्शि<sup>३</sup>श्रीमदौभलभलभट्टजः । जतो केशवभट्टाख्यो याजुषोचार्धहृत्ति-  
 145 कः । [९३\*] द्राह्मायण(णो) बुकरायससुद्रीयोपाप्यकोडजः । भारद्वाजान्वयोत्रैकां  
 हृत्ति(त्तिं)  
 146 वैकटयोश्रुते । [९४\*] श्रीकोडरामाभट्टाख्यो ब्रह्माभट्टतनूङ्गवः । याजुषोचाश्रु-  
 147 ते हृत्तिमेकां कौडिन्धगोत्रजः । [९५\*] याजुषो वारणाशिश्रीकोडुभट्टस्य  
 नंदनः ।  
 148 मनीषो माधवोचार्धहृत्तिकः काश्यपान्वयः । [९६\*] पुराणीभलभट्टस्य नंदनो  
 149 हरितान्वयः । सुधीरोभलभट्टाख्यो याजुषोचार्धहृत्तिकः । [९७\*] ग्राम-  
 स्यास्यैव  
 150 सीमानो दिक्षु प्राच्यादिषु क्रमात् । तत्रचिन्हसमायुक्ता स्थित्यंत  
 देशभाष-  
 151 या । [९८\*] कनुमग्रामानकु प्रतिनामसैन नरसंसप्तमुद्रं सर्वमान्यं अग्रहा-  
 152 रं षोडशमेर विवरं । तूर्पकु मोहकोन तिप्पमीदि कुप्पराकु गुरुतु ।  
 अंदुकु  
 153 विवरं तरुमिले गोविंदपुरं गुरुगुंटु कनुम सुग्गुडु । अंदुकु दक्षिणं  
 154 चिनमो[ह]कोन सागुतिप्प नडुमुगानु गुरुगुंटु कनुममेर लेमुलकी-  
 155 ड पडुमटि मोरु गुरुतु । अंदुकु दक्षिणं गुरुगुंटु कनुममेर । यमुकल-

<sup>१</sup> Read क.<sup>२</sup> Omit श्री.<sup>३</sup> Read ०श्रुतश्रीभट्टाभट्टतनूङ्गवः.<sup>४</sup> Read सप्त once only.

*ii b.*

ii a

iii a.

[illegible]





- 156 बीयिनि तिप्प अरुं तूर्पुतहु गुरुतु । अक्कडनुंठि नैर(क्क)त्य आ यमु-  
कलबो- ।  
157 यिनि तिप्प नडुमुगानु गुरुगु(गुं)टु कनुममेर । आ तिप्पकु पडुमर  
मारवे-  
158 सुवंक गुरुतु । गुरुगु(गुं)टुनागुलगुडकनुमसु[गु\*]ड । आ वंककु द-  
159 क्षिणान नागुलगुड कनुममेर । आ मार(र)वेसुवंक मेडिता-

*Plate IV, Side i.*

- 160 पुगा तूर्पुदिगि पोयिन मूलनुनागुलगुड(ड) [आ]कुलेर कनुम  
161 सुगु(गु)ड गुरुतु । अंदुकु दक्षिणं आकुलेटि कनुम मेर नक्ककटुव  
गुरुतु ।  
162 अंदुकु दक्षिणं आकुलेट(ले?) कनुम(टि) मेर नर मैसै(य)दोड्डिकि पडुमटि  
दिक्कन  
163 नक्ककटुव गुरुतु । अंदुकु नेर(क्क)त्यं चुट्टुगानु पडुमरगानु अकुलेटि कनु-  
164 मेमर<sup>1</sup> । 'दंडुचोर तेक्कराळु गुरुतु । अंदुकु पडुमर माकुलेटिकिंनि क-  
165 नुमकुंतु मेर आकुलेर जंबु[म](ल)दिक्क कनुम सुगु(गु)ड गुरुतु ।  
अंदुकु इ-  
166 दुकु इ(उ)त्तरं जंबुलदिन कनुममेर अंदुकु पडुमर मेडि तापुगानु कौंड-  
167 कूपोयो त्रोव गुरुतु । आत्रोवकु पडुमर जंबुलदिन कनुम मेर मोरीत्त-  
168 गुड गुरुतु अंदुकु पडुमर जंबुलदिन कनुम मेर मेडि तापुशा<sup>2</sup> मूलल गु-  
169 रतु अक्कडनुंठि उत्तरं जंबुलदिन कनुम मेर उत्तरपु रेगडि पंगुललो  
170 वक्षिन वंक गुरुतु । अक्कडनुंठि पडुमर सा(आ) वायव्य मूल जंबुलदिन क-  
171 नुम मेर कूटा[ल]वंक गुरुतु । अंदुकु [ज]ंबुलदिन[त]लगादेपल्य कनुम  
सुगु(गु)-  
172 ड । अक्कडनुंठि उत्तरं कूटालवंक तलगादेपल्य कनुम मेरतूरुपु पडम-  
173 रनेन नक्ककटुव गुरुतु । अक्कडनुंठि उत्तरं कूटालवंग(क) तलगादेपल्य  
कनु[म\*]  
174 मेर । अक्कडनुंठि उत्तराननुंठि पडुमरमुखंगानु चुट्टुकुडा लवंका त-  
175 लगादेपल्य कनुम मेर । चमडुचट्टुकाड तेक्करालकटुव गुरुतु । अक्कड-  
176 नुंठि पडुमरमुखं वायव्य मूलगानु कूटालवंकनडुमंध्यं तलगादेपल्य

<sup>1</sup> Read नमेर.

<sup>2</sup> Read perhaps तापुन.

<sup>3</sup> Read अंदुवेव as in l. 207, below.

<sup>4</sup> Read क.

<sup>5</sup> Read कुपीथि.

- 177 कनुम मेर रेडु वंकलु कूडिन मंगचलुतेल्लरासु गुरुतु । अक'डनुंठि  
कूटा-  
178 र(ल) वायव्यगालु तलगादेपल्ल कनुम मेर । आ वंक पडुमटि  
दिक्कु(कु)न तलगा-  
179 देपल्ललोनि राकदिंन गुरुतु । अक'डनुंठि<sup>१</sup> वायव्य तलगादेपल्ल कनुम  
मेर-  
180 पडुमरसुखंगालु पोयिन मेर गुरुतु । अकडनुंठि पडुमर तलगादेपल्ल  
181 कनुम मेर रेडु चिडिपिराळु गुरुतु । अक'डनुंठि<sup>२</sup> पडुमर तलगादेपल्ल  
182 कनुम मेर मेडितापु गुरुतु । अकडनुंठि<sup>३</sup> उत्तरगालु तलगादेपल्ल कनु-  
183 म मेर । पडुमरसुखंगालु मेडितापु गुरुतु । अंदुक्कु तलगादेपल्ल शिरिय-  
184 वरं कनुम सुगुण्ड । अकडनुंठि<sup>३</sup> उत्तरगालु वायव्य शिरियवरं कनुम मे-  
185 र । तलगादेपल्ल मंठि(डि)मडगुक्कु पोये तेरुवु । अकडनुंठि<sup>३</sup> आ  
तेरुवुक्कु उत्तरं  
186 सिरियवरं कनुम मेर । आ तेरुवुक्कु तूर्यु तेल्लराळु गुरुतु । अकडनुंठि  
उत्तर-  
187 रं सिरियवरानक्कु कनुम मेर पेहगुंठु गुरुतु । अंदुक्कु उत्तरं शिरियव-  
188 रं मुंडिमल्लुगु चेतपालेकीड कनुम सुगुण्ड तिप्पमीदि नौक्कु गुरुतु । अं-  
189 दुक्कु ईशान्यं आ कीडनौकुनडुमध्यगालु चेतपालेकीड कनुममेर भंडि-

*Plate IV, Side ii.*

- 190 कनु[म\*]गुरुतु । आ भंडिकनुम ईशान्यं चेतपालेकीड कनुम मेर चिडि-  
191 पिराळकडुव गुरुतु । अंदुक्कु ईशान्यं चेतपालेकीड कनुम मेर त(ते)ल-  
192 राळकडुवकाड पेहगुण्ड गुरुतु । अंदुक्कु ईशान्यं चेतपालेकीड कनुम मेर  
193 पेहराळकडुव मीदि दोष अरगुण्ड गुरुतु । अंदुक्कु ईशान्यं चेतपालेकीड  
कनु-  
194 म मेर कीयकीडवंकवहि तेल्ल कुप्पराळु गुरुतु । अंदुक्कु चेतपालेकीडु(ड)  
कलू-  
195 व कनुम सुगु(गु)ण्ड । अकडनुंठि ईशान्ये कलूरिकिंनि कनुममेर  
यंपलि(दी)न  
196 कनुमवहि नल्लराळकीड गुरुतु । अकडनुंठि ईशान्यं कलूर कनुम मेर  
197 बल्लसुमानि तिप्प रेडु तिप(प्प)लसंदु गुरुतु । अंदुक्कु तूर्यु कलूर कनुम  
मेर बल्लसु-

<sup>१</sup> Read क.

<sup>२</sup> Read टि.

<sup>३</sup> Read अकडनुंठि.

- 198 चेदु सिप्यवीहि पेह भटुव गुंडु गुरुत । कल्लूव विज्जुव कनुम सुगु(गु)ड ।  
अंदुकु तू-
- 199 पै विज्जुव कनुम मेर अप्पत्ति दीन तिप्पकु उत्तरपु अंचुन पेहराऊ-  
कटु(हु)वल्लोनि पो-
- 200 उंवटिगुंडु गुरुत । अंदुकु तूर्पु विल(ज्जु)रि कनुम मेर यरवंगतलपुन  
नेरपु. राऊ
- 201 कटु(हु)वगुरुत । अंदुकु आग्ने(यं) चुटु(हु)गानु तूर्पु विज्जुव कनुम  
मेर यरसागुडतलपु-
- 202 न नल्लगुंडु गुरुत । अंदुकु ईशान्यं यरसागुड दक्षिणपु अं चु विज्जुव  
कनुम मेर
- 203 अंदुकु तूर्पु चुटुगानु आ तिप्पकु दक्षिणपु अंच(चु)न पोडवा(व)टि  
रेडु राकुदीत सुपु रा-
- 204 कु वोकटि ई मूडुराकु गुरुत । अक्कडनुंठि तूर्पु विज्जुरि कनुम मेर  
यरसागुडकोड
- 205 तूर्पुकोननु चिडिपिरक्कालोनि तेज्जनि पोडिराकु गुरुत । अंदुकु तूर्पु विज्जुरि  
कनुम मेर
- 206 मंतदीनसागुड पेहकडुवतेरुवन पु[हुं]बंडवीहि तेरुवल्लोनि गुंडु गुरुत ।  
अंदुकु आ-
- 207 न्नेयं विज्जुव कनुम मेर दंडुचोवकु अक्कडि(ट्टि)न कटु(हु)वराकु गुरुत ।  
अंदुकु तूर्पु विज्जु-
- 208 क कनुम मेर कुरुवल्लकंडदक्षिणपु दिक्कु कोनकडु गुरुत । अक्का(क)डनुंठि  
ईशा-
- 209 न्यं विज्जुव कनुम मेर विज्जुव कल्लमडि कनुम सुगु(गु)ड गुरुत ।  
अक्कडनुंठि तूर्पु
- 210 कल्लमडि कनु[म\*] मेर दक्षिणमुखंगानु पोयिन मेर मेडितापु मूल  
इगुकावंक गु-
- 211 रतु । अक्कडनुंठि<sup>1</sup> दक्षिणं कल्लमडि कनुम मेर मेडितापुं गुरुत ।  
अक्कडनुंठि
- 212 तूर्पु कल्लमडि कनुम मेर मोतुकुलवंक गुरुत । अक्कडनुंठि दक्षिणं कल्ल-
- 213 मडि कनुम मेर मोतुकुलवंककाडनुंठि तूर्पूगा पोयिन मेर मूलवंकलो-

- 214 नि राकु, गुरुतु [1\*] चंदुकु तूर्प कलमडि कनुम मेर मेडिताप मूल  
गुरुतु । अक<sup>1</sup>-  
215 उनुडि दक्षिणं कलमरिंकि<sup>2</sup> कनुम मेर मूल मेडिताप गुरुतु । चंदुकु  
तूर्प<sup>3</sup>  
216 कलमडि कनुम मेर मूल मेडिताप गुरुतु । चंदुकु आग्नेयं कलमरि(डि)क  
217 नुम मेर गगेरलकुंट नलकटु(डु)वमीदि कुप्पुराकु गुरुतु । चंदुकु तूर्प क-  
218 लमडि कनुम मेर नलकटु(डु)व नडुसुगानु मल्लिनायनि तिप्प दक्षिणं न-  
219 लपरुपुननेरपुराकुलोनि चप्पटिबटुवुगुंडु गुरुतु । चंदुकु<sup>4</sup> इमान्यं  
220 [त]टुगानु कलमडि कनुम मेर मल्लिनायनि तिप्प तूर्प कोनपोडु(डु)वटि  
गुंडु गु-

## Plate V.

- 221 रतु चंदुकु तूर्प कलमडि कनुम मेर ।<sup>5</sup> चलगर गेल<sup>6</sup>तिप्प प-  
222 डुमटि चंनु तेजगुडु गुरुतु । चंदुकु कलमडि गोविंदपुरं कनु-  
223 म मेर सुगु(गु)ड्ड । चंदुकु तूर्प गोविंदपुरं कनुम मेर चलगरिगल  
224 तिप्प कनुम नडुसुगानु ई तिप्पकु तूर्पदिक्कन कोडमीदनु पेद(इ)गुडुलु  
225 गुरुतु । चंदुकु तूर्प गोविंदपुरं कनुम मेरचंदु गुळ(कु)कोडमीद उत्त  
226 रुप दिक्कन तेजगुरुतु चंदुकु तूर्प गोविंदपुरानकु कनुममेरकु  
227 चंदुगुलकोडकु नडुसुगानु आ कोडकु तूर्प पचालकोन तिप्प गु-  
228 रतु । अक<sup>7</sup>उनुडि दक्षिणं पेदमोटु कोन तलपुन[कुडे]नु ॥ ओ ओ ओ  
229 सरससदाशिवरायचित्तिपतिवर्यस्य कीर्त्तिधुर्यस्य । शासनमि-  
230 दं सराशन<sup>8</sup>दाशरथेरमितहोमदानरतेः । [८८\*] स्रदुपदमिति ताम<sup>9</sup>शा-  
231 सनार्थं महितसदाशिवरायशासनेन । अभणदनुगुणं वचीमहि-  
232 आ सरसतरेण सभापतिस्त्रयभूः । [१००\*] सदाशिवमहारायशासनाद्दी-  
233 रणात्मजः । त्वष्टा ओवीरणाचार्यो व्यलिखत्तांस्त्र<sup>10</sup>शासनं । [१०१\*] दानपालन-  
234 योर्मध्ये दानात्स्त्रे(ष्टे)योनुपालनं । दानात्स्वर्गमवाप्नोति पालनादभ्युतं प-  
235 दं । [१०२\*] स्वदत्ताहि(डि)गणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण  
स्वद-  
236 तं निष्फल<sup>10</sup> भवेत् । [१०३] स्वदत्तां परदत्तां वा यो हरित वसुंधरां  
चष्टिर्वच-

<sup>1</sup> Read अकउनुडि.<sup>2</sup> Read क.<sup>3</sup> Read क.<sup>4</sup> Read निष्फल.<sup>5</sup> Read कलमडिकि.<sup>6</sup> Omit the punctuation.<sup>7</sup> Read सराशन.<sup>8</sup> Read इ.<sup>9</sup> Read अक्षरिगल as in line 223, below.<sup>10</sup> Read ताम.

- 237 सङ्ख्याणि विष्टा(ष्टा)यां जायते क्रिमिः । [१०४\*] ऐकैव<sup>१</sup> भगिनी  
लोके सर्वेषामेव  
238 भूभजां । न भोज्या न करयाद्या विप्रदत्ता वसुंधरा । [१०५\*] सामा-  
• न्योयं  
239 धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सवा(वी)नेताग्भां-  
240 विनः . पार्थिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥१०६॥ श्री श्री श्री  
241 श्रीविरूपाक्ष<sup>२</sup>

### ABSTRACT OF CONTENTS.

Vv. 27 & 28. After the death of Achyuta, Venkaṭa-dēva-Rāya succeeded to the throne..  
On his death,

Vv. 29 & 30. Sadāśiva-Mahārāya, the son of Raṅga by Timmāmbā, was anointed as king of Vidyānagara by Rāmarāja, the protector of the Karpāta kingdom, and other ministers.

Vv. 31-35. The praises of Sadāśiva-Mahārāya, who was a devotee of the god residing on Śēshādrī (i.e. the god Venkaṭēśa).

Vv. 36-42. The other titles of king Sadāśiva.

Vv. 43-57. In the vicinity of the god Viṭṭhalēśvara, on the banks of the Tūṅgabhadra river, in the Śaka year counted by the numerical words *avatār-āṅga-rēd-ēndu* (=1470)<sup>3</sup>; in the year Kilaka; the month Āshāḍha; in the bright fortnight; and on Sunday, the day of Pramatha-Dvādaśī; for the worship of the god Chenna-Kēśava enshrined in the village Muṇḍimaḍugu, by the 16 methods prescribed and for Brāhmaṇas of various Śākhās, names, gōtras and sūtras, famous for their Vedic knowledge and learned in the śāstras; the king gave the village of Kanuma, otherwise known as Narasammasamudra, situated in the Gutti valita in Muṇḍimaḍugu *stṁt*, on the banks of the Pinākini (Pennar) river to the east of the village Śrīvara, to the south of Kallamaḍi, to the north of Ākilēru and to the west of Nāgalaguḍa.

V. 58. The god Chenna-Kēśava and the Brāhmaṇas hold equal divisions in the village.

Vv. 59-97 contain the names of the donees and the number of shares that went to each.

V. 98 & ll. 151 to 228. The details of the boundaries and the marks of identification are set forth.

Vv. 99 & 100. The grant was composed on the order of the king by Sabhāpati-Svayambhū.

V. 101. The engraver of the grant was Virāṇa-āchārya, son of Virāṇa.

Vv. 102-106. The usual admonitory verses.

L. 241. Śrī-Virūpākṣa (the sign manual of the king).

### No. 26.—THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI : SAKA 1608.

By S. V. VISWANATHA, M.A., TRICHINOPOLY.

The grant is recorded on a single copper-plate inscribed on both sides. It is now in possession of the Śaṅkarāchārya of the Kumbhaghōṣam maṭha, who kindly lent the plate for examination. I edit the inscription from inked impressions prepared by me.

<sup>1</sup> Read ऐकैव.

<sup>2</sup> In Telugu characters.

<sup>3</sup> [The number 70 is obtained by adding *avatāra* (10) to *āṅga* (6) the latter of which, as it stands in the place of tens, is equal to sixty.—H. K. S.]

The plate is 8·8 in. high and 8·4 in. broad, except in the middle, where it is 12·3 in. high. There is a hole at the top of the plate to let in a ring. The inscription, which is in large *Nāgarī* characters and which runs across the breadth of the plate, is legible enough. The plate is in good preservation. There are in all 31 lines of writing.

Two languages are used in the inscription. The first three lines are in Telugu and give the details of the date of the grant. The rest of the first side from l. 3 to l. 15, is in Sanskrit and describes the religious qualities and attributes of Mahādēvēndra-Sarasvatī, the disciple of Chandrasēkhara-Sarasvatī of the Conjeeveram Śārādā maṭha. The whole of the second side again is in Telugu, mostly of a corrupt kind, except the usual admonitory verses.

The characters of the inscription are a carelessly written form of Dēvanāgarī. The whole inscription is in these characters, excepting the last line, which is in Telugu.

The inscription records the grant of certain rights in the village of Mēlupāka by the then presiding teacher (*āchārya*) of the Śārādā maṭha at Conjeeveram, Mahādēva-Sarasvatī, disciple of Chandrasēkhara-Sarasvatī, to Rāmā Śāstrin, follower of the Āśvalāyana sūtra, of the Kāmākāyana Viśvāmitra gōtra, a member of the Hōyāsāna Kanneḍi community. The village of Mēlupāka was once granted to the maṭha by the Golkonḍa ministers Akkanna and Mādanna. These rights included certain taxes of 3 *maras* (*marakkāl*) for every *kalam* of paddy, which gives us the ratio of  $\frac{1}{4}$  for *kānukoyi-dēsamukhi*. It is interesting to compare the term *kānukoyi* with the similar form *Kanungo*, which is the name given to the village accountant in Muhammadan India. *Dēsamukhi* is the tax customarily paid by the subjects to the 'lord,' and this is given as a definite proportion of the produce raised, generally  $\frac{1}{10}$ . It also included the gift of two *varāhas* (=Rs. 7-0-0) per annum from the maṭha and two house sites.<sup>1</sup>

The grant is dated Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15, Saturday, lunar eclipse. On these details Diwan Bahadur L. D. Swamikkannu Pillay writes as follows:—"Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15 Saturday, lunar eclipse. Śaka 1608=A.D. 1686-87. But Prabhava was A.D. 1687-88. The day intended was Saturday 16th April, A.D. 1687. The *tithi* commenced at .58 of the day and ended at .55 of the following day. There was no lunar eclipse on the day in question." One thing has to be remembered against the above verification of the date. The occurrence of the lunar eclipse on the day on which the grant was made must have been an unmistakable fact. We have to take this as a certain and known fact and with this as our basis work out the other details to suit it. Eclipses are of immense significance to the Hindu, and could not be easily forgotten by him, whether the other details of a date are correctly stated or not. Hence the right method of verification of the date would seem to be to find out on what days in the year 1686 or 1687 there were lunar eclipses and to see if the other data fit in with the date on which the eclipse occurred.<sup>2</sup>

Regarding the names of persons occurring in the grant, special mention has to be made of Akkanna and Mādanna of Golkonḍa, as they appear in our inscription. Akkanna and Mādanna were the ministers of one of the Nawabs of Golkonda. They appear in Indian tradition as the uncles of the Vaishnava saint Rāmadas of Bhadrāchalam.

Concerning the two brothers Rao Sahib H. Krishna Sastri writes thus in the *Madras Ep. Rep.*, 1915, pp. 117 f., quoting from the Dutch journal of *Havart* :—

"These donors must be identical with the two famous persons of those names frequently mentioned in the popular story of Rāmadas. They were the ministers of Tānisha, one of the

<sup>1</sup> See below, p. 356, note 7.

<sup>2</sup> [The non-coincidence of the most important item of the date, viz. the lunar eclipse, reflects upon the genuineness of the grant itself.—H. K. S.]

kings of Golkonda. Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue."

"They were two brothers, born of a very poor family, who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda. Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style."

"Having served under Abdulla Qutb Shah (A.D. 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah. But they were not to maintain this long. In A.D. 1685 the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people. The head of Mādanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of Oct. 1685, when the Mughal army entered Golkonda, and perhaps before the end of that month."

The Dutch journal contains four interesting pictures, which have been reproduced in the *Madras Ep. Rep.*, 1915, plate II, regarding the story of Akkanna and Mādanna. One of them is a figure of the king of Golkonda "*Sultaan Aboe-il-Hassan Kothshah Koning van Golkonda.*" Two others are those of Akkanna and Mādanna. The former is styled "*Opper Boekhouder en Generalissimus van het Golcondaze leger,*" while concerning Mādanna we have "*Madoena Sureparkaas Roww Albestiorder van het Golcondaze ryk.*" The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace. Under each of these we find an inscription by Havart as follows :—

#### I. *Aboe-il-Hassan.*

Nemo felix ante obitum.

L. 1. Hy was een Koning in de naam,  
niet in der daad,

L. 2. Quam tot die waadigheyd van de  
alderlaagste staat,

L. 3. En liet door andere zig zelf, ent Ryk  
bestieren,

L. 4. Een dom onnozel Mensch, niet  
Vorstlyk in manieren.

L. 5. Toen nu't geluk met hem een tyd  
lang had gefopt,

L. 6. Wierd hy door eygen Schuld van  
Kroon en Throon geschopt,

L. 7. Kroop in het zant, vrat stof, moest  
zig als slaaf vermindren.

L. 8. Wee zulken land, alwaar de  
Koningen zyn kindren.

#### *Translation.*

None is happy before death.

He was a king in name, not in deed. From a very low state he rose to high dignity. He let others rule himself and his kingdom. He was a stupid man, not kinglike in manners. When fortune had played with him for a long time, he was kicked from crown and throne through his own fault; crept in sand, ate dust and was humbled like a slave. Woe to the land where kings are children.



## II.

Tollantur in 'altum, ut lapsu graviore ruant.

L. 1. Hier ziet men Mādoena naar't leven afgetekend,

L. 2. Die van den eersten tyd zyns Ionkheys afgerekend,

L. 3. Tot aan zyn dood toe was een speel-kind vant geluk :

L. 4. Hy is van niet tot zoo een hoogen trap verheven,

L. 5. Dat zelf de Konink naar zyn wenk heest moeten leven.

L. 6. Hy heeft zyn eygen Heer (O heyl-loos schelemstek)

L. 7. Van ampt en staat gezet, ja alles derven wagen.

L. 8. Maar trag tende zyn Vorst televren in de hand

L. 9. Des vyands, raakte hy toen't uyt quam aan een kant,

L. 10. Door Sidemaktas swaard, teynd moet de last tog dragen.

## III.

Alter Idem.

L. 1. Hier ziet men in het kleyn de schets van Akkana,

L. 2. Een beest in menschen schyn : wiers loze loze stroken,

L. 3. Wiens schelmery en trots niet syn om uyt te spreken.

L. 4. Geen groter booswicht, droeg de stad van Golconda.

L. 5. Deelaghtig aan tverraad zyno broers nooit wel te vreden,

L. 6. Heest hy de zelve straf op eenen tyt geleden.

Let them be raised on high that they may be led to graver fall.

Here we see Mādanna drawn from life ; a plaything of fortune from the beginning of his youth till his death ; he had risen from nothing to such good luck that even the king must live according to his direction. He removed his own master from office and state. Oh hellish scoundrelism, nay, he dared to do anything. Trying to deliver the king into the enemy's hands, he was discovered in the act and had to give up his life through Sayyad Makhta's sword. After all the burden has to be borne.

A second just the same.

There we see the picture of Akkana in miniature. A beast in human skin : his cunning and wily tricks, his roguery and pride are not fit to be spoken. No greater villain Golkonda ever produced. Partaking in his brother's treason, he was not content. He had the same penalty at the same time.

*Madoena en Akkana. Twee Gebroeders vermoort en schandeluk ten toon Gestellt.*  
(Mādanna and Akkana. • Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandrasekhara-Sarasvatī of the Śāradā pīṭha of Kāñchipuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr. Venkateswara in Vols. XIII and XIV of this Journal, discloses to us the names of four Āchāryas of the Conjeeveram *maṭha*—

Name.	Grant.	Date.
1. Mahādēva-Sarasvatī, disciple of Sadāśiva-Sarasvatī.	Kuḍiyāntaṇḍal grant of Vira-Nṛsiṃha	S. 1429.
2. Chandrachūḍa-Sarasvatī, disciple of Mahādēva-Sarasvatī.	Conjeeveram plates of Kṛishṇa-dēva-Rāya.	S. 1444.
3. Sadāśiva-Sarasvatī, disciple of Chandraśekhara-Sarasvatī.	Udayambākam grant of ditto	S. 1450.
4. Mahādēvēndra-Sarasvatī, disciple of Chandraśekhara-Sarasvatī.	The present grant . . . .	S. 1608.

\* For the relation in time of these and their descent from the first Śaṅkarāchārya see Mr. Venkateswara's article in the *Journal of the Royal Asiatic Society*, October, 1916, pp. 161 f.

Chandraśekhara-Sarasvatī we find residing in the Śāradā *maṭha* of Kāñchi, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaita, crushing the heretic faiths and setting up the religion of the Vēda and Vēdānta. The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjeeveram.

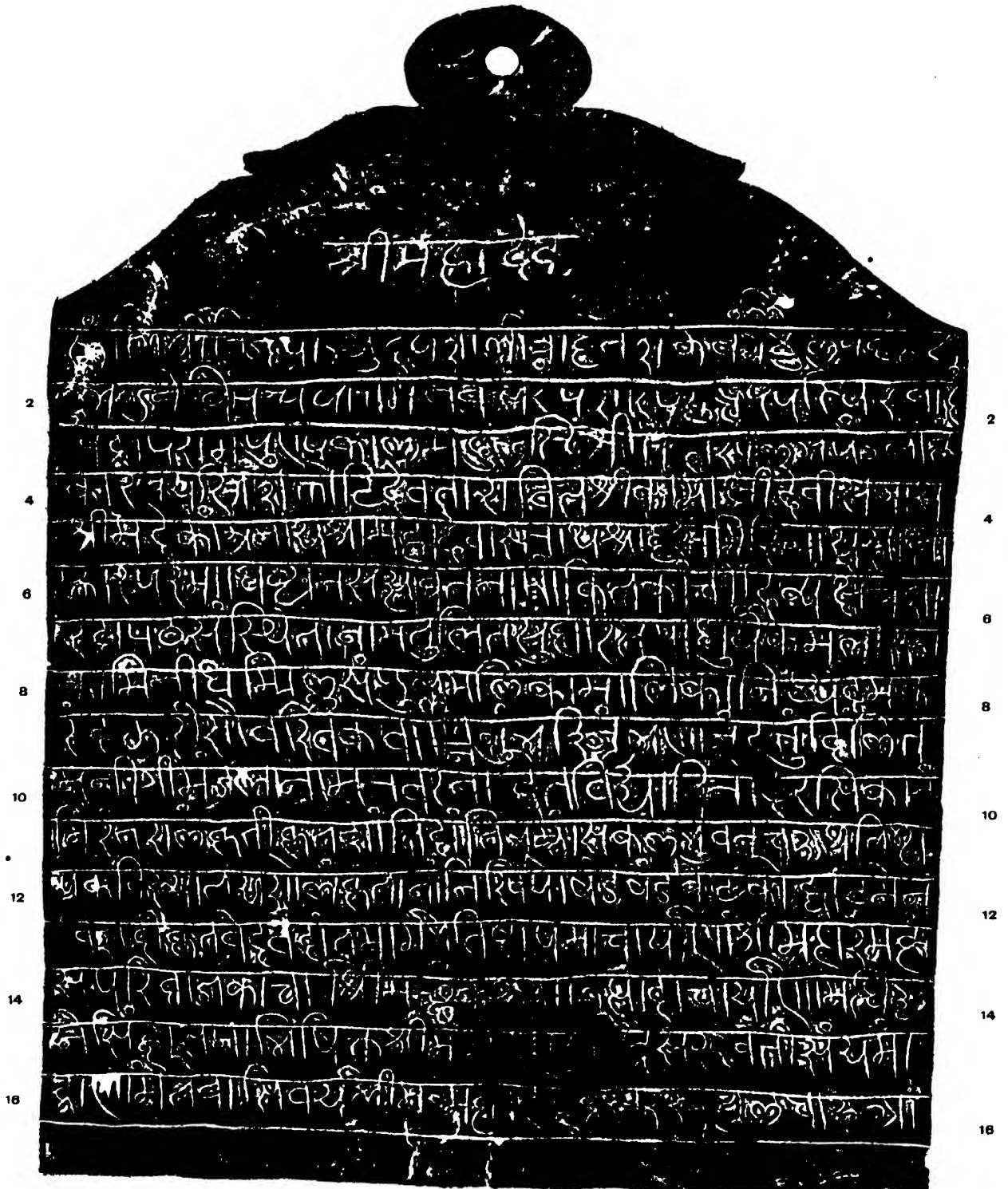
As regards Rāmā Śāstrin, the donee, we are told that he belonged to the Hōyāsāna Kanneḍi community, was of the Āśvalāyana *sūtra* and Kāmākāyana Viśvāmitra *gōtra*. We find no more particulars about him. But the fact that he was of the Kanneḍi community is of some importance. It shows probably the encouragement given to this sect by the then presiding *āchārya*. This in a way continues to be the practice in the Kumbhaghōṇam *maṭha*, where the Āchārya for some generations past at least has been chosen from among the Hōyāsāna-Kanneḍi community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a *jāgīr* under Golkonda. This record makes it clear to us that the Kāmakoṭi *pīṭha*, as at present it is known to be the seat of the Śaṅkarāchārya of Kumbhaghōṇam, must have been in the Śāradā *pīṭha* at Kāñchi, at least till the date of this grant (1686-1687). We know from another grant to an earlier Śaṅkara-Yōgin of probably this same *maṭha*, by Vijayagaṇḍagopāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchi at least from the 13th century.<sup>1</sup> Thus the Śāradā *pīṭha* or the Kāmakoṭi *pīṭha* must have been in Kāñchi between the 13th and 17th centuries of the Christian era. The tradition of the *maṭha* tells us that it was at the invitation of King Śārabhoji of Tanjore that the Āchārya removed to Kumbhaghōṇam.

The inscription ends with the usual admonitory verses. We do not find at the end, where there is the line '*Śrī-Chandramaulīśvara-Svāmī sahāyam*,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Āchāryas on no occasion affix their signature to any letters or correspondence proceeding from the *maṭha*.

<sup>1</sup> [The date of this grant has been disputed. See above, Vol. XII, p. 195.—H. K. S.]

First Side



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- 22 वक्रणायुक्त<sup>1</sup> तिलयीडुकांशु आयदु(सु\*)कांशु मान्यमुं(म्)कु संवत्स-  
 23 रानकु मठसुलोतु वरवाशनं २ रेडु वरवाशुं(सु)कु निवशं<sup>2</sup>तरेडुं(डु)-  
 24 कु आ ग्रामंली(ली) कनुवडि कलानिकि कानुगोयिदेशमुखि मर ३  
 25 मूडु अडुलुं<sup>3</sup> श्रीचंद्रमौलीश्वरस्वामिकि मर अ[डु]डुं<sup>4</sup> यी ता(ना)-  
 26 सुगुं अडुल मानं<sup>5</sup> श्रीचंद्रमौलीश्वरस्वामिकि अ[पि]तंगा-  
 27 नुं दत्तं व(वि)सि दानशासनं त्रासि यिचिनामु ॥ श्रीरामा ॥ श्री ॥  
 28 दानपालनयोर्मध्ये दा[न]ाद्रे(स्त्रे)यीनुपालनं [१\*] दानात्स्वर्गमवा-  
 29 प्रोमि(ति) पालनादच्युतपद<sup>6</sup> ॥ [१\*] स्वदत्ताडिमुणं<sup>7</sup> पुण्यं परदत्ता(त्ता)-  
 30 नुपालनं [१\*] पर[द]त्तापहारेण स्व[द\*]त्तं निष्फलं भवेत् ॥ [२\*] श्री ॥  
 31 श्रीचंद्रमौलीश्वरस्वामी सहायं

## TRANSLATION

(abridged).

- L. 1. In the year 1608 of the Śālivāhana Śaka.

L. 2. In the year Prabhava, Vaiśākha, full-moon, Saturday.

Ll. 3-16. On the day of a lunar eclipse, Mahādēvendra Sarasvatī, the choicest of the disciples of Chandrasēkhara Sarasvatī, who has established himself at the Śāradā pīṭha at Kāñchi otherwise called Satyavrata, the ornament of the whole world, in which are the temples of Ekāmrānātha-Mahādēva Kāmākṣī-Devī, adored by the 33 crores of gods, and which is the chief seat of Hastigiri-nātha's visible presence; he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness; who always takes delight in the Advaita philosophy; who is rich in a constant adornment of śānti and dānti; who is ornamented with a character celebrated as supporting the whole circle of worlds; who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns; who is enthroned on the seat of the Paramahansa Parivrājākāchārya Śrī Saṅkarāchārya—

Ll. 17-27. made to Rāmā Śāstrin, of the Āśvalāyana sūtra and Kāmākāyana Viśvāmitra gōtra, belonging to the Hōyāsāna Kanneḍi seat of Brāhmaṇas, a copper-plate grant of an agrahāra in Mēlupāka near Ajāru, in the jāgīr of Chāngalapattā (Chingleput), granted to the teacher by Akkanna and Mādanna of Gōlkoṇḍa. It is bounded on the north and the west by the lake and on the south by the village of Mēlupāka. The lands of the village are to be supplied with the water of the Kaṇṇaru. Besides this 2 house-sites, 2 pagodas a year, 3 marakkals per kalam for kāṇukoyi and dēśamukhi, and some minor sources of income are granted to Chandramaulīśvara-Svāmin (Maṭha).<sup>7</sup>

Ll. 28-30. The usual admonitory verses.

L. 31. Invokes the help of Śrī Chandramaulīśvara-Svāmin.

<sup>1</sup> Read कषादक्षतल.

<sup>2</sup> Read निवेशनं.

<sup>3</sup> Between the letters कु and सु is inserted the figure २ in Nāgarī. This may partly explain the reading मेरा in the next foot-note.

<sup>4</sup> [Mr. T. A. Gopinatha Rao reads 'मगनसु' (his Copper-plate Inscriptions of the Kāmakoṭī-pīṭhas, p. 135 text-line 26) which like मरानसु gives no meaning. The reading intended was evidently मेराडुसु.—H. K. S.]

<sup>5</sup> Read 'दच्युतं पद'.

<sup>6</sup> Read 'दिगुणं'.

<sup>7</sup> [The author and Mr. Gopinatha Rao have both committed the same mistake in the matter of the object of the grant. The donee Rāmā Śāstrin was given: (1) the mānya (l. 22), i.e. exemption from payment of fee to the mortgagees (talayīḍukāṇḍlu) and the holders (āyakāṇḍlu) of the sub-channels, for using water; (2) two varāḥas as annuity from the maṭha; (3) the mēra (share) of 3 aḍḍas on a kalam of paddy due to the supervising Dēśamu-khi and of 1 aḍḍa due to the god Chandramaulīśvara in the village of Mēlupāka.—Ed.]

## No. 27.—PURLE PLATES OF INDRAVARMAN: THE [GANGA] YEAR 149.

By G. RAMADAS, B.A.

The subjoined plates were secured by me from a cultivator in Purle, a village near Palakonda. It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies.

They are three in number, each measuring  $6\frac{1}{8}$ " by  $2\frac{1}{8}$ ". The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in ll. 12 and 14. The plates are strung on a ring, which was uncut when they came into my hands. It is  $\frac{3}{8}$ " thick and 3" in diameter; its two ends are secured under an oval seal ( $\frac{1}{4}$ " by 1" in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a bull standing to the proper right.

The language is correct Sanskrit, and the composition closely resembles that of the Chicacole plates of Indravarman.<sup>1</sup>

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Guṇārṇava.<sup>2</sup> The slight difference may be due to the style or the skill of the engraver.

**Orthography.**—The *Upadhmanīya* is invariably expressed by a sign representing the Telugu intensive *r* ౠ, e.g. in ll. 5, 10, 19, 20, 21. The *Jihvāmūliya* is represented by a sign indicating *m*, e.g. in ll. 16 and 20. Consonants following *r* are doubled, e.g. in ll. 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31. The following are exceptions:—in line 10 (*°chandrārka°*); ll. 16 and 18 (*°rjuna°*). Consonants preceding *r* are not doubled. Of palæographic interest is the vowel letter *ē* (l. 18), inasmuch as it is in this plate that it is first found.

The plates record the grant of the village Bhukkukura in the Kūraka rāshṭra to Bhavadattaśarman, who was a student of *Ṛig-Vēda*, well-versed in *Vēdas* and *Vēdāṅgas*, an inhabitant of Tiriliṅga, and who belonged to the Kausika gōtra.

The donor of the grant was the Gāṅga king Indravarman, son of Dānārṇava. As the *prastuti* of the grant is the same as that of the Chicacole grant of Indravarman above referred to, no comment is required.

The grant was made on the full-moon day of Kārttika and was engraved on the 20th day of Pushya in the year 149 of the prospering victorious reign. This refers to the Gāṅga era, generally mentioned in the Kalinga grants. This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman,<sup>3</sup> dated 146. This son of Dānārṇava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the Mahāmahattara Śivaśarman, who may have been the son of the Mahāmahattara Gauriśarman of the grant of Indravarman,<sup>2</sup> dated 128; and father of Mahattara Śavarānandīśarman of the Chicacole grant of Guṇārṇava's son Dēvēndravarman.<sup>4</sup>

The writer of the grant was Khaṇḍichandra, son of Āditya-Bhōgika. The Chicacole grant of Guṇārṇava's son Dēvēndravarman is said to have been engraved by Sarvachandra, the

<sup>1</sup> Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 17, pp. 161 sqq.

<sup>2</sup> *Ep. Ind.*, Vol. III, No. 21, p. 130.

<sup>3</sup> Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 18, pp. 164 sqq.

<sup>4</sup> *Ep. Ind.*, Vol. III, No. 21, p. 131.

son of Khandichandra-Bhōgika; and Āditya, the son of Vijāyachandra, is stated to have engraved the Chicacole grant of Indravarman, dated 128. The Chicacole grant of Indravarman, dated 146, is stated to have been engraved by the state *Bhōgika*, probably Āditya. The office of the engraver appears to have been hereditary, like that of the *ajñapti*.

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyaadhyaksha*).

Of the localities mentioned in the grant the following require mention:—

**Dantapura.**—The royal residence from which the grant was issued was evidently in the kingdom of Kalinga.

Dantapura is mentioned in the *Daladavaṃsa*. It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kalinga and a large *stūpa* was built over it. In course of time a large city rose round the *stūpa*, and it was called Dantapura. The Buddhists all lived in a village close by. The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura. Ultimately, when the *stūpa* was destroyed by the malice of the Brahmans, the tooth was taken away to Ceylon.

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhistic village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavaktra. Valuable jewels, images of all kinds, coins and such other articles used formerly to be found there by the cultivators. Even now the people believe that there was once immense wealth there. About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hiramandalam, which name is only a corruption of Īramandala (the Tamil Īla-maṇḍalam), the ancient name of Ceylon. Siddhāntam must have been the village where the Buddhists lived. These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavaktra.

**Kūraka rāshṭra** has, perhaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam. *Rāshṭra* properly means 'a kingdom.' As parts of the Kalinga kingdom were termed *vishayas* in the Rāgolu Plates of Śaktivarman<sup>1</sup> (Kalinga itself was a *vishaya* and Varāhavartini was a *vishaya* of Kalinga), why is this district here called a *rāshṭra*? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kalinga.

Bhukkukura is **Bukkur** in the Pālakoṇḍa *Tāluk* and is opposite to Parle on the river. It was on the Bukkur bank of the river that the plates are said to have been discovered.

From the position of Kurchavalsa and Bukkur it may be seen that the Kūraka *rāshṭra* corresponds to the modern Pālakoṇḍa *Tāluk*.

**Tiriliṅga** is clearly **Triliṅga**.

#### TEXT.

##### First Plate.

- 1 श्रीं स्वस्ति विजयवतो दन्तपुरवासकान्महेन्द्राचलशिखरप्रतिष्ठि-
- 2 तस्य चराचरगुरोस्सकलभुवननिर्मायैकसूचधारस्य भगवतो गो-
- 3 कर्षस्वामिचरणकमलयुगलप्रणामादिगतकलिकलङ्को गा-
- 4 ङ्गमलकुलतिलकस्वामिधारापरिस्रग्दाधिगतसकलकलिङ्गाधि-

<sup>1</sup> *Ep. Ind.*, Vol. XII, No. 1.

<sup>2</sup> This is expressed in the original by the symbol of a spiral.

- 5 राण्यद्रविततचतुदधिसलिलतरङ्गमेखलावनितलाम-  
 6 लयशाः र्चनिकसमरसंघट्टविजयजनितजयशब्दप्रतापीपन-  
 7 तसमस्तसामन्तचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो माता-  
 8 पिष्टपादानुध्यातः श्रीमहानार्धवस्तुनः श्रीमान्महाराजेन्द्रव-

*Second Plate ; First side.*

- 9 र्मा कूरकराष्ट्रे भुक्कुरच्छेदकर्षकाङ्कुटुम्बिनस्समाप्तापयति [१\*] वि-  
 10 दितमस्तु वो यथायं च्छेदस्सर्वकारभरैर्दपरिहृत्याचन्द्रार्कप्रतिष्ठं क-  
 11 त्वा मातापिचोरात्मनश्च पुण्याभिष्टुभये कार्त्तिकपौर्णमास्यां सलिलपू[र्व्व\*]-  
 12 कं कौशिकसगोत्राय [ब]ह्वचसन्नञ्जवारिणे तिरिलिङ्गवास्त-  
 13 व्याय वेदवेदाङ्गपारगाय भवदत्तशर्म्मेणे सस्मृतस्तदेवं  
 14 विदित्वा यथोचि[तभो]गभागमुपनयन्तः[.] सुखं प्रतिवसतेति [॥\*] सीमा-  
 15 लिङ्गानि चात्र प्रदक्षिणक्रमेण बोधय्यानि [१\*] पूर्व्वेण वस्तीकादारभ्य पुरुष-  
 16 च्छाययार्जुनवृक्षस्ततो वस्तीकस्ततो वस्तीकसहितङ्गरक्षवृक्षः दक्षि-

*Second Plate ; Second side.*

- 17 येन करञ्जवृक्षाप्रभृति पुरुषच्छायया पाषाणास्तयः [१\*] पश्चिमे-  
 18 न पाषाणाप्रभृति पु[रु\*]षच्छायया पाषाण एव ततोर्जुनवृक्षस्तत-  
 19 र्द्रोषाण्य [१\*] उत्तरेण पाषाणाप्रभृति पुरुषच्छायया तिमिरवृ-  
 20 क्षस्ततर्द्रोषाणस्ततःकपाटसन्धिक्रमेण पाषाणस्तत-  
 21 र्द्रोषाण एव ततो वस्तीक इति [॥\*] भविष्यतश्च राण्यद्रेशा-  
 22 पयति [१\*] धर्मक्रमविक्रममाणामन्यतमयोगादवाप्य मही-  
 23 सु(म)नुशासद्विरयन्दानधर्म्मेनुपालनौयो(यः) [१\*] व्यासगीताच्चात्र स्त्री-  
 24 काः [१\*] बहुभिर्बुधैः दत्ता बहुभिश्चानुपालिता [१\*] यस्य यस्य

*Third Plate.*

- 25 यदा भूमिस्तस्य तस्य तदा फलम् [॥१\*] स्वदत्तां परदत्तां वा यज्ञाद्वच  
 26 युधिष्ठिर [१\*] महीमहीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् [॥२\*] षष्टि-<sup>१</sup>  
 27 वर्णसङ्घस्राणि स्वर्गे तिष्ठति भूमिदः [१\*] चाक्षेप्ता चानुमन्ता च तान्मेव  
 28 नरके वसेदिति [॥३\*] चाज्ञा महामहत्तरशिवशर्मा [१\*] प्र[व\*]र्त्तमान-  
 29 विजयराण्यसंवत्सरा[.] १०० ४० ८ पुष्य दि १०<sup>१</sup> लिखितमिदं शास-  
 30 नं हस्त्यक्षयधर्मचन्द्रसूनुना सर्वार्थिजनतेन शम्भुपुरोपाख्यायै-  
 31 नीत्स्तीर्णमादित्यभोगिकतनयेन खण्डिचन्द्रेणेति ॥

<sup>1</sup> Read षष्टि.

<sup>2</sup> [The symbol following दि represents 20 and not 30. After this comes a punctuation represented by a spiral.





## TRANSLATION.

(Line 1.) Om! Hail! From (his) victorious residence (*vāsakāt*) at (the city of) Dantapura the son of the glorious Dānarnava, the glorious Mahārāja Indravarman—who has had the stains of the Kali age washed away by obeisance to the lotus feet of the divine (God) Gōkarṇa-Svāmin, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain Mahēndra—who is the ornament of the family of the Gāṅgas—who has obtained the supreme sovereignty over the whole of Kalinga by the quivering of the edge of his own sword; whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans; whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles; and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of Bhukkukura in the Kūraka-rāshṭra:—

(L. 10.) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the full-moon-day in the month of Kārttika, to Bhavadattaśarman, of the Kauśika gōtra, a student of the Rīg-Vēda, a resident of Tiriliṅga and well-versed in Vēdas and Vēdāṅgas. Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom.

(L. 14.) The marks of the boundaries in the *pradakṣiṇa* (right to left) order may here be noted thus:—On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man,<sup>1</sup> an *Arjuna* tree, then an ant-hill, then a *Karañja* tree together with an ant-hill. On the south, from the *Karañja* tree, at (a distance which equals) the shadow of a man, three boulders. On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an *Arjuna* tree, then a boulder. On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a *Timira* tree,<sup>2</sup> then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill.

(L. 21.) And he (the king) admonishes future kings:—This meritorious gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means. With reference to this (subject) there are verses sung by Vyāsa:—

[The three customary verses.]

(L. 28.) (By) the order of the Mahā-Mahattara Śivaśarman—this edict was written by Śāmbapura-Upādhyāya, son of the Hasty-adhyakṣa—the chief of the elephants—the *sarv-adhikṛita* Dharmachandra, on the 20th day in the month of Pushya of the year 100 40 9 of the augmenting victorious reign; and was engraved by Khaṇḍichandra, son of Āditya-Bhōgika.

<sup>1</sup> On *puruṣa-śloka* cf. *Ep. Ind.*, Vol. III, p. 134, n. 1.

<sup>2</sup> [*Timira* is the Sanskrit translation of the Telugu *śikāṣi*, which is the name of the tree *exanthocymus pictorius*.—H. K. S.]

No. 28.—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA  
KRISHNA III: SAKA 868.

By LIONEL D. BARNETT.

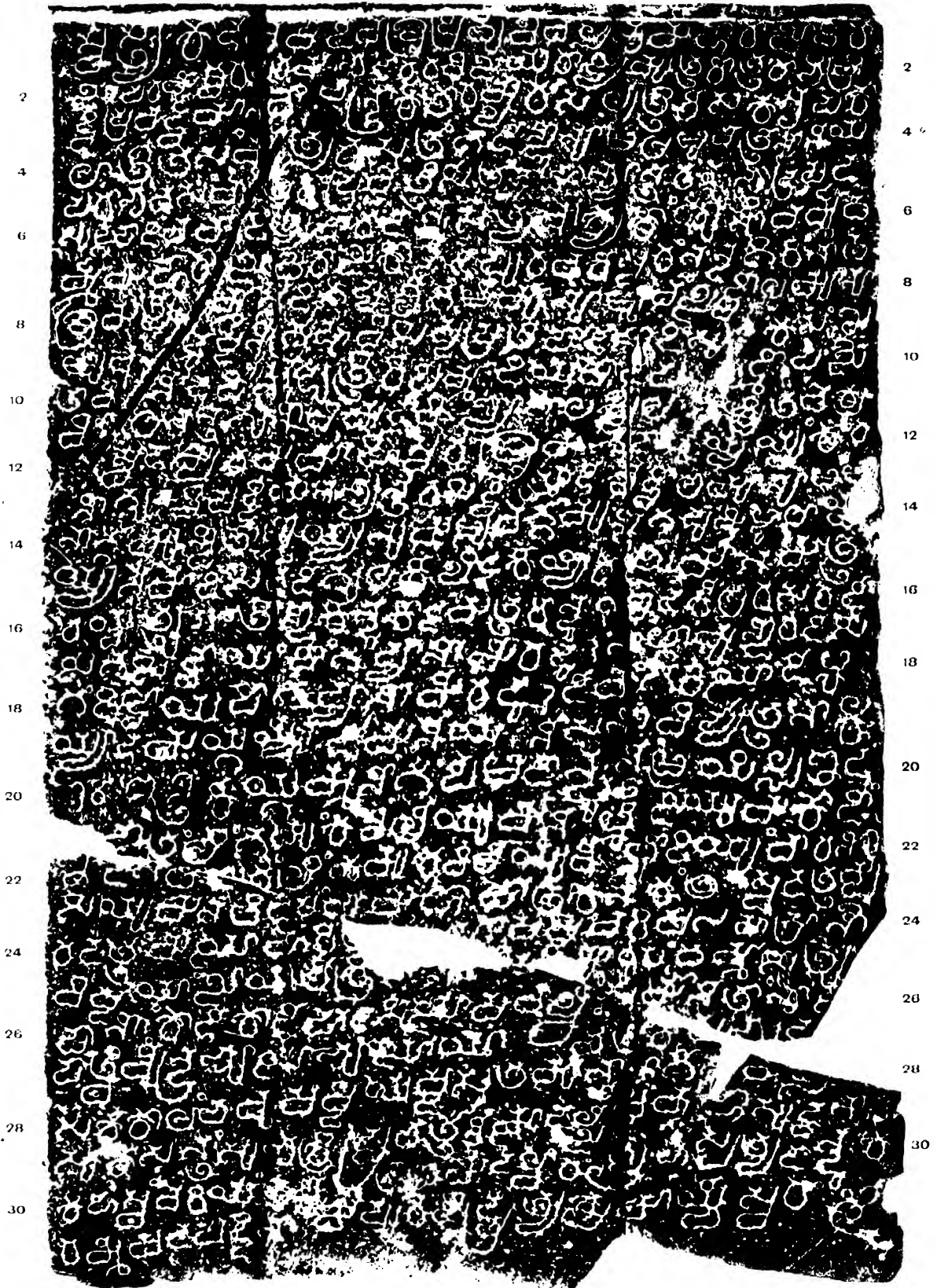
**Tuppad-Kurhatti** is a village of Navalgund Taluk, Dhārwar District, and lies in lat.  $15^{\circ}32\frac{1}{4}'$  and long.  $75^{\circ}32\frac{1}{4}'$ , about  $9\frac{1}{2}$  miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kurihatti*, "Kurihatti of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kurihatti*, in Old Kanarese *Kuripatti*, means "ram's fold," and we find a semi-sanskritised variant of this in *Mēshada-patti*<sup>1</sup> (l. 31). Apparently the full name in ancient times was **Karapa-Guripatti**, "Kuripatti of the Office" (ll. 12-13). The stone bearing the present record was found in front of the temple of Māruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum; from them I have edited the text.—The stone is a rectangular block; the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *linga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft.  $11\frac{1}{2}$  in. wide and 3 ft.  $4\frac{1}{2}$  in. high.—The character is good Kanarese of the period. Most of the letters are between  $\frac{1}{2}$  in. and 1 in. high, though some are a little taller. The vowel signs *ē* and *ō* are usually formed in the later manner; but occasionally they are written in the ancient fashion (e.g. *Belvola*<sup>o</sup>, l. 8, *°yyolam*, l. 19). The archaic subscript *l* in *illa* (l. 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l. 11), a mistake for *viñāna* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll. 23-27). The *ḷ* is preserved (*ḷḷdu*, l. 14; *nāḷ-gāmunḍara*, l. 17; *ēḷ*<sup>o</sup>, ll. 21, 22; *aḷi*<sup>o</sup>, ll. 22, 23), except in one case, where it is written as *r* (*nār-ggāmunḍarṇ*, l. 14). Final *m* is sporadically changed to *v* before vowels in *°paḍivav*= (l. 6) and *nesaṇav*= (l. 19). There is an archaic participle-form in *kāḍom* (l. 21, in a formula). Lexically noteworthy are *nesaṇa*, from the Sanskrit *nivēṣana* (l. 19), the locative verb-noun *modal* (ll. 29, 30: Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *paksha* (l. 30). We find a genitive used as a semi-nominative in *Āychayyana māḍisida dēgulakke* (l. 15: cf. my note in *Journ. Roy. As. Soc.*, 1918, p. 105).

The record opens by referring itself in ll. 1-3 to the reign of **Akālavarsha** (the **Rāshtrakūṭa Kṛishṇa III**), and then states that in the year **Parābhava**, Śaka 868, while his viceroy **Satyavākya Koṅṇuṇivarma Permānaḍi**, entitled "lord of **Kōḷālapura** best of cities" and "master of **Nanda-giri**," was governing **Puligere** and **Belvola** (ll. 3-10), and the latter's subordinate **Āychayya** was administering **Karapa-Guripatti** (ll. 10-13), certain local officials granted lands for the maintenance of a temple founded by **Āychayya** (ll. 13-20). Then come formulæ of the usual kind (ll. 20-27), followed by a verse recording that on a certain date some years previously the god **Āychēśvara** (i.e. the form of Śiva worshipped in the above-mentioned temple founded by **Āychayya**) revealed himself in the town (ll. 28-31); this may have been the event which led to the establishment of the temple, as was the case at **Kurgōḍ** (above, p. 278). The viceroy **Satyavākya-Koṅṇuṇivarma Permānaḍi** is evidently the same as the **Gaṅga Būṭuga**, the son-in-law of the **Rāshtrakūṭa Amoghavarsha-Vaddiga**, and hence a brother-in-law of **Kṛishṇa III** (see *Dyn. Kanar. Distr.*, pp. 304, 419, 421, and the **Gāwarvāḍ** inser. above).

<sup>1</sup> See note on translation, below.



Tuppad Kurhatti Inscription of the reign of Akalavarsha Krishna III : Saka' 868.



We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll. 3-6 as Śaka 868, Parābhava; Bhādrapada śu. 1; Sunday. This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 expired; for by the *Sūrya-siddhānta* the *tithi* śu. 1 was current on Friday, July 31, A.D. 946, and Mr. Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged. It follows therefore that the date intended was Śaka 868 current, Parābhava, according to the Northern Cycle, by which the *tithi* śu. 1 was connected with Monday, 11 August, A.D. 945, and ended on that day 16 a. 5 m. after mean sunrise (for Ujjain); it was, therefore, current during the last 8 h. 26 m. of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69).

The second date is given on ll. 28-30 as Śaka 864 (current), Śubhakṛit; Jyāishṭha śu. 15 (apparently); Thursday. These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with Thursday, 13 May, A.D. 941, and ended 15 h. 55 m. after mean sunrise for Ujjain. Mr. Sewell informs me that practically the same results are obtained by applying the *Ārya-siddhānta*: calculating for true motions of sun and moon, the difference is only 34 m., and calculating for mean motions, it is 1 h. 38 m.

The geographical names mentioned are Kōḷālapura (l. 7), Nanda-giri (l. 7), the Three-hundreds of Puligere and Belvola (l. 8), Karaṇa-Guṇipattī (l. 13) with the sanskritised form Mēshada-pattī (l. 31), and Dēvaṃgēri (l. 18). Kōḷālapura is Kolhāpur.<sup>1</sup> On Karaṇa-Guṇipattī see above. Dēvaṃgēri is perhaps the modern Deogēri, in the neighbourhood of Gadag town.

TEXT.<sup>2</sup>

[Metres: v. 1, *Anuṣṭubh*; v. 2, *Śālinī*; v. 3, *Mattēbhavikṛīḍita*.]

- 1 Svasty=Akalavarsha-dēva-Śrī-Prithuvī<sup>3</sup>-vallabha-mahārājādhirā-
- 2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam-uttarōttar-ābhivri(vṛi)-
- 3 ddi-pravarddhamānam=a-chandr-ārka-tāram=barahi salutt-ire [i\*] Sa(śa)ka-nṛipa-
- kā-
- 4 l-ātita-samvatsara-sa(śa)taṃgaḷ-eṇṭu-nūṛa aruvatt-eṇṭaneya
- 5 Parābhava-samvatsaram pravarttise tad-varṣa-ābhya(bhya)ntarada Bhādrapada-
- 6 su(śu)ddha-pādivav=Ādityavāradanda Satyavākya-Koṃguṇivarmma-dha-
- 7 rmma-mahārājādhirāja[m] Kōḷālapuravar-śva(śva)raṃ Nanda-giri-nātham
- 8 śrīmat-Permmānadiḡaḷ=Puligere-mūnūruvaṃ Belvola-mūnū-
- 9 ruvaṃ duṣṭa-nigraha-ṣi(śi)ṣṭa-pratipālanadiṃ suka(kha)-samkha(ka)-
- 10 ta(thā)-vinōdadimn-aḷutt-ire [i\*] Permmāḍiya pāda-padm-ōpaj-
- 11 vi ananta-guṇa-vimāla-viñyā(jñā)na-lakṣmi-lakṣita-vakṣa[s\*]-
- 12 sṭhaḷam-parama-māhēśva(śva)raṃ śrīmad-Āyachayyaṃ Kara-
- 13 ṇa-Guṇipattīyan=abhyantara-siddhiy-āḷe [\*] Belvola-mūnūṛa
- 14 nār-ggāmundaṃ Tōḇayyanum<sup>4</sup>=aruvar-ggāmundaḡaḷum=iḷdu Āyoha-
- 15 yyana māḍisida dōḡulakke biṭṭa keyyi rāja-māna-matta-
- 16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar-ōndu 1 idarke arasara de-
- 17 sege siddh-āyaṃ poṃ-gadyāṇam=eraḍu 2 nāḷ-gāmundaṃ dese-
- 18 gaṃ siddh-āya[m\*] poṃ-gadyāṇam=eraḍu 2 Dēvaṃgēriyol=ēḷ-ka-
- 19 yyolaṃ=ay-gayyolaṃ maneya nesāṇav=irppatta nālku
- 20 24 int-ī keygam-manegaṃ peṇad-ōndun-toṛey-illa [i\*] idarṃ
- 21 [kā]d-ātaṃ liṅgamuṃ kavileyuman=ēḷ-kōṭiyuma[m\*] kādoṃ

<sup>1</sup> [Kōḷālapura is generally identified with Kōlār in the Mysore State: Dr. Fleet's *Kanarese Dynasties*, p. 297.—H. K. S.]

<sup>2</sup> From the ink-impressions.

<sup>3</sup> Read -Prithivī.

<sup>4</sup> Or possibly Tōṇṭayyanum.

- 22 idan=aḷid-ātam liṅgamuṁ kavileyuṁ=ēḷ-kōṭiyuṁ Vāraṇḍa-  
 23 siyuman=aḷida paṁcha-mahā-pāṭakan-akkuṁ Sva-datt[ā\*]m=pa-  
 24 ra-datt[ā\*]m vā yō harē[ta vasundha]rām [i\*] shashṭim varisha<sup>1</sup>-śaṣaśrāṇi(ṇi)  
 25 viśṭhāyām jāyatē kri(kri)[miḥ] [|| 1\*] [Sāmā]nyō-yam dharmma-sōtu[r-nṛi]-  
 26 pāṇām kāḷē kāḷē pāṇiyo shavabdhī<sup>2</sup> [i\*] sarm[m]ā(rvvā)n-ētām(n) bhāgi[naḥ]  
 27 pārtthivēndr[ān\*] bhāyo bhāyo yāchatē Rāmacha[rn\*]dra[ḥ] [|| 2\*]  
 28 Śa(śa)ka-kālam chavu-shashṭiy-aṣṭa-śa(śa)tamun-tān-āge [sam]vatsā[ram]  
 29 sūka-santam Subhakrid<sup>3</sup>-pravarttane modal-Jēṣṭham-mahā-su(śu)ddha-nāmā-  
 30 ka-hastha(sta)m vari(re ?)y-amta[gaṁ ?]<sup>4</sup> ti[thi ?] modal-vāram Bṛihaspatyadando  
 ka-  
 31 ram<sup>5</sup>-Mēshada-paṭṭi-nāma-puradoḷ=pratyaksham-Āychēśva(śva)ram [3\*]

## TRANSLATION.

(Lines 1-3) Hail ! while the victorious reign of king **Akālavarsha**, the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-10) while the cyclic year **Parābhava**, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Śaka king, was current, on Sunday, the first (*lunar day*) of the bright fortnight of Bhādrapada in that year, when **Satyavākya Koṅguṇi-varma** the great emperor of righteousness, lord of **Kōḷālapura** best of cities, master of **Nandagiri**, **Permāṇḍi**, was governing the **Puligere** Three-hundred and the **Beḷvola** Three-hundred, so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations :—

(Lines 10-13) while he who finds sustenance at **Permāṇḍi's** lotus-feet, he whose breast is marked by (*the presence of*) the genius of endless virtue and stainless wisdom, a supreme worshipper of Mahēśvara, **Āychayya**, was administering **Karaṇa-Guripaṭṭi** with internal authority :—

(Lines 13-20) **Toṇḍayya**, the county-Gāmuṇḍa of the **Beḷvola** Three-hundred, and the Six Gāmuṇḍas in concert granted for the temple constructed by **Āychayya** a field, fifty *mattar* by the king's measure, (*and*) gave for a garden one *mattar*. On this, for the share of the kings the fixed revenue (*shall be*) two gold *gadyāṇas*, for the share of the county-Gāmuṇḍas the fixed revenue two gold *gadyāṇas*. (*They also gave*) twenty-four dwelling-houses of seven cubits and five cubits (*in width*) at **Dēvaṁgēri**. Thus on this field and houses there is not a single other impost.

(Lines 20-23 : a prose formula of the usual type.)

(Verses 1-2 : common Sanskrit formulæ.)

(Verse 3) When the Śaka date was eight-hundred and sixty-four, while the cyclic year **Subhakrit** pleasant and peaceful was in progress, while **Jyaishṭha** (*and*) the fortnight named the great bright one were going on, during the course of the last lunar day (*of the fortnight*), on Thursday, **Āychēśvara** verily revealed himself in the town named **Mēshada-paṭṭi**.

<sup>1</sup> Read *varsha*—

<sup>2</sup> Read *bhavadbhī*.

<sup>3</sup> Read *Subhakrit*.

<sup>4</sup> I give the above emendations in the first half of the line with considerable diffidence. The use of *hastā* in the sense of *pakṣa* is new to me, though both words may be used in chronograms to denote a pair. *Vari* may also be the same as *bari*, i.e. *pakṣa*, and, if so, the emendation *aṣṭagaṁ* will be wrong. But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

<sup>5</sup> It is possible that *Karam-Mēshada-paṭṭi* should be read as a compound, corresponding to *Karaṇa-Guripaṭṭi* of ll. 12-13 (*kara*, "tax," corresponding to *karaṇa*, "office," "treasury").

## No. 29.—A NOTE ON KING CHANDRA OF THE MEHARAULI INSCRIPTION.

BY R. D. BANERJI, M.A.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwat-ul-Islām within a few feet from the Qutb Minār. Among the various inscriptions incised on it, the largest is a record of six lines, in characters of the fourth century A.D. The final edition of this inscription is to be found in Dr. Fleet's Gupta Inscriptions.<sup>1</sup> According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (*Vaṅga*), had crossed the seven mouths of the Indus during his wars, defeated the *Vāhlikas*, and set up a standard of Vishṇu on a hill called Vishṇupada. Scholars have offered numerous suggestions concerning the identity of this prince. Dr. Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty.<sup>2</sup> Dr. V. A. Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his Early History of India assigned the inscription on the iron pillar at Mēharauli to the son of Samudragupta. Mahāmahopādhyāya Hara-Prasād Śāstri is of opinion that this king Chandra is Chandravarman, son of Simhavarman of Pushkaraṇā, whose inscription has been found at Susunī in the Bankura District of Bengal.<sup>3</sup> Recently Mr. R. G. Basak has thought fit to revert to the theory of the late Dr. J. F. Fleet concerning the identity of the prince mentioned in the Mēharauli pillar inscription and identifies him with Chandragupta I, the father of Samudragupta.<sup>4</sup>

Mr. Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence. Mr. Basak says: "In the early part of the fourth century A.D. there was a great defeat of the people of Bengal (*Vaṅga*) by a king named Chandra"; but the record on the iron pillar at Mēharauli merely states that the king defeated "a combination of his enemies in the Vangu countries."<sup>5</sup> The plural is used instead of the singular, which is significant. The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal or had been driven to take shelter in that region. There is no mention of the "people of Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not.

The principal argument on which Mr. Basak bases his identification of king Chandra of the Mēharauli pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time." According to Mr. Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India."<sup>6</sup> Mr. Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought. Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement. Mr. Basak goes on to state: "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first *Mahārājādhirāja* of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands."<sup>7</sup> It is true that Chandragupta I, the son of Ghaṭōtkachagupta, was the first *Mahārājādhirāja* of the Gupta dynasty; but there is absolutely no evidence which can lead us to believe that he was

<sup>1</sup> *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.<sup>2</sup> *Epi. Ind.*, Vol. XIII, p. 133.<sup>3</sup> Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.<sup>4</sup> *Ibid.*<sup>5</sup> *Ibid.*, p. 140, note 1.<sup>6</sup> *Ind. Ant.*, Vol. XLVIII, 1919, p. 98.<sup>7</sup> *Ind. Ant.*, Vol. XLVIII, p. 101.



capable of leading an army into the Punjab or the south or that he ruled for a long time. He may or may not have been in possession of Bengal. The coins bearing his name and effigy and that of his consort Kumaradēvi the Lichchhavi, which an earlier generation of Numismatists assigned to this prince, are now taken as medals issued by the Emperor Samudragupta in memory of his parents.<sup>1</sup>

The Mēharauli inscription of Chandra states that he enjoyed suzerainty for a long time. But it is impossible to admit that Chandragupta I reigned for a long time. There is a consensus of opinion among orientalists on this point, and, as far as is known, Mr. Basak is the only advocate of this opinion. If we dismiss the doubtful evidence of the Bodh Gayā inscription of Trikamala or Turāmala of the year 64<sup>2</sup> and the Gayā plate of the time of Samudragupta of the year 9 (?), the oldest known inscription of the Gupta dynasty which is dated is the Udayagiri inscription of Chandragupta II of the year 82=400 A.D.<sup>3</sup> Now the initial year of the Gupta era is generally admitted to be the time of the accession, or rather the coronation, of Chandragupta I sometime in 318-19 A.D. Udayagiri, where this inscription is to be found, is in Eastern Mālava, a province which was conquered or subjugated by Chandragupta II. This is proved by the existence of a new class of silver coins of Chandragupta II based on the Mālava and Saurāshṭra fabric of silver coins which were introduced by Chandragupta II in imitation of the silver *drachmæ* of the Western Satraps.<sup>4</sup> The conqueror of a new province or country generally conciliates the subjects of his newly conquered province by issuing coins of the same type which was in vogue immediately before the conquest rather than offend them by issuing a type unknown previously. This was done by Maḥmūd bin Sabuktigin,<sup>5</sup> Muḥammad bin Sām<sup>6</sup> and his immediate successors in the Punjab and Delhi,<sup>7</sup> and by Akbar in Gujarat.<sup>8</sup> The conquest of a province and its settlement generally takes some time; and, if we assign fifteen or twenty years for it, we have sixty or sixty-five years left for the reigns of Samudragupta and Chandragupta. It is hardly possible even to think of a short reign for Samudragupta when we consider the amount of work he did to conquer and consolidate the Empire. By common consent forty-five or fifty years have been assigned to Samudragupta, and the majority of Indologists agree with the late Dr. V. A. Smith in assigning a very short reign of ten or fifteen years to Chandragupta I and a long reign of at least fifty years<sup>9</sup> to his son and successor Samudragupta. So it is impossible to maintain that Chandragupta I enjoyed a long reign, and consequently it is not possible to identify him with king Chandra of the Mēharauli pillar inscription, who enjoyed the suzerainty, acquired with his own arms, for a long time.

In the second place is it possible to maintain that Chandragupta I led an expedition into the Punjab and Afghanistan and the Dekkhan? The negative evidence of the Allahabad pillar inscription is decisive on this point. If Samudragupta's father had done any campaigning in the North-West or the South, then it is perfectly certain that an able panegyrist of the type of *Sāndhivigrahika-Kumārāmātya-Mahādandanāyaka* Harishēṇa would have mentioned it and availed himself of such occurrences to extol the might of his master Samudragupta still further. The silence of the Allahabad *prastāvi* on this point enables us to state with a tolerable degree of confidence that Chandragupta did not campaign in the land of the five rivers or Afghanistan or lead an army into the Dekkhan. It is a pity that the first three lines of the Allahabad *prastāvi* can neither be completely read nor partially restored. It would have cleared up all doubts

<sup>1</sup> Allan's *British Museum Catalogue of Indian Coins*, Gupta Dynasties, pp. lxiv-lxviii.

<sup>2</sup> Cunningham's *Mahābodhi*, pl. XXV.

<sup>3</sup> Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 25.

<sup>4</sup> Allan's *British Museum Catalogue of Indian Coins*, Gupta Dynasties, p. lxxvi.

<sup>5</sup> Cunningham's *Coins of Mediaeval India*, pp. 65-66.

<sup>6</sup> Nelson Wright, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. II, p. 17.

<sup>7</sup> *Ibid.*, pp. 19-37.

<sup>8</sup> *Ibid.*, Vol. III, p. 37.

<sup>9</sup> *Early History of India*, Third Edition, pp. 280-81.

about the beginning of the Gupta dynasty. The opening line of this record mentions Samudragupta's kinsmen, who seem to have had done something about the beginning of his reign.<sup>1</sup> Then, the list of kings and countries conquered by Samudragupta gives us a good idea of the states surrounding the parent state of the Gupta Empire, i.e. Magadha, and the rigid silence of Harishōṇa about the achievements of Chandragupta I in these regions proves that that monarch secured his own independence and did little else. The first mention of Chandragupta I is to be found in the Mathurā fragmentary inscription of the time (?) of his grandson Chandragupta II.<sup>2</sup> Neither the Allahabad<sup>3</sup> nor the Ēraṇ<sup>4</sup> inscription mentions him, a fact which leads us to believe that the kingdom of Magadha was acknowledged as the paramount power in India only during the time of Samudragupta and the title of **Mahārājādhirāja** was probably bestowed on Chandragupta I by his descendants. Chandragupta I may have been the real founder of the kingdom of Magadha and freed it from the yoke of the Scythian foreigner. Beyond this nothing can be said about Chandragupta I.

Mr. Basak questions: "Where is the evidence that Bengal had ever been in the possession of Chandravarman?"<sup>5</sup> But he does not pause to think what evidence there is of the possession of Bengal by Chandragupta I. Copper-plate grants of the time of Kumāragupta and Budhagupta have been discovered in Northern Bengal. These are the Dhanaidaha<sup>6</sup> and Damodarpur<sup>7</sup> grants of Kumāragupta I and the Damodarpur grant of Budhagupta. But it does not seem to have struck Prof. Basak that these copper-plates cannot prove that Chandragupta I had any hold over any part of Bengal.

Another argument adduced by Mr. Basak in favour of his theory about the inclusion of Bengal in the kingdom of Chandragupta is the discovery of the coins of the Emperors of the early Gupta dynasty in Eastern and Western Bengal. Only one or two coins of Chandragupta I have been found in Bengal, and these coins too are not regarded by Allan, the latest authority on the subject, as being genuine issues of Chandragupta I, but as medals struck in memory of his parents by his son Samudragupta. Coins of Chandragupta II, Kumāragupta I and Skandagupta have been found in large numbers and indicate that probably Eastern and Western Bengal were included in the Empire of the Guptas in the fifth century A.D.

To sum up; it is not possible to admit that Chandragupta I of the early Gupta dynasty had a long reign; therefore he cannot possibly be the same person as king Chandra of the Meharauli inscription. Then, the existing evidence in both the Epigraphic and the Numismatic fields is insufficient to prove that Bengal was included in the kingdom of Chandragupta I, the first monarch of the Gupta dynasty, or that he campaigned in the Indus Delta. Finally Paurāṇic evidence, as quoted by Mr. Pargiter, proves very distinctly that Bengal was not included within the dominions of Chandragupta I. Mr. Pargiter says: "The Guptas are mentioned as reigning over the country comprised within Prayāga, Sākēta and Magadha." Mr. Pargiter concludes very correctly that this was "exactly the territory which was possessed at his death by Chandragupta I, who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta."<sup>8</sup> It is, therefore, almost certain that Bengal was never included within the dominions of Chandragupta I. In order to reconcile this directly hostile piece of evidence to his own theory Mr. Basak states: "Or it may be supposed that the Magadha of the Purāṇas probably included portion of Bengal conquered,"<sup>9</sup> a statement which need not be taken seriously.

<sup>1</sup> Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 6.

<sup>2</sup> *Ibid.*, pp. 26-27.

<sup>3</sup> *Ibid.*, pp. 6-10.

<sup>4</sup> *Ibid.*, p. 20.

<sup>5</sup> *Ind. Ant.*, Vol. XLVIII, p. 101.

<sup>6</sup> *J. A. S. B.*, New Series, Vol. V, pp. 460-61, pl. xx.

<sup>7</sup> R. Chanda's "*Indo-Aryan Races*," p. 273.

<sup>8</sup> Pargiter's *Dynasties of the Kali Age*, p. xii.

<sup>9</sup> *Ind. Ant.*, Vol. XLVIII, p. 101.

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandra of the Mēharauli pillar inscription. We may now revert to Mr. Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravarman. The answer is in the affirmative. We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susuniā rock inscription of Chandravarman, son of Simhavarman, king of Pushkarapā.<sup>1</sup> Mr. Basak has taken this inscription to be a pilgrim's record without assigning sufficient reasons. So far as is known, there is no evidence to prove that Susuniā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India. No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr. Basak takes this inscription to be the record of a pilgrimage of king Chandravarman of Pushkarapā simply because he carved the discus of Vishnu on a hill of Western Bengal. The inscription proves that a king named Chandravarman from Pushkarapā (modern Pokharā in the Jodhpur State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only hill in Bengal proper. Let us connect the fact gleaned from this very short record with those obtained from the Mēharauli inscription of Chandra. The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the *Vaṅga countries*. The full name of king Chandra may be either Chandranātha, Chandravarman or Chandragupta. In the Susuniā inscription we have a confirmation of one of the statements of the Mēharauli inscription that a king named Chandravarman had left the mark of his visit in Bengal. Then, both inscriptions are Vaishṇava; king Chandra had raised a staff of Vishnu on the Vishnupada hill, while Chandravarman had incised the wheel of Vishnu on the Susuniā hill. Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Mēharauli pillar inscription with Chandravarman, son of Simhavarman, of the Susuniā rock inscription. The statement of the Mēharauli pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign.

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudragupta, shows that that dynasty had come to an end in the North. Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I. In this connection certain inaccuracies which Mr. Basak has used to refute the statements of Mahāmahōpādhyāya Hara-Prasād Śāstri should be considered :—

The first of these is Mr. Basak's idea of the extent of the dominion of the early Guptas in Mālava. He says: "We know from Epigraphic records that in A.D. 404 Chandragupta II was on the Imperial Gupta throne. Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions."<sup>2</sup> The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas. The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V.E.=404 A.D. The Gangdhar inscription of his son Viśvavarman<sup>3</sup> clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas.

In the second of these extraordinary statements Mr. Basak asks us to believe that both Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I. He says: "We

<sup>1</sup> *Epi. Ind.*, Vol. XIII, p. 133.

<sup>2</sup> *Ind. Ant.*, Vol. XLVIII, p. 98.

<sup>3</sup> Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, pp. 74-76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I"; and in a footnote he refers us to inscriptions Nos. 17 and 18 of Fleet's Gupta inscriptions. These are the Gangdhar inscription of Viśvavarman, son of Naravarman, of the year 480 V.E., and the Mandasor inscription of the year 493 V.E. of Bandhuvarman, the son of Viśvavarman. A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperors over Viśvavarman, and the inevitable conclusion is that at the time of this record (480 V.E.=423-4 A.D.) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzerains. Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvarman was the ruler or governor of Daśapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvarman. The past tense of the verb *to be* (*babhūva*) clearly indicates that Viśvavarman had ceased to exist. The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman. The real connection is between *Kumāraguptā prithivīm praśāsati* (l. 13) and *Bandhuvarmani Daśapuram=idaṁ pālayati* (l. 16). Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Viśvavarman, king of Western Mālava, though the record clearly indicates that Viśvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I. Therefore we cannot accept Mr. Basak's statement that Naravarman's son Viśvavarman was a feudatory of Kumāragupta I. Mr. Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Daśapura; but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Mālava. Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat. 23° 56' N., Long. 75° 41' E., in the Gwalior State (sheet No. 35, Atlas of India, Survey of India Map printed in 1899). The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Siṃhavarman after the defeat of Chandravarman. The Udayagiri inscription of the year 82<sup>1</sup> and the Sāñchi inscription of the year 93,<sup>2</sup> both of the reign of Chandragupta II, prove that Naravarman and Viśvavarman had no hold on this part of Mālava.

We have, therefore, no reason to put any faith in the following statement:—"Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories."<sup>3</sup> It is clear from the statement of Harishēya's *Prasasti* that the nine kings of Āryāvarta were uprooted, i.e. their kingdom assimilated into the Empire (l. 21), while the kings of the south were captured and liberated, i.e. they were reinstated. The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava. There, in the hilly country in the North-West corner, adjacent to modern Mewar, they managed to maintain their independence till 423-4 A.D., and were subjugated by the Early Gupta Emperors at some date between 424 and 437 A.D. There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 A.D. lost his independence.

<sup>1</sup> *Ibid.*, p. 25.<sup>2</sup> *Ibid.*, pp. 30 and 34.<sup>3</sup> *Ind. Ant.*, Vol. XLVIII, p. 99.



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Secretariat Library, Bombay.	Secretariat Library, Lahore.
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